

HARIJAN

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VOL. II.] MADRAS—FRIDAY, FEBRUARY 13, 1934 [NO. 1

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held on Sunday on 23rd September, 1932, Pandit Maheshwari being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regards to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate, Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all special disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. E. G.

TUSKEGEE INSTITUTE

One of the most remarkable things I have learned during my work in America is the tremendous rapid progress of the Negro race in intellectual and spiritual things. No other people in the world has achieved such advance in so short a time during the last century. This may best be seen in the great Institute called Tuskegee, which was founded fifty years ago by Dr. Booker Washington. From the very first, Negroes themselves have been the builders of the new fabric in every direction. While the white race has looked on with deep sympathy and helped in various ways, the institution which Booker Washington founded in 1867 has remained steadily independent.

The staff throughout comes from the bosom of the American Negro people. Again and again I have been struck by the fact that every part of it is a creation of the very progressive race.

As a consequence of their creative energy, those who have thus worked so manfully to build up this institution pouring in their wealth of sacrifice in dedicated devotion, have obtained an end which no one could have dreamt of fifty years ago. Everything to-day is so well combined and so efficiently managed that it compares favourably with any American institution in the land. No-one can ever say henceforth that the Negro race is less capable than other races of mankind in its constructive achievement.

But this is only half the picture. The most vital fact of all still remains to be explained, for

there is a spirit in the institution which breathes of life and health and young vigor. There is a soul in it which will of faith and hope and love and all that is highest in man. I have met the same exalted spirit in such genuine institutional work in India as that which I know and love at Santiniketan. I have seen the same spirit still shining in youth in beautiful old Marburg in Germany. It is easy to recognize it, because it goes far deeper than that which merely appears and immediately touches the heart. When I first came to India and walked the banks of the Ganges at Haridwar, I felt in a moment the same spirit of the divine is now creating new human forms.

Here at Tuskegee, in the midst of practical America, the outward things are at first more evident than in India, with its philosophic dreams, and Germany, with its very perfect science. This emphasis on practical achievement in handicrafts and modern and technical machinery was a matter of natural pride to the American Negro race, whose talents had been previously depressed, but these things did not really touch the heart or make it appeal to the very highest that is in our human nature.

When, however, I heard the singing of the songs which had been composed by their forefathers, arising from the very depths of slavery and now sung by the children, who are free, in a school of their own creation, suddenly my heart was touched. The very same spiritual

voice seemed to come before my eyes, that had been apparent to me as those other creative impulses of the human heart already mentioned. The soul of the Negro folk was made manifest.

The words themselves of these Negro Spirituals were often incredibly simple, yet they were none the less profound. For instance, the note, "Were you there when they crucified my Lord?", followed by the chorus, "O sometimes it seems so to trouble," repeated many times, has a power of its own which goes almost too deep for tears. It is impossible to describe the experience made by these Spirituals when they are sung by Negro voices with all the wonderful rhythm which comes from the depth of the heart. Those who sing are profoundly religious, and at the same time they give an interpretation of the Bible story which brings its message to us in a strangely moving way. They represent the impulses which moved the hearts of these oppressed people more than a century ago and sustained them during a captivity that nothing except the pure light of the soul within could have transcended into a burning instead of a curse. James Weldon Johnson, who himself belongs to the race whose he writes, has stated the historical fact in the following words:

"The Negro took complete refuge in Christianity, and the Spirituals were literally forged out of the crucifix in the heart of religious fervor. The thought that the Negro might have refused or failed to adopt Christianity leads to some curious speculations. One thing is certain, there would have been no Negro Spirituals. The Negro's constant instinct would doubtless have manifested itself, but is it conceivable that he could have created a body of songs in any other form, so unique in the musical literature of the world and with such a powerful and universal appeal as the Spirituals? Indeed the question arises would the Negro have been able to survive slavery in the way he did? The story of the trials and tribulations of the Jews is the Old Testament itself the magnification of the Negro hardships and they sang, sang their hungry hearts into a free faith that, as God saved Daniel in the lion's den, as He would save them; as God delivered Israel out of bondage in Egypt, as He would deliver them. How much this strong faith had to do with the Negro physical and spiritual survival of two and a half centuries of slavery cannot be known. True it was by their spiritual force that African chants were metamorphosed into Spirituals that upon the chords of American rhythm were raised those reaches of melody that rise above the earth and soar into the pure ethereal blue sky. And this is the miracle of the creation of the Spirituals."

Here, in Tokeburg, these melodies and harmonies sang, as it were, the heart impulse of the whole living structure. One hears their refrain murmured by some child who wanders past, or

taken up into a shout by some group of boys or girls as they pass from their lessons to the dormitories. At night time they sound through the night air, as they are echoed by over a thousand voices at the close of the evening worship, and in my own experience, and probably that of others who visit this place, the haunting melody of these Spirituals is the subconscious mood, mingling with dreams and stirring the soul in the wondrous moments of early dawn. When a new day begins.

In coincidence with this perpetual song and murmur in the souls of men reproducing emotions that rise up within, there is one factor at Tokeburg which seems to belong to the Negro race more richly than to any other people in mankind. Laughter, merry laughter, vocal and unvoiced, ribaldike and wimple soundings forth everywhere from these boys and girls and their teachers. This rarely is a sign to have occurred out of suffering, for the blessing of mankind. A people who are men out of suffering to their triumph in their historical beginning can surely exonerate much as their luxury advantages. It seems again that there is no race upon the earth more richly endowed with gifts for the future than the American Negro race.

C. F. ANDREWS.

U. F. REPORT FOR OCTOBER AND NOVEMBER, 1934

Education: (a) *Schools*—Four new schools have been started in Goshute Indian district.

One primary school started by the Mangas Spanish Sangh, Klam. has been taken up by the District Board. Another school has been started in Offaga Kachwa by the Sangh. The Sangh also runs two night and one day schools.

One more school has been started in the district by the Goshute branch of the Mangas Spanish Sangh.

One school has been started by the Goshute Mangas Spanish Sangh.

(b) *Scholarships*—Four Mangas students were given books and maps and two boys have been given scholarship grants of Rs. 4 Rs. and 10 Rs. monthly till the end of June by the Mangas branch of the Mangas Spanish Sangh.

The U. F. Board of the Mangas Spanish Sangh has added to the list of its scholarship holders four boys of the Depressed Classes Industrial School, Kharwa, and a girl of Fardighat. Now the U. F. Branch of the Mangas Spanish Sangh is giving scholarships amounting to Rs. 181 per month.

Propaganda. Four meetings were held in Goshute Indian district and at each meetings were held in the village of Goshute Kachwa. The Mangas attended these meetings in large numbers and the work of carrying news and drinking was explained to them. As a result of this 440 persons promised to abstain from drinking and carrying news.

The Mangas for in the Mangas district were visited by the Mangas Spanish Sangh for propaganda for the elimination of untouchability.

A Katha was recited on Sunday, the 10th November, at the Mangas' quarters in Goshute.

Medical Aid. Meetings with Rs. 10 were distributed in Mangas in Kharwa during the period under report.

The medical scheme prepared previously by the Goshute Mangas Spanish Sangh has now been put into operation. A medical cart is visiting four Mangas branches, Anandpur and Nandpur, daily. Dr. Nandpur Mangas attends it in the room at Anandpur, while Dr. Shyam Kumar Lal attends it at the other place.

HARIJAN

FRIDAY, FEBRUARY 16, 1954

SUPERSTITION OR FAITH

The Bard of Gandhinagar in Gandhinagar has said as he is for the inmates of that great institution. I and some but I must not shatter there when we returned from our long self-imposed exile in South Africa. But Gandhinagar and I early discovered certain differences of outlook between us. Our mutual affection has, however, never suffered by means of our differences, and it cannot suffer by Gandhinagar's latest statement on my linking the Bihar calamity with the use of unorthodoxy. He had a perfect right to utter his protest when he believed that I was in error. My profound regard for him would make me listen to him more readily than to any other critic. But in spite of my having read the statement three times, I adhere to what I have written in three columns.

When at Travancore I first linked the event with unorthodoxy, I spoke with the greatest deliberation and out of the fulcrum of my heart. I spoke as I believed. I have long believed that physical phenomena produce results both physical and spiritual. The converse, I hold to be equally true.

To me the earthquake was an agency of God not a result of a meeting of more blind forces. We do not know all the laws of God nor their working. Knowledge of the faintest secret of the greatest spiritualist is like a pebble of dust. If God is not a personal being for me like my earthly father, He is infinitely more. He rules me in the remotest corner of my life. I believe firmly that not a leaf moves but by His will. Every breath I take depends upon His will.

(The following is the statement issued by Dr. Kalamanday Tagore referred to in the article—ED.)

It has caused me great surprise to find Mahatma Gandhi accusing those who identify faith with the belief of unorthodoxy of having brought down God's vengeance upon various parts of India, evidently specially selected for His devastating displeasure. It is all the more unfortunate, because the kind of unorthodox view of things is so readily accepted by a large section of our countrymen. I hardly find the necessity of stating I am compelled to utter a protest in asserting that physical catastrophes have their inevitable and exclusive origin in certain combinations of physical facts. Unless we believe in the supernaturalness of the universe, live in the working of which God Himself never interferes, we find it impossible to justify His ways as occasions like the one which has lately struck us in an unorthodox manner and style.

If we associate ethical principles with cosmic phenomena, we shall have to admit that human action is morally superior to Providence that provides its lessons in good behaviour in terms of the exact behaviour pattern

He and His Law are one. The Law is God. Anyhow, individuals like me who were attracted to the Apathetic. He is Truth, Love, Law, and a million things that human personality can name. I do believe in the "coincidence" in the unorthodoxy of the world of law in the working of which God Himself never interferes. For God is the Law. But I admitted we do not know the Law in the law-falls, and what appears to us as unorthodoxy may be only human. We do not know the unorthodox law-falls.

Unorthodoxy like drought, flood, earthquake and the like, though they are natural phenomena, originate, not, for me, unorthodoxy connected with man's morality. Therefore, I can only feel that the earthquake was a visitation from God of an unorthodoxy. Of course, unorthodoxy has a perfect right to say that it was due to all groups of people, not against unorthodoxy. It is just a call to repentance and self-purification. I share my other concepts of the working of the Law of Karma. But, even as I cannot help believing in God though I am unable to prove His existence in the sciences, in like manner, I cannot prove the connection of the use of unorthodoxy with the Bihar visitation even though the connection is instinctively felt by me. If my belief were not to be all founded, it will still have done good to me and those who believe with me. For we shall have been spared

this. For, we can never imagine any visitation of God making unorthodoxy examples of causal results, including children and members of the unorthodoxy community in order to express others dealing at a safe distance who possibly deserve severe condemnation. Though we cannot point out any period of human history that is free from miseries of the darkest kind, we will find evidence of unorthodoxy yet unorthodoxy, that the features, that gradually there upon, poverty and the appearance of the finished collection, or process, however it all parts of the world where a good system is pursued, which, most often, is a special form of unorthodoxy, still stand firm. It only shows that the law of visitation does not in the least respond to the unorthodox kind of collection that accumulates all the moral foundations of our society begins to show dangerous cracks and unorthodoxy are unorthodoxy. What is truly tragic about it is the fact that the kind of unorthodoxy that Mahatma used by exploiting an error of cosmic displeasure far better suits the psychology of his countrymen than his own, and it would not have surprised me at all if they had taken this opportunity of holding him and his followers responsible for the visitation of Bihar upon. As for us, we had probably sown in the field that our own, and our, errors, however numerous have not enough force to drag down the structure of justice to ruin. We are dependent upon it, unorthodoxy and unorthodoxy and brokenness of conversion. We, who are unorthodoxy protected to Mahatma for unorthodoxy, by his unorthodoxy, unorthodoxy, broken from law and brokenness in the midst of his countrymen, feel profoundly hurt when any words from his mouth may emphasize the elements of unorthodoxy in their very words—unorthodoxy, which is a fundamental source of all the blind flowers that drive us against freedom and self-respect."

to more vigorous efforts towards self-purification, meaning, of course, that untouchability is a deadly sin. I know fully well the danger of such speculation. But I would be truthful and avowably K. (for fear of ridicule, when those that are content and assured, to me are suffering, I did not provision my toilet from the house-top. The physical effect of the earthquake will be soon forgotten and even partially repaired. But it would be terrible, if it is an expression of the divine wrath for the sin of untouchability and we did not learn the moral lesson from the event and repent of that sin. I have no the faith which Gandhi has that "our sins are not others, however numerous, have not got enough force to drag down the structure of creation to ruins. On the contrary, I have the faith that our own sin have more force to ruin that structure than any mere physical phenomenon. There is an indissoluble marriage between matter and spirit. Our ignorance of the results of the union makes it a profound mystery and mystery are we in us, but it cannot undo them. But a living recognition of the union has enabled many to see every physical catastrophe for their own moral uplifting."

With me the connection between cosmic phenomena and human behaviour is a living faith that draws me nearer to my God, humbles me and makes me ready for facing him. Each a belief would be a degrading superstition, if out of the depths of my ignorance I used it for castigating my opponents.

M. K. GANDHI

TOWARDS THE BROTHERHOOD OF MAN

[The following is the full text of the speech delivered by Gandhi at the public meeting at Trichinopoly on the 10th Feb., '34]

This is not my very first visit to Trichinopoly. I have many pleasant recollections of previous meetings, but the numbers present to-night beat all previous records. And it is a matter of joy to me that this movement of self-purification and atonement spreads so large as this. I do, however, hope that you, who have attended this meeting in such large numbers, have not done so in order to look at a temple. Here is a definite invitation to all untouchables to purify themselves of the taint of untouchability. I invite you to give your money also for the same purpose, and you give me liberally of your copper, of your silver coins and even of your jewellery. It is difficult to believe that all this you do, although you are not in the movement. And, if, as a matter of fact, such large numbers of people all over India, support the movement, I think it is indicative of a very great reformation in Hinduness.

Regarding the addresses that I have received here I find one from my Mussalman friends. After saying many complimentary things about me, the address thus concludes:

"A soul (like us) more devoted to public cause and who always considers the good of others better than his own, cannot be found there or here. You are the only LEADER now and there is no one else. Hence we pray that you give us the impetus such regeneration of our religious our cherished hopes of your taking up the work of uplifting not only the names of all the Hindus and Christians, but also of us, Mohammedans you word, the Public Cause, etc., of our people getting their rights of citizenship and of their being saved from their economic bondage."

I may, in answer, give the absolute assurance not only to these Mussalman friends but through them to all whom it may concern, that in the evening of my life I am not likely to take up a national cause to the injury of the public cause. And if at the present moment I appear to be advocating a national cause, you may depend upon it that behind that national cause has deep down the desire that the whole of the public may benefit by it. [For I do not believe that life is divided into separate air-tight compartments. On the contrary it is an undivided and indivisible whole; and, therefore, what is or may be good for one must be good for all.] Whatever activity fails to stand that unimpeachable test is an activity that must be shunned by all who have the public weal at heart."

Having throughout my life believed in this doctrine of universal good, never have I taken up any activity—be it national or national—which would be detrimental to the good of humanity as a whole. And in pursuing that universal goal, I discovered years ago that untouchability, as it is practised today among Hindus, is a hindrance not only to the march of Hindus towards their own good, but also a hindrance to the general good of all. The wise man may discover for himself how the untouchability has taken its deadly toll not merely caste-Hindus but all other communities representing different faiths in India, that is to say, Mussalman, Christian and others. In dealing with the matter of untouchability, my own innermost desire is not that the brotherhood of Hindu only may be solidified, but it essentially is that the brotherhood of man—the Hindu, Mussalman, Christian, Parsi or Jew—may be reached. For I believe in the fundamental truth of all great religions of the world. I believe that they are all God-given, and I believe that they were necessary for the people to whom these religions were revealed. And I believe that, if only we could all of us shed the prejudices of the different faiths from the standpoint of the followers of these faiths,

troubled and I have done with rebellion." "I cannot
 were all helped to the meeting.]

Here, I think I have not hesitated to let you know
 me. Hence to give me with their power, a long
 moving, and I believe I have a privilege in
 my mission and believe that this is based on all
 extensive experience that I have no hesitancy to
 out with the greatest deliberation that I can. I
 think do not destroy this moment of unity and
 unity, it will destroy both Hindu and Muslim.
 And when I ask you to purify your hearts of in-
 tractability, I ask of you nothing less than that
 that you should believe in the fundamental unity
 and equality of man. I advise you all to forget that
 there are any distinctions of high and low among
 the children of one and the same God.

And therefore it is that I have not hesitated to
 stand on broad issues before these caste Hindus
 who call themselves Sanatanas that they should
 join hands with me in the movement of self-purifi-
 cation. If they would only patiently study it and
 its implications, they would discover that there are
 more points of contact than of difference between
 them and the reformers. They cannot possibly, if
 they will study the movement, justify themselves
 in subjecting to indignities all those who are con-
 sidered unclean. Not far from Trichopoly there
 is a place called Malabar. There the
 Harijans have claimed to use public tanks in
 common with the others. Low priests the son of
 these tanks by Harijans. Nevertheless caste-
 Hindus have taken the law into their own hands
 and I understand that is a variety of ways they
 have persecuted these brethren of ours. This is
 but one illustration out of many that I could give
 you of the ill treatment of Harijans. No religious
 neighbor can possibly justify conduct such as this."

WEEKLY LETTER—No 14

ITINERARY

Feb. 3—Coimbatore. Visit to Harijans, observe
 public meeting, addresses from public and Ad-
 vocate. Re. 1,100-0-0.

Feb. 4—Coimbatore. Interview with representa-
 tives of Coimbatore Adv. Hindu Association. Con-
 sulted, 11 miles. public meeting, addresses from
 public, Harijans and Jains. Re. 1,100-0-0. Visit to
 Bhagavatheswari Ashram and to Dakshinamurti
 Ashram, declared a washerman's temple open to
 Harijans. Coimbatore, 11 miles.

Feb. 5—Coimbatore. Ashmas day.

Feb. 6—Chokkikulampalayam. Re. 1,100. Tirupur,
 15 miles. public meeting, addresses from Musli-
 mans and Hindu Association, Re. 1,000-0-0. Con-
 sulted 25 miles. Visit to T. M. C. A., Indian
 meeting, interview with Harijans, visit to a
 Harijan hotel, Harijans' meeting, public meet-

ing, addresses from citizens, District and Taluk
 Board, and Christian Social League, Re. 9,700-0-0.
 Attended a 75 mile performance. Palani, 4 miles.

Feb. 7—Tanjore. Interview at Hamsanatheswari
 Temple, Palani. Followed by train, 25 miles. public
 meeting, addresses from Municipality and Taluk
 Board, Re. 1,000-0-0. Udumalpet 25 miles. public
 meeting, addresses from Municipality and Taluk
 Board, Re. 1,500-0-0. Varanasi, Palni, 25 miles.
 addresses from Municipality and public. Re. 100-0-0.
 Udumalpet, 25 miles. public meeting, addresses from
 Municipality, public and Harijans, Re. 1,000-0-0.

Feb. 8—Gulabpeta. Re. 500. Vadapattur
 Re. 300. Perambalur, Re. 500. Tiru, 11 miles.
 Re. 500. Coimbatore, 15 miles. Re. 1,000-0-0.

Feb. 9—Coimbatore. Re. 500. Thiruvannam
 Re. 1,000-0-0. Indrayathan, 15 miles. public
 meeting, Re. 1,100-0-0. Trichopoly, by train,
 10 miles.

Journey during the week. 400 miles.

Collection during the week. Re. 4,000-0-0.

Total collection. Re. 100,000-0-0.

IN THE LAP OF NATURE

Life under red days rest with me," said
 Gandhi, "and it is impossible to have a clear
 picture of the events that have happened." The
 week passed as Coimbatore was the first break in the
 continuous journey. It seemed to be ages
 since the tour had commenced. Then during the
 week of rest Gandhi could not rest, visit urgent
 calls from friends and relatives. An eager crowd
 of men and women waited the whole day before
 the lowered train, where Gandhi stayed, just to
 catch a glimpse of him. The daily evening paper
 attracted hundreds from the town and the surround-
 ings and Gandhi presided there to part with a
 little of their passion and for the welfare of India.
 Hundreds followed him in his walks even on that
 usually solitary life. We drive heavily on the
 generosity of our host host Mr. K. Mahalingam
 who had been our host at Madras and Howrah as
 well, and provided him out of the longshore rate
 an outdoor consisting of a single room was used
 as a garage. Nature was gracious enough to wear
 all her bright colors, and the occasional morning
 and evening mists only added to the variety of
 the scenery and brought into greater relief the
 gorgeous drapery of vegetation worn by the hills.

But I must not ramble into the world of
 imagination. One could see how even in the
 midst of this "vernal capture", Gandhi was making
 use of every moment he could spare for the service
 of humanity and grudging himself even the short
 walks in the morning and evening. He had,
 therefore, agreed to a few "vacations" on his
 tour in the interest of the cause. I referred last
 time to the visit to Kolligudi. The public meeting
 at Coimbatore was marked by the same circumstances

as elsewhere and was attended by men and women of all castes. He explained to them why he was seeking new religious activity and how it was an honorable sign of the soul. The address presented on behalf of the Harjans told me that I was rendering great service to them by attacking the essence of the self-styled orthodox Hindus. I do not believe I am rendering any service to anybody but to myself. I have called this a movement of self-purification and progress which is undoubtedly so; and what I am trying to do to-day is to lay a rubber between me and the powers of purification of myself. I could not live at peace with my self if I did not declare the truth as I see it in connection with untouchability."

THE POOR'S WELCOME

There also came to Gandhi daily were mostly the white clad women of the hills. They also presented their children. A Dehshastri from Rampur Co. arrived delegated for the purpose of the picnic which amounted to Rs 500. They had no need to be sceptical of their effort. Gandhi commented lightly by saying, "This is essentially a movement in which the co-operation of not merely a few rich but an millions of poor people is needed. Self-purification is not an article of commerce which can be bought and sold on the market. Where, therefore, I can welcome the thousands from the few rich, I welcome still more the masses of the millions. Even these offerings would be welcome unless they were a token of a change of heart on the part of the giver. This sort of untouchability cannot be driven out, even if some persons were to offer one grain of sugar or more. It can be driven out only by radical effect on the part of millions of average Hindus."

ITS WIDER APPEAL

Referring to the address from the Jains, he drew on the steel of the world-wide unity after which he was striving, and said, "The Jain address lays stress upon the fact that while in my speech and in my action I represent the best that is to be found in Jainism. I accept the compliment as all humility. I believe in the truth of all religions of the world. And since my youth upward, it has been a horrible but persistent effort on my part to understand the truth of all the religions of the world, and adopt and assimilate in my own thought, word, and deed all that I have found to be best in these religions. The truth that I profess not only permits me to do so but renders it obligatory for me to take the best from whatsoever source it may come. It is in that spirit that this campaign against untouchability is conceived. For, this touch-motism has not been confined to Harjans, but is a self-inflicted wound against caste, and religion against religion. I, for one, shall not be satisfied until, as the result of this movement, we have arrived at heart-to-heart changes all the different races and

communities inhabiting this land, and it is for that reason that I have invited the co-operation of all the people living in India and even outside."

This wider appeal had its effect on some of the non-Hindu leaders, of whom there were many present at the meeting. A Scottish doctor walked up to the platform and putting a ten rupee note into Gandhi's hands, said, "I followed every word of what you said, and this is my humble contribution to the cause." This naturally pleased Gandhi. After the meeting he was taken to the Ramdevratan Ashram and the Dehshastri from Rampur—the former conducted by the Rameshwari of the Ramdevratan Mission and the latter founded some years back by a Harjan saint in a home of service principally for Harjans. Both these institutions were rendering useful service to the people round about.

GIVING THEM HIS WHOLE SOUL

In the course of the week two deputations of Harjans met Gandhi. The first consisted of Harjans living on the hills, and though they were anxious for their economic advancement, they were otherwise fully satisfied with the progress of the movement. They had not much to complain of against the caste-Hindus of the hills. The other deputation that came from Gandhinagar presented a memorandum signed by 24 Harjan leaders, which was an indictment against caste Hindus. They concluded by saying, "We feel sorry that your august person has not taken birth on the Adikanda community to realize our painful difficulties." Gandhi comforted them by saying he was whole-heartedly in sympathy with them in all their woes. He gave them a small box, and as one of the company remarked later that the appointed time was over and it was time for the evening meal, Gandhi said, "I cannot send these friends away without giving them my whole soul." And he concluded by saying, "You told me you a homage for the day fullness of the Yarnala Pan. As a homage I am bringing from one end of India to the other, leaving the comparative peace of Yarnala." At the end of the long conversation, an old dame who had recommended the deputations presented a couple of mangoes. Gandhi accepted with great delight the gift of love and said, "I will make it a point of eating these two mangoes, as they will be charged with all your blessings." And the friends departed much to his delight.

AT TIRUPUR

The seven days of rest on the hills quickly passed away into a happy dream, and we descended to the plains as if to the world of reality. At Tirupur, the first halt after Coimbatore, Gandhi met, to his great delight, Rajag, who was released from Colaba Jail that very morning, and Mrs. Mariel Lester of Kingsley Hall, Gandhi's



HARIJAN

EDITOR: K. V. SASTRI

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[No. 2

Notes

For Baker's Sake

Hardly a meeting has been addressed by me since the intimacy of Bihar without reference to ask its most gladden Babu Rajendra Prasad's and every Bihar's heart to know that I have had the most generous response even from the poorest in the most distant villages. Harijans have vied with non-Harijans in giving their copper. Where they have not given anything at the meetings, they have been able to say 'I have already sent my coin to Rajendra Babu'. At these meetings women have given their bangles and even their rings, young children their favourite pens because they had nothing else to give. All together, up to now the Bihar collections made at the meetings have amounted to Rs. 225-4-1. Of course, this is nothing compared to the amount required for the relief that the value of the gifts of the poor lost out in their meekness content, but in their loving evidence of genuine sympathy. Now does not live by bread alone. Fellow feeling is often more precious than bread.

And whilst I am writing about the villagers' contributions I am glad to be able to announce the receipt of a noble remittance of Rs. 1,125-3-4 from the Yorkshire Indian merchants. The amount has been duly forwarded to Babu Rajendra Prasad at Patna. There is no doubt that for Bihar sobriety has stirred the heart of men and women all over the world. M. K. G.

Gandhi and Harijans

Several young men have, during the tour in the South, written to me attributing to Gandhiji unbecomingly and other evils from which Hindu society is suffering. I am writing this note the day after the 11th anniversary of Gandhiji's death. I am, therefore, naturally reminded of his love of Harijans. It is not possible to imagine a man freer from the taint of untouchability than he. With him there was no inequality between men and men. Once, in South Africa, a man had come to him, asking him to attend a meeting of a national character. He was disappointed. An appeal was made to his Hinduness. He was indignant even when he felt to be a approach and said with a warning which astonished the hearers 'If that is Hinduness, I am not a Hindu.' He could not stand the assumption of superiority by any person, as community. In his dealings with followers, he accomplished in his own life the spirit of universal brotherhood. He mixed with the greatest English with the so-called Pariahs. There was no patrona-

ging one about him. He valued the ideal of service. Police men and women were not leaders but servants. For him the greatest leader was the greatest servant. And Gandhiji was a born Hinduism in every sense of the term. He was a born teacher. He loved to be called Professor. He was humbly personified. He considered his all to be the nation. He might have assumed a fortune, but he deliberately chose a life of poverty. Will not the leaders of Hinduism be proud of a servant like Gandhiji? And Gandhiji was not the only one of his kind. It is possible to make out a long list of Hinduism who have stood up for equality between men and men. To deny the Hinduism as a class is to deny ourselves the benefit of the noble service for which many of them have specially fitted themselves. They stand in no need of certificates. Their service is its own reward. In the words of Gandhiji written on a momentous occasion in his life, 'service undertaken at the bidding of no man cannot be given up at the bidding of any one.' The noble rule, therefore, is to take a man at his present worth, irrespective of his birth, or race or colour. In the campaign against untouchability, we may deserve no praise, be it as great as small, so long as it is sincere and not perfunctory. M. K. G.

A Worthy Example

In response to my speech to the students of the Trinity National College, I got the following letter signed by thirteen students on the day of my departure from Trinity.

'We, the following students of the National College, paying our respects to you, Sir, express our desire to work for the cause of the Harijans and other advanced like child within spheres. But spheres as we are, our time is not wholly ours. We are willing, prepared to devote our leisure hours for such holy duties.'

'We humbly request you, Reverend Minister(s), to be kind enough to give us instructions for our future guidance and follow on in your sacred mission.'

The signatories are to be congratulated on their decision. Let us hope that they will carry it out with unflinching zeal. The signatories were students. The only guidance I can give is to ask them to do to the Harijans as they would have the Harijans do to them if they were untouchables. In other words, they should regard Harijans as their blood brothers and sisters. If they will visit Harijans quarters in that spirit, they will always find the right word and the right action. M. K. G.

GANDHIJI ON TEMPLE-ENTRY

[Last week Gandhiji had occasion to speak at several places on temple-entry. Two discourses have been collected, condensed and reproduced below.]

1

[From the speech at the public meeting in Varanasi on the 19th last.]

When I was here last time, I had a very friendly discussion with some of the Shastris in connection with untouchability. I have no doubt in my mind that the views I expressed at that time were absolutely correct. Since then I have had many discussions with many other learned Shastris. I had occasion also to study, as far as a layman like myself can do, the Shastras which have any bearing on untouchability, and I came to the definite conclusion that there was no warrant whatsoever in the Shastras for untouchability as we practise it to-day and that there is no warrant whatsoever for the prohibition of the entry of any single Hindu, be he called untouchable or otherwise, into public temples.

I do not propose to go into the discussion of the whole subject, but I want to give you absolute assurance on my behalf to those who are opposed to entry by Harijans that there will be no force nor compulsion used against those who are opposed to the temple-entry. You have been kind enough to refer to me as a true and sincere Sanatanist. I think on all genuine and truthful issues I can accept that description. I have always claimed to be a Sanatanist, for the simple reason that from my youth up I have endeavored to the best of my ability, to live up to the Shastras as I have understood them, and as such I feel it the duty of a Sanatanist to do penitence in connection with untouchability to purify himself and to get rid of the taint. It is his bounden duty to admit Harijans to the same rights and privileges as he himself possesses. He may not be satisfied till he has endeavored his best for temple entry for Harijans on the same terms on which he enjoys it. What it was, at Bombay, in the month of Sept., 1931, when that hot war was going on, representatives of Hindu met in assembly and came to the solemn resolution that Harijans had the same right to temple-entry as other Hindus and that, if there was any legal obstacle in the way, means would be adopted to remove that legal obstacle also. Therefore, for a man like me, it becomes a double duty to prosecute the cause of Harijans to temple entry on the same terms as he casts Hindu.

But that ought not to frighten a single person, for the temple means that it merely concerns to education of Hindu public opinion along proper lines. And furthermore I say before you that this great Council of Morarji is not open to Harijans merely in the same manner as to caste

Hindus, I have absolutely no doubt that the temple should be opened to Harijans, until some Hindu opinion is ripe for that opening. It is not a question of Harijans receiving their right of temple entry or claiming it. They may or may not want to enter that temple even when it is declared open to them. But it is the bounden duty of every caste Hindu to ensure that opening for Harijans. But it cannot be secured because a hostile individual like me thinks that it should be opened. It can only be opened when there is a general consensus of opinion on the part of caste Hindus. Therefore, except in such a case, I think you, "as long as I am opposed, the temple should not be opened." If such an impossible doctrine is to be accepted, we can never think of any progress in Hindunism. We should never be able to deal with any question on these terms. I do not know of a single Hindu temple in Mussalman or Christian place of worship which has remained closed to anybody because of the opposition of a single individual or against the consent of the rest. I want to give my experience before you that during the last I have had the privilege of seeing tens of thousands of caste-Hindus in U.P., Andhra, Madhya and Tamil Nad, and I have not the shadow of a doubt that unapologetic caste-Hindus would to-day accept the right of Harijans to enter temples, and to enjoy all other rights and privileges that caste-Hindus enjoy. Therefore I suggest to those who are opposed to this movement that they should not confuse the issue. If they do not like temple entry, let them have a show. Let them give their help and co-operation in every other thing. I am supposed to meet a deputation of students this afternoon. I make the hottest statement to that deputation. It is meant to be a purely friendly discussion. I have no doubt that there are many points of agreement between them and the reformers.

II

At Kumbharnasi, on the 11th inst., the town Municipality presented an address to Gandhiji, on the terms of which it was read:

"While the Municipal Council is anxious to endeavour its best to eradicate the social and economic conditions of the poor and ready to tackle all problems for the amelioration and betterment of their conditions and particularly of the Harijans, we venture to express our feeling that the country should not be further divided and disunity caused by measures interfering with worship in temples and with some religious customs, or measures tending in that direction, which, in our humble opinion, should be left to evolve slowly by betterment of social and economic conditions and by constant public opinion being created. We wish that in your present endeavour, you will be in a position to devise ways and means to take the country as a whole behind your back, without creating further divisions and dissensions and

without giving room for further quarrels among the various sections of the people in the country."

In his reply to the address, Gandhi said

I deeply appreciate the honour you have done me by inviting me and presenting this address to me. I appreciate it more because you have expressed your opinion in a frank and unambiguous manner. I must say that one expression that you have used is enough warrant for me to continue my mission. You have said I should concentrate on structure of intimate public opinion. I am doing absolutely nothing more than cultivating public opinion in favour of justice being done to Harijans. I know the difference on the question of temple entry. That is my only point of difference with certain opinions. Nothing is going to be done so far as I can prevent it or so far as the Central Board of the Harijan Sevak Sangh can prevent it to force temple-entry. Temple-entry is a serious parole for the caste Hindus to give. If caste Hindus say a body that Harijans shall not enter the temple, I shall say it will be unfortunate, it will be working against the spirit of the dinner but, so long as that opinion persists, no Harijan will enter any temple. My duty is merely to continue myself to the cultivation of public opinion in that direction. I come to the parting of the ways when I am told that I should not discuss a word about the subject. I cannot do that. For I feel, as a leader of a body saying that caste Hindus will not be doing their democratic duty as long as they prohibit temple entry to Harijans. I hold it to be impossible for a man who has studied Hindu Shastras with an unbiased mind to feel otherwise. Now an overwhelming majority favours the entry of Harijans into a particular temple, it should be opened. Whenever I have gone and opened temples to Harijans, I have done so in the presence of thousands of caste-Hindus and with their consent. The thousands of caste-Hindus who were most concerned about the temples said, 'We want the temples to be opened.'

But if you say that no temples should be opened so long as there is one caste-Hindu who says, 'No, the temple should not be opened,' then, I would say that that is coercion with a vengeance. I would call it coercion of force when one man says 'My place ought to be opened against the view of 1,500.' The majority should no doubt consist of Hindus who believe in temple-not-entry."

DR. M. L. S. MATH

Just now Gandhi's address was an opportunity and important as it was the subject actually raised and completed to date. (From *Amrita* 6)

THE LITTLE FISH—BY P. S. MATH

In a corner of Gandhi's feet on September 1933 sat a little fish of the name *Panther* with all relevant facts. (From *Amrita* 6-4-3)

Arrested at all points (at Delhi, Bombay and also at Haripur & Raynagar, Poonma District, Bombay)

WEEKLY LETTER—No. 15

ITINERARY

Feb. 19.—Trichinopoly. Gandhi's meeting. Rs. 845. Sivapalan, 3 miles. address from public. Rs. 1845-3. Manipalambalam, Rs. 229-17, Samayapuram, 3 miles. Rs. 42-3. Chembaram. Rs. 80. Trichinopoly, 3 miles. Harijan workers' meeting. interviews with self-respecters. Harijans and students, address from Taluk Board, Rs. 80. Indus' meeting, Rs. 243-4. Students' meeting, address, Rs. 189-15-4. public meeting, address from Municipality and District Board, total collections at Trichinopoly Rs. 3111-11-8.

Feb. 21, Kumbakonam, Rs. 128-5-4. Mayasoor. Rs. 182-15-4. Karur, 47 miles. Rs. 244-4-4. Kodaivalur, 2 miles. Rs. 609-11-1. Koda, 41 miles. public meeting, address from Municipality, Taluk Board, merchants, and Harijan Sevak Sangh, Rs. 696-6-4. Mayasoor, Rs. 308-31-5. Tiruchengodu, Rs. 286-1-9. Padayalayam, 16 miles.

Feb. 22.—Gandhi Address, Padayalayam. 16 miles. 4-4.

Feb. 23, Padayalayam. Morning editing day. public meeting, Rs. 703-3-10.

Feb. 24.—Kannakudi, Rs. 1,237. Kanchamangalam, Rs. 261-12-3. Salem, 37 miles. Indus' meeting; talks to choras; public meeting. Rs. 2,664-4-1.

Feb. 25.—Tiruvor by train, 126 miles. Rs. 1,470-8-3. Kumbakonam, 21 miles. address from Municipality, public meeting, address from Harijan Sevak Sangh, Rs. 1,791-12-9, interview with self-respecters. Tiruvor, 15 miles. Rs. 783-8-8. Mayasoor, 15 miles. public meeting, Rs. 783-41-7. Indus' meeting.

Feb. 26.—Nagore, Rs. 108-8-4. Kannakudi, Rs. 1,117-4-0. Talayuk, Rs. 71-1-4. Mayasoor, Rs. 185-5-4. Alapala, 45 miles. Rs. 783-9-2. Chembaram, 15 miles. public meeting; students' meeting, Rs. 1,124-3-4. Chembaram, by train, 26 miles. address by Taluk Board and District Board, public meeting, Rs. 218-11-8.

Journey during the week: 166 miles.

Collections during the week: Rs. 41,829-10-1.

Total collections: Rs. 1,29,523-1-10.

'AN AGREEABLE SURPRISE'

The week began with a busy day at Trichinopoly, the headquarters of the South Mad Harijan Sevak Sangh, and concluded a stronghold of capitalists' opposition. Dr. Rajan, the President of the Provincial Board, knew the local conditions well, having spent a lifetime amongst them. They had only recently tried in vain to boycott him for his unimpeachable activities, but he has been shoulders and a stout heart, and he has lived down their opposition. Fortunately, he is in the company of a number of co-workers, who would bring any

(See page 12.)

HARIJAN

FRIDAY, FEBRUARY, 24, 1934

"AN APPEAL FOR PEACE"

A distinguished friend Bengal writes —

"The protest against entering the temples and the movement causing much bitterness on both sides. It is desirable that the question should be stopped at an early date. I would, therefore, appeal to both the parties to show mutual tolerance. India is a country of many races and creeds, and it is essential, for the peace and progress of the country, that there should be tolerance between different creeds and races. Tolerance has been one of the most beautiful features in the history of India. There is no reason why there should be quarrel and bitterness when Gandhi moves on a reform movement against untouchability. For it is necessary for Gandhi and his followers to show some tolerance while carrying on their movement. The reformers might think that untouchability is bad. But they should not try to deprive orthodox people of the right to worship as they like in their own temples.

If the Anti untouchability Bill and the Temple-entry Bill are passed will not orthodox Hindus be deprived of their right? Suppose an orthodox Hindu builds and endows a temple and allows all genuine Hindus to enter the temple and worship the deity, but excludes Harijans whom he considers untouchable. According to the Anti untouchability Bill, he does not exclude the Harijans will not be punished, because the law will not recognize any person as untouchable. According to the Temple-entry Bill, if the majority of the upper caste Hindus desire to admit the Harijans, they will be able to override the desire of the dissent. That would be absolutely unfair.

I believe that among the reformers there would be many who would not like to deprive orthodox Hindus of reasonable facilities in the matter of conducting religious functions. Such liberal reformers should not support those bills which would deprive the orthodox people of their legitimate rights as explained above. Difference of opinion should not create bitterness, if there is no attempt on the part of either party to deprive the other of its reasonable privileges.

As regards visiting temples, it is necessary to consider the interests of three parties: (1) reformers, (2) mainstream and (3) Harijans. At present Harijans do not enjoy the right to worship in the temples. It is proposed that they should be allowed to worship in the temples. The mainstream believe that they must worship properly in Harijans are excluded. The reformers may be wrong in thinking so but there is no doubt that they do think so. Is it not natural that they should feel angry against, if a privilege which they have enjoyed long is taken away? Will it not be the most peaceful way of satisfying the reformers to build new temples where reformers and Harijans may worship together? The reformers enter of Hindu, Buddhist, orthodox temples,

If (as the reformers claim) a great majority of the worshippers are against untouchability, the orthodox temples will be deserted and the reformers will be able to demonstrate that untouchability has left the country. Gandhi is suffering from a lack of money to finance and should have no difficulty in finding new temples for reformers and Harijans if it were. The money is worth spending if it can save sight among the Hindus.

At Trichy, the other day, a pleader, describing himself as a liberal Sanskritist brought a written statement from which I extract the following:

We believe that the question of temple-entry may be dropped for the present and the interests of all Hindus including the mainstream may be protected together by promoting the material, moral, educational and spiritual welfare of Harijans on a basis with the traditions of Hindu religion, so that the Harijans may become the equals of varnas in every respect and there will not be any cause of untouchability, if they are treated as our kith and kin. No impartial observer will fail to recognize that the removal of the necessary social disabilities affecting the Harijans is absolutely necessary. The reform must proceed gradually step by step. Our Harijans should be admitted to our houses just as Europeans and Muslims are admitted. Our Harijans should be admitted to the several colleges or professions open to varnas and ought not to be segregated, and they should be taught to assert their rights of elementary citizenship. It is likely that, in the course of fifty years, our Harijans will be admitted into the temples."

There are two typical statements. Both want the temple-entry question to be dropped. The first writer makes an "appeal to both parties to show mutual tolerance", but in effect insists on even one experiment excluding Harijans from temples, even though all the rest may be prepared to admit them. It asked terms that a concession of the worst type—a minority of one leading the wall of the majority to its wall. Since last year's are reported by history to have succeeded in enforcing their will against all others, and that they did so with one after destruction. So far as I can speak for the reformers, their position is plain. They do not wish to see a single temple opened to Harijans until there is an overwhelming majority of visiting temple guests in favour of such entry. There is, therefore, no question of compromise or concession, unless the enforcement of the will of an overwhelming majority may be required. The majority may be, ought to be, expected to be forthcoming and accommodating towards a minority. How that can be done I have already shown in these columns. But the majority wants no accommodation, it insists on the present position remaining intact. This would mean stagnation and ultimate death. Hence it is that I have been saying, "either we kill untouchability or it will kill us as surely as the maul of the axe on the morrow."

There is no question of mutual bitterness or quarrel. Reformers have no bitterness on account of the conservatives' opposition, for they give to them the same credit for honesty of purpose as they claim for themselves. The reformers are showing exemplary tolerance in that they refrain from opening temples where there is a fair division of opinion, even though a clear majority may be in favour of reform. The reformers' task is, therefore, confined to the controversy of popular opinion in their side. And if the conservatives will not recognise this undoubted right, there need be no friction whatever.

Whilst the first writer asks nothing from the conservatives and wants everything from the reformers, the second recognises that the temples will have to be opened some day to Harijans. But he pleads for time and recommends cautious work in all other matters. The only suggestion I would suggest is that whilst the temple entry question may not be given up altogether, the agitation should be carried on with the greatest consideration for the orthodox sentiment. If the conservatives would accept the very moderate position, instead of stinging opposition, sometimes not quite wholly, and would make common cause in all other matters, the whole movement could be carried on with the greatest discretion and without wounding anybody's susceptibilities.

As for the proposed legislation, it is necessary for the sake of removing the obstacle that it should be enacted at present in the way of reform. There is no competition in it, unless the privilege of the will of one person against another, be it ever so large, is insisted on. And as no case here I say there is no the bill passed in the teeth of the opposition of a majority of Hindu members I should trust all the majority of Hindus of the meeting or our future legislature or legislatures are ready for the long overdue reform.

M. K. GUPTA.

Continued from page 11, column 1

storm of opposition. They had apprehended some trouble at the time of Gandhiji's visit. The fact, however, turned out to be otherwise. The Reception Committee had literally followed Gandhiji's instructions and had wisely avoided all demonstrations, thereby saving every one that could for the Harijan cause. The demonstrations, therefore, consisted of a few spears of black flags hanging between city and gates. Among the demon events that had the most, a few women clad with little black flags. They were walking with unconscious. When Gandhiji's car drew near, they could not help themselves and joined in the cry of jubilation. It was indeed an agreeable surprise to see pilgrims and women

holding black flags and crying 'Mahatma Gandhiji Ji.' Gandhiji congratulated the Reception Committee on their wisdom in having been so sparing in their expenses, and appreciated the black flag demonstration because 'there was no shouting or anything that would appear disrespectful.' The ladies' and the students' meeting held in the course of the day were very largely attended. But the numbers that attended the public meeting in the evening surpassed the most sanguine expectations. At one stage it became a vast sea of humanity, and Gandhiji's speech was heard by that vast assembly with real attention.

AT SRIRANGAM

Gandhiji had visited early in the day Srirangam, one of the most famous shrines in South India, followed by the great teacher Shri Ramaswamydharma. The temple, consisting of seven circular walls, is like all the Hindu temples—an example of the architectural genius of the southernmost of the medieval age. Everything is on a gigantic scale. Those who planned and constructed these temples must have had hearts also as large as their creation. The Srirangam temple had been the residence of Shri Ramanatha for a long time, and it was from there that the great teacher wandered the country with literature which was saturated with a spirit of devotion that transcended all barriers of high and low. The spirit of love and charity that he generated was nourished by one of narrow caste and small bounds, and to-day God's own children are deterred from entering that temple. One would think that the respectable darkness which prevails in the body of India is only a symbol of the darkness of ignorance prevailing outside. But that ignorance is fast giving place to large broadness and enlightenment, as was proved beyond doubt at the public meeting at Srirangam by the laudable support accorded to the movement by the people.

THE HARIJAN DOUBTS

Among the several interviews that took place that day was an interview with a group of Harijans. They asked some interesting questions. They wanted to know why 75 per cent of the staff of the Harijan Bank Sangh were Brahmins.

"It is a fact," replied Gandhiji, "that the Sangh has 90 per cent of Brahmins on its staff, it is the most creditable performance, showing that all Brahmins are not bad and that those who work in the Sangh are repentant and are in earnest about the reform. My own conviction is that real Brahmins have nothing to do with untouchability."

"Can you not make it a rule that half the members should be Harijans?" they asked.

In the Sangh, it is not possible to have 50 per cent Harijans as members, for the simple reason that Harijans are not debtors but creditors. This

is a donors' association. The fear that underlies your question is wholly unjustified, because the members of the local temple have no authority to spend money without the sanction of the Central Board. You will find the bulk of the money collected spent among Harijans. The idea is to spend as little as possible on administration. And you should know that donors are volunteers getting nothing."

"Do your workers deserve our confidence?" was the next question.

"Yes, those who work in the temple do deserve your confidence. If you examine their administration of lands, you will find it quite satisfactory. Because you have seen some Brahmins acting badly, selfishly, you think that all Brahmins are bad. It may be that Brahmins as a class are bad, though I have no proof whatsoever to confirm that charge. But I have proof to show that Brahmins connected with the Yasa movement are in an overwhelming number of cases honest men and have joined this temple, because they are repentant and because they feel that untouchability is a heinous wrong."

THEIR WORK

Among the group there were some who are nowadays known by the name of "Christian Harijans." The phrase is a misnomer, but it demonstrates how theanker of untouchability has travelled beyond its lands and has contaminated other faiths also. The Harijans who sometimes had changed their faith to escape the hardships inflicted on them by caste-Hindus have, they reported no longer in the Christian fold. The stigma of untouchability still clings to them. Many of them have now kinship in Malabar and Tamil Nad and asked for redress of their wrongs. "We are in the same position," said the friends present at this interview, "as Adi Dravida Hindus. Are we to have any share in this movement?"

"Indirectly, yes," said Gandhiji.

"But we do not get any benefit at all."

"You are getting indirect benefit. The Christian missionaries are wide awake and recognise that they should do something."

Lifelong suffering had made the friends impatient. They said, "We have decided to face the oppressors boldly. We think of changing our faith."

"I cannot say anything about that. But I feel that oppression can be no reason for changing one's faith."

"We have no other go. Shall we get any relief in future from this movement?"

"Yes," replied Gandhiji. "I am absolutely certain that, if this movement succeeds, untouchability in Christianity is also bound to go."

A PLACE OF PILGRIMAGE

In the account of a pilgrimage tour I have of necessity to skip over a number of interesting incidents and narrate only a few selected ones. We spent the weekend at Gandhi Ashram, Pondicherry, which was started by late C. Rajagopalachari eight years back and which has produced a bright record of constructive service during the period of its existence. Rajaji has for years past has whole soul into the work and watched its growth from year to year. The members of the Ashram have all these years worked for the removal of untouchability "by personal example and moral uplift work among the Harijans." In the initial stages they had to face the opposition of the caste-Hindus, but by their firmness, patience and silent and persistent service, they have succeeded in winning the hearts of the village population and won their sympathy. They serve the poor among the caste-Hindus through khadis, which gives employment to poor women. For the Harijans, they have made several new wells, they give occasionally oil-and-snap baths to their children, they conduct six day and three night schools, which are attended by 100 boys and girls, have given scholarships to deserving Harijan students, have provided work for them through shoe-making, have built two temples for them and a colony for soldier Harijans. During the famine of 1932 they distributed about twelve thousand rupees as relief among the Harijans. Through khadis they have put into the pockets of Harijans as well as of where a man of your reputation labours in the space of less than five years. But the night next after Rajaji's heart has been the weaning of the people from drink. The results of this work cannot be demonstrated so much as figures as in the happiness and contentment reigning in places where drink and squabbles were the order of the day. "As a result of violence and persistent propaganda in the area round about the Ashram, a number of shops were closed by the Government during the years 1930-31. This completely weaned the Harijans from drink, but the Government has since thought fit to re-open these shops and bring the temptation of drink near the door of these poor people."

For one, like me, the Ashram is a place of pilgrimage. "I have come to see," and standing to the village, "what services the Ashram has been rendering to you. The Ashram being in your midst, my visit to you should be considered commonplace. If I discover that, in spite of the Ashram being in your midst for these many years, you have not got rid of untouchability, I should despair. As a matter of fact, places like Pondicherry ought to serve as a proper test to know how far caste-Hindus mind has been touched in the matter of untouchability. No, you have in your midst a body of servants of the people who, in their own lives, have no taint of untouchability. They are

pledged to regard Harjians as their blood brothers and sisters. And I would certainly like to thank you for being also treating Harjians in the same manner.

TANJORE AND KUMBHAKONAM

After leaving Pondicherry, Gurditch visited several important towns like Tanjore and Kumbhakonam. Tanjore was reached early in the morning. The meeting was held just as the Sun was rising on it. This drew the following evening concerts from slumbering.

"I have always liked early morning meetings. No more splendour here than early morning can be selected for meetings is connection with a movement of self-purification such as mine is. As I was driving to the meeting, we passed by your beautiful temple. And as I watched the Sun slowly going over the temple I could not help saying to myself that the Sun would shine for all—Harjians and non-Harjians, but the temple was open only to non-Harjians Hindus. That appears to me to be a degrading fact. You have the doors, you can leave from the Sun that temple should open their doors to Harjians or refuse to leave the lesson that the Sun daily teaches us and let Harjians in the darkness of the sun of untouchability. May heavenly light illumine our hearts as the Sun's light is illumining the day for us.

At the public meeting in Kumbhakonam, he had occasion to refer to the attitude Congressmen should adopt towards the movement, and he said:

"A genuine Congressman, as I am, for me in connection with the Harjians service, there is no Congressism, no Congressism; and if there is a non-Congressman who is a lover of Harjians and a lover of his religion and has capacity to work, it is the duty of Congressmen to work under him and take directions from him. If Congressmen were to treat Harjians service to themselves, it is only enough to see that Harjians will not be able to purge itself of the taint of untouchability, because thousands who don't consider themselves Congressmen will remain outside the orbit of that service. Let it, therefore, be remembered by all those who have this sense of heart that, in a movement deeply religious, in a movement of self-purification, there is no room whatsoever for dogmatism. The movement has no political motive behind it, and the very best manner of our being able to show that there is no political motive behind it is to conserve our energy, being on the same platform, the energy of all those who consider it necessary to purge Hindians of this sin of untouchability."

A PLEA FOR EQUALITY

At Karaikal, a town in the French territory, Gurditch:

"It is a matter of very great pleasure to me seeing the way in which the French territory for

the United States—I had the pleasure of entering the French territory for the first time in India in Karaikal, in Karaikal. It was a great joy for me to meet both the officials and the people there. It does not surprise me to day that you have given me this name. It can be said that it was France that first gave the world the motto of the three significant words 'Liberty, Equality and Fraternity.' But it is not given to all to enforce the three things in practice, and I am ashamed that Harjians have been the worst sufferers in that respect. It was necessary for them to make the name of God for untouchability. But after having studied the Hindu Scriptures for a number of years to the extent that a layman could do, I have come to the definite conclusion that there is no warrant for untouchability in the Hindu Scriptures. Christians have testified from the days of human evolution to the unity of God and the unity of all life in God was taught in the earliest hymns that the world knew—the Rigveda. They first teach that God was one and all, life was from Him and in Him. Untouchability that we practice to-day is the very negation of this marvellous truth."

TO 'SELF-RESPECTERS'

At Karaikal there was a hostile demonstration from some 'self-respecters'. Referring to it, Gurditch said:

"I see that some people are waving black flags on the fringe of the meeting. I congratulate them on their courteous behaviour even as they are waving their black flags. They have a perfect right to exhibit their feeling in the manner they are doing. I know that they have deep faith in their mottoes that the money that is being collected will not be used in the manner it has been proclaimed. Those that are at the back of themselves' flags are also under the impression that I am purely a tool in the hands of the capitalists and rich men. Whether I am a tool in their hands or not is not a relevant matter. It is enough that there is a belief that I am their tool. But I can give them this assurance that, so far as I am aware, I am no tool in the hands of anybody but God Almighty.

There are so many things, as I said yesterday, in common between those that call themselves 'self-respecters' and myself. 'Self-respecters' say there is no God of Father on this earth, and, therefore, they say, if they have to believe in a God, it is humanity. I realise I am superstitious enough to believe in God. But I do not propose to quarrel with them about the use of words, and if the word humanity will please them, I shall call my God by that word. They say their motto is love and sympathy. I congratulated them upon their motto and told them I could subscribe to their motto to the fullest extent. Then they said they wanted equal distribution of the riches of the world. As an ideal,

I had no difficulty in subscribing to their creed. I greatly suggested to them that, while they were talking about the dead, I was endeavouring to approach the dead by bringing down to earth the rich men of India, of as much as they would give me, whether it is for the Harijan cause or for the cause of Hindu or some such case of the poor, I am glad to be able to inform those who are waving the black flag or who are at the back of these black flags and you, the audience in general, that several thousands of hardy well-to-do men and women have gladly shared their possessions with the poor.

WHERE SAINT HANSA FOUND GOD

On the last day of the week, Gandhiji visited Chidambaram the place hallowed by the memory of the Harijan Saint, Hansa, who was a glory not only to the caste in which he was born but to the whole of Hindustan. He won his way to God through a devotion that did not finish before the inevitable day of suffering. It was an inspiration for those who sought to prevent Hansa from entering the temple of Chidambaram as it is for those who prevent today his descendants from having a glimpse of Nataraja, the Lord of the Narayana, who is the God of boundless love and compassion.

We were housed at the Hindumar Math, an educational institution that has sprung up at the spot where Hansa is believed to have stayed during his pilgrimages to this place. Gopal Subramanya, the founder of the institution himself a Harijan, is a self-made man and has dedicated himself to the service of fellow Harijans. He has been able to admit the vast majority of many caste-Hindus of the town. The institution has opened itself out into a hostel for boys as well as girls, an orphanage and a high school. Out of the total number of 340 students in the school, ten per cent are caste-Hindus, and out of 15 teachers, 10 are Harijans—a fact which in itself is an ample demonstration of the change that is fast coming over caste Hindus.

The meeting of the students of the Annamalai University at Chidambaram deserves special mention. The students at the end of Gandhiji's speech were very brack, the spontaneous response from the small number of ladies present being remarkable. A number of ornaments quickly came in. Some ladies purchased things with their precious ornaments.

SPARE HIM A LITTLE

The day on which he visited Chidambaram had been an extremely busy day. He had addressed about half a dozen crowded meetings. At Chidambaram, in the evening the crowd became thoroughly unmanageable. A sand-crowd blocked the way of Gandhiji's car, and would not let it proceed unless he went to a place which was not as the

ground. Gandhiji pleaded with them to move, and in the last resort walked through the swelling crowd to the parking about a furlong off. Ropes. Thicker Ropes and Dr. Ropes with the greatest difficulty waited their way through that mad mass. The master will-placene to himself that scene. This was not all. An hour's journey to Cuddalore and four hours still awaited Gandhiji. The day's work ended at eleven in the night. But I must say it ended with an agreeable surprise. The public coming at Cuddalore was an example in quiet and orderliness. It was more than Gandhiji had expected, and it could not but delight his heart. He is bearing the mantle at both ends. And to what purpose? He wants us to purify ourselves more and more day by day. He requires of us a constant watchfulness, so that shock and impurity may not get the better of us. I cannot do better than reproduce his own words of appeal to organisers and speakers:

"You should understand my limitations. You should also understand the object of my mission. My limitations are prescribed by my physical capacity of incapacity. They are also prescribed by Father Time. Everywhere, organisers draw up for me a programme which takes all my energy and resources to go through from day to day. My mission today is primarily to appeal to the various Hindus and call upon them to repeat for the campaign that has been done for centuries past to Harijans, to tell them in language as precise as I can command that, so far as my study of Hindu Scriptures goes, Harijans are entitled to the same rights and privileges as non-Harijans. Hindus enjoy, to tell them with all the emphasis at my command that, if this elementary justice is not rendered to Harijans, Hinduism must perish. Co-workers, therefore, should not put a strain upon me to do work which is their primary duty to perform. They may, when I have time, take me to do what is above the work they have done, but it is their business to sweep these clean. It is their business to open schools and conduct them. It is their business to take a ray of hope to Harijan villages from day to day. In my present intensive humanitarian tour, my energy and my time should be reserved for the chief object of my mission."

Madras
20-2-34

C. B.

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HARIJAN

Editor: R. V. SASTRI

Under the auspices of The Harijan Sewak Sangh



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Vol. III

MADRAS—FRIDAY, MARCH 5, 1934

[No. 34]

OPINION INVITED

Harijan Sewak Sangh, Delhi.

DRAFT RULES FOR THE DISBURSEMENT OF GANDHIJI'S HARIJAN PURSE FUND

"(1) About a month or two after the collection of the purse fund of each province, the existing financial relations between the Central Office and the Provincial Office may come to an end of the new financial relations arising out of the new purse fund, which are decided below. The fund is called the Gandhi Harijan Purse Fund.

(2) The money for all welfare work expenses incurred after the passing of the welfare schemes should be charged to the 'purse fund', that is, it will come out of the 75% quota of the purse fund, or out of the 50%, in the case of princely states. Grants for administrative and propaganda expenses will be continued to be paid according to the existing system, that is, one half or two-thirds, or whatever the ratio may be, of such expenditures, out of the central fund from which the 'purse fund' will be kept separate.

(3) Except for Bombay, Cochin, Karachi and similarly constituted states, at least 50% of the money collected in each town, district or province will be spent in that place, or area or the province, if the following two conditions are satisfied.

(a) A scheme, including all the old commitments, of welfare work for utilizing the quota of the 'purse fund' money is proposed, submitted and approved by the Central Office.

(b) Whole time, honorary or part-time workers are forthcoming for working out the approved scheme or schemes, and their names approved. In appointing permanent workers, care should be taken to see that they have had at least 2 years' continued service.

(c) The 'purse fund' should be spread out over a period of not less than two years, according to circumstances, in the discretion of the workers of the locality concerned, with the approval of the provincial workers.

(d) The money will be forthcoming by instalments, as may be required, on presentation of monthly bills of expenditure incurred on welfare schemes. Gandhiji's advances, however, will be made to keep the work going.

It is the special desire of Mahatma Gandhi that out of the purse fund not a single rupee should be spent for administrative and propaganda of the provincial, district or other offices and that the purse money only should be utilized for no other purpose than the execution of schemes for Harijan welfare work.

(2) The re-marking of donations should be done at the time of the donation and not after. And in such case, when re-marking is done, it will be accepted only if the district approves.

(3) Special cases of districts requiring extra help over 75 per cent would be considered only on the grounds of the poverty of the district, or the extraordinary scope for work in the district or the unusually large number of Harijans in the district.

(4) In regard to taluk organizations, and their finances, schemes from the taluks which have paid money to the fund will receive due consideration in relation to such schemes. There need be no paid secretary or office in the taluk.

(5) The Provincial Secretary, or also District Secretaries, should make to be effective, but should become necessary parts of the welfare schemes. The charges of the Provincial staff needed for supervising schemes in the districts will then be met from the 15 per cent, quota and taken from the district in proportion to their business. Workers necessary for supervising welfare schemes may be treated as part of the constructive expenses.

All those who belong to various Harijan Sewak organizations or are otherwise interested in the cause are invited to send to the Secretary, Central Board, as early as possible their suggestions on the foregoing draft rules. The object is to incorporate in the final rules the wisdom of those who have helped suggestions to make. Perhaps it is more difficult to spend the money wisely than it was to collect it. The chief difficulty will be to find whole time trust worthy and otherwise competent workers. In making their recommendations, therefore, local Sanghs and individuals will have to mind the difficulty about workers. Schemes, moreover, which would admit of employing Harijans by preference must be more acceptable than those in which such special qualifications may be required as to make it impossible to employ Harijans. Hence it is to say that the aim of every scheme should be the greatest and the quickest amelioration of the educational and the economic condition of Harijans with the funds available. Thus the general rules can only be indicative and aiming, as far as possible, to make a range of schemes as might be suggested by the Provincial and District Sanghs.

M. K. GUNDEL



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ON LEAVING COORG

[The following is the full text of Swamiji's speech delivered at Mysore, on the first instant.]

"I thank this evening this all too short a visit to your beautiful province. Though the two days, or almost two days, have been strenuous, they have been most agreeable to me—agreeable not merely because of the magnificent scenery that surrounds you, but also because untouchability has such a slight hold on you. In your address, you have outlined promises to facts and figures in connection with Harijans. I appreciate the manner in which you have prepared your address which in fact is a report. It gives me illuminating and exhaustive information about Harijans. It is a matter of regret that Harijans here are daily becoming landless. I am that what little land they still possess is being taken. It is up to the local Harjan Senik Sangh to examine critically this situation and see what it is possible to do to prevent the Harijans from losing their lands. It may be that there are economic causes applicable to all which it is not in your power to prevent; it, therefore, becomes necessary for the Harjan Senik Sangh to understand the economic condition of Harijans who have become landless. It may be that as a result of the investigation, it will be found that, though they have lost their land they are not the poorer. But, should it be otherwise—as I fear it is—it will be up to the Harjan Senik Sangh to apply the necessary remedy in order to improve their economic condition.

But, in my opinion, the greatest question with you, so far as Harijans are concerned, is the temple-entry question. It seems to me monstrous that public places here should not be able to open temples to Harijans. I am that you have no fixed propaganda such as we do to be seen on the plains. I would, therefore, ask all workers who have the Harjan cause at heart to apply themselves to the solution of this problem, and I would like you to cherish the conviction that you may give the lead to India in this respect.

I would like also to mention to you the sufferings of Bihar. You're living somewhat in isolation from the rest of India. You seem also to be mostly self-contained. I hope that has not hardened your hearts. After all, you are but a part of the whole of India, and the sufferings of Indians in the extreme North should be shared by you as by others. You may know that Bihar is a scared land because of the lack of both Hindu and Goutama Buddhas. Our countryman in Bihar believes that every particle of the soil in that land is scared. And so a man like me, it would almost appear that God has visited that scared land for atonement for the sin of untouchability. It does not matter to me in the least degree that my imagination may be wrong. But let us cherish the thought and

make greater effort to purify ourselves. (After all if we will feel that all mankind is one, the distress of one single man in any part of the earth should be shared by all.) How much more so, then, when it comes in connection with those whom we consider as our kith and kin. And after all, that is not in any of the implications of the removal of untouchability. If we believe that all mankind are one, it necessarily follows that we should share the sufferings of all mankind. Therefore, while I conduct the auction, volunteers will go amongst you and you will give to them whatever you can. It is not that you will thereby give much material help to the sufferers. But as the donor's calamity is great as his belief. Bihar, every sufferer gives to a token of inexpressible sympathy with the sufferers. And do we not all know that sympathy is distress often goes much further than material help brought to it?"

WEEKLY LETTER—No. 29
ITINERARY

Feb. 27—Cuddalore to Pondicherry, 12 miles public meeting, address from Harjan Senik Sangh. Rs. 224-12-4. Gandhi Kuppam, 27 miles. Visit to Eruga Ashram, Tiruvannamalai, 38 miles public meeting. Rs. 726-11-12. Villupur, by train, 22 miles.

Feb. 28—Villupur: visit to shortening public meeting, address from the Public Municipal Council, District Board and Harjan Rs. 5,556-8-4. Katpadi, Rs. 645 Goddardham Rs. 581-12-8. Ambur, Rs. 581 Tirupattur, 24 miles public meeting, Rs. 542-8-0. Christodula Ashram, meeting—Jolarpet, 5 miles. Madurai, by train 122 miles.

Feb. 28—Madurai: Kankumbakam. Science day.

Feb. 29—Kolumbakam. Rs. (on editing day) public meeting, Rs. 434-5-3, meeting of the Tamil Red Provenant Board of the Harjan Senik Sangh.

Feb. 31—Coimbatore, by train, 81 miles. Chingleput, Rs. 120-0-0. Coimbatore: public meeting, Rs. 1,312-4-2. Walajpet, Rs. 129-0-0. Rencpet, Rs. 122-1-0. Arret, Rs. 129-0-0. Arret, 48 miles public meeting. Rs. 253-1-4. Arthanan, 48 miles public meeting, Rs. 424-0-4. Left for Mysore by rail.

Feb. 32—Mysore, 222 miles. Left for Coimbatore by car. Tatanagar, Rs. 37-2-2. Eddur, Rs. 123-11-0. Panampet, 60 miles. Huddur, 1 mile public meeting, address from public, Rs. 22-0-0. Panampet 4 miles public meeting, address from public. Rs. 22-11-4.

Feb. 33—Vijaypet, 12 miles public meeting, address from public and Mysore. Rs. 222-0-0. Belur, 41 miles. Gowranpet 4 miles. public meeting, Rs. 222-0-0. Channarayana, 12 miles. Rs. 2-0-0.

HARIJAN

FRIDAY, MARCH 3, 1934

A MAIL FROM NELA-ARASUR.

I cannot recall a place where I have not received addresses from Harijans. Most of them have dealt with general grievances, but in two or three cases I am now having had statements of specific complaints against the tyranny of caste-Hindus. Nela-Arasur is a village in Lalgaon taluk, not far from Trichinopoly. After the usual laconic introductory paragraph, the appeal proceeds—

'We, the inhabitants of the village of Nela-Arasur have got two kinds of drinking water, one of which is big and the other small, but both of which are being utilised by the castes to our prejudice. We are bothered from wanting the water of the tankard, when there is nobody of the blessed caste in the water area near by, we have to go off without water. We are about eighty families in all and one must a decent fraction of the total population of the village. Our petition to the Government to release the strained no doubt resulted in the putting on of restrictions, the water should be distributed from among the water of the tank, but did not materialise in removing the bar, for the castes would take our attempts to beat and would not employ us in their fields, or much so this, is giving the soil at necessity of water needed, we got into the other end of necessity of food and employment. Thus in this position we are undergoing a kind of an unbearable situation for the past 5 months without sufficient food material clothes to wear. Our appeal to the biggest landholder here to remedy the same proved only a cry to the wilderness.

'All feelings are under. We take the responsibility of presenting to you that aspect of the situation, knowing that you will be able to interfere on it, at the same time earning good feelings to many who cannot come again because the servants and maidens. Furthermore we request you to be kind enough to relieve us from poverty and suffering by giving us such funds to our distress, at least for supporting three months, or such manner as you think it best.'

This was received at Trichy and I made public reference to it in my speech. If the statements made are true, the petition reflects no credit on the casteless Hindus of Nela-Arasur. It is to be hoped that the Provincial Harijan Parish Sangh will use all its efforts to secure justice for the hapless Harijans who are so dependent upon the caste-Hindus. It is relevant to know whether the Harijans have facilities for getting pure water apart from the tanks in question. If they have not, honestly demands that the supply of pure water be guaranteed to them by those who deny the use of public tanks to which the Harijans are entitled in law. The boycott of Harijans for their having dared to enforce their rights in the tank of the tank

meeting need to injury. I hope however that the good offices of the local Harijan Parish Sangh will result in justice being done to the Harijans, and in the restoration of good relations between the two divisions of the same family.

The last sentence of the appeal demands an answer. Even if I had the ability, I would not have the wish to satisfy the impostures in their appeal 'for a donation that would sustain them for at least three months' their donations are a waste of public money. They degrade those who receive them and put a premium on laziness. The able-bodied should not ask for work, never charity. I know that in these days of scarcity even work is difficult to find in the case of the general body and more so in that of Harijans. But I believe that a person who is ready to earn honourable labour will not have much difficulty in finding some work. I would, therefore, urge all friends of Harijans to discourage appeals for dates and interference to find employment for the unfortunates who would not reduce to do any honourable labour.

M. E. GANDHI

Continued from page 19, Col. 4

Members, 12 miles public meeting, Rs. 564-15-0, interview with Harijan workers

Jaipur during the week, 770 miles

Collectors during the week, Rs. 15-10-11 1/2

Total collections, 120,338 1/2

'FOR THE BROTHERHOOD OF MAN'

India is one indivisible whole. Politically there may be divisions as British India, French India, French India, Portuguese India, but they all form parts of one Indian Nation. The same blood courses through the veins of all, the same social and religious observances are shared in common by all, the laws of all are necessarily later more like wax and mud. The walls of Gandhi, therefore, to Keralada and Pondicherry, both forming parts of the French territory in India, should exist as evidence of an extraordinary event. The committee to the latter place was so important that it could not be resisted, and a short visit to the town was arranged even at the cost of some additional time. In reply to the address presented there Gandhi explained how the movement was for achieving the equality and brotherhood of the whole of mankind, and said,

'The message of non-sectarianism is a message in which all can join of any faith. Though it means primarily that parties have to be done to a large part of humanity kept in oppression and subjection in the name of religion by caste-Hindus, really it is an attempt to realise the brotherhood of man. You who have come under direct French influence should have no difficulty in understanding what it means. The doctrine of equality and

brotherhood of man was preached in France before other peoples had realised that there was any such thing like brotherhood of man. That even people in France himself have not yet realised this is failure in so far as French reform. The bravest of them fought and bled for that realisation. An aspiration for which so many thousands bled and died is an aspiration which human beings should treasure. The present attempt is essentially an appeal to every individual, and it is an appeal to his heart. It is an attempt to convert the stunted heart and let that heart understand that it is not through suppression but through full expression that divinity can be realised."

'A FELLOWSHIP OF LOVE'

Ever since coming to Tamil Nad, Gooding had been longing to see Chembakadassan, an institution 140 miles to the north-west of Madras run by Dr. S. Jeyarajam and Dr. Forrester-Tyson, two Christians, the former an Indian and the latter a Scotsman—both medical men. With an aspiration to realize "a deeper personal experience of the Life in Christ and the fellowship of love and the power for service springing out of it," they started this institution nine years back. Their report runs: "We felt it (the name Ashram) expressed in a language understood by the people our concern with them and our belief that whatever was beautiful and true in the past heritage of India should find its fulfilment and enrichment in the kingdom of God." They speak of "sharing in a wider fellowship", and bringing Christianity out of what they believe to be self-seeking isolation. They are trying to realise that 'wider fellowship' through active service of the lowliest around them by giving them medical and social elementary education. They do not baptise people. They do not deny other religions, for they prefer to have a regard for them. They try to fashion their lives so as to be in communion with their surroundings. They, therefore, wear home spun cloth and share the national aspirations of the people. They have built a Church after the model of a South India Hindu temple.

'TOWARDS THIS GRAND REALISATION'

Expressing his delight before a small meeting of villagers coming from the neighbourhood, Gooding said, "It seems that I have come to one of my homes." Giving the gist of his message, he said, "It is not enough that caste Hindus begin to touch Dalits. More touch can give me no satisfaction whatsoever. Their hearts must be moved and they must sincerely believe that it is an affront to human dignity to consider a single human being lower than one's self. In that sense you can easily understand why I call this movement against untouchability one for the realisation of the brotherhood of man—not merely of Hindu man, whose race is general, no matter in what part of

the world he belongs, to what race he belongs or to what faith he belongs. For caste-Hindus to change their hearts in connection with those whom they consider untouchables is merely a stepping stone to this grand realisation. I have visited the whole world to take part in this movement, and the whole world can take part in this movement by extending sympathy to it and by studying it."

THE ACHIEVEMENTS

The two months spent at Kallakshikura, a future centre of Harijan service, five miles away from the city of Madras, and a day's visit to Coimbatore, with a short time given to several other places on the route, brought the Tamil Nad tour to a close. At Arimam, the last place visited, Gooding, summing up his experience of the whole month's tour, said,

"To night, and at the meeting, before the long Tamil Nad tour. At the outset, I would like to say, as I would be leaving this province presently, how thankful I feel to the police and the railway administration in the South for the help rendered to me on all the occasions throughout the province. It was a great pleasure to me to say that they were doing, the police, I mean, as if they were, as they undoubtedly are, or should be, servants of the people. As I am saying this, I am reminded of a conversation I had with two gentlemanly detectives who were appointed in London to look after me. They told me that the constables in London, as the police there are called, before being detailed off for duty for the day, had to go through a rehearsal every morning, at which they had to declare, "We are the servants of the people and we shall act as such." Whenever my differences with the English official world, I claim to understand the virtues of my opponents. And so, I have ever recognised in the London constable as ideal policeman. I dare say, as a human being, he also has his limitations. Not knowing, as I do, the police at close quarters in several parts of the world, I can say truthfully that my recollections of contacts with the London constables are altogether pleasant. Therefore, it is no mean compliment that I am paying to the police from my experience of them throughout the tour, when I recall the London constable."

I must not omit to mention also the volunteers, who have done duty in all parts of the South. Many of them are, often, unknown. In spite of their unobtrusiveness because I would be ungrateful if I did not mention that they were, in every case, indispensable for the success of the tour. They were obliged to work under most trying circumstances, because nobody expected the unprecedented crowds which were witnessed at every place. My thanks are, therefore, due to all those parties who have enabled the tour to become the success which in my humble opinion it has been. I can only hope that my co-workers and others who are pledged

with the Harijan cause will reap the fullest benefit out of the tremendous awakening that one has seen throughout the province. Unless the workers set themselves to their tasks immediately, there is every danger of this awakening, or the energy created by it, being frittered away. It would be a great tragedy, if such a thing happened in a movement of self-purification, which this is. I hope, therefore, that all those who are connected with the Harijan cause will ever remain on the watch-tower and not only watch themselves, but watch also what the public is doing in connection with the cause.

And remember, too, the magnificent result that we intend, or we expect, to achieve from this removal of untouchability—it is no less than the realisation of the *brotherhood of Man*. You cannot, millions of caste-Hindus cannot—the separation in several million Haryajns, whom they have suppressed for centuries, without setting free a power, a force, that will sweep the whole of the Indian family and knit all its members together into one. And it is because I have never lost sight of this goal that I have called this movement a deeply spiritual and exclusively religious movement. And it is because I realise, to the fullest extent, how untouchability, as we practise it today in the name of religion, is a stumbling block in the realisation of this brotherhood that I have authorised to say that, if we do not choose ourselves of this ancient untouchability Hinduness and Hinduism are bound to perish. As I, therefore, have you tonight, I should like to leave you with the full hope that you will endeavour to realise to the fullest extent the ideal that I have sketched before you. It is easy enough to do so, if we will but change our hearts. May God help you to do so! I know that there are people among us who will cling to the belief that untouchability is not only not a sin, but is an obligation imposed upon us by the Hindus. As against that, I can but give you my own personal experience based upon uniform conduct for the past fifty years, and that experience is backed by a study of our business such as is possible for a layman, and of that, a layman like myself. After that prayerful study, after discussion with learned doctors who believe in untouchability, I have come to the deliberate conclusion that untouchability has no warrant whatsoever in the Hindu business. It is a sin before God and man. The wrong we get out of it is the better it is for us, for the whole world."

The parting scene at Arkoona station that night was touching. It was not without a pang that we took leave of those with whom we had lived intensely for full four weeks. The workers on Tawal had had today and night to make the programme a success and to look after the comfort of our party. Their labour had been attended with great success. It had delighted Gandhiji's heart.

Asked by a Press correspondent, on the eve of his departure from Madras, as to the achievements Gandhiji said, "Two achievements stand out prominently. In spite of hard times people have given freely, and, in spite of prejudiced persons to the contrary belief of thousands of people—including very large numbers of women—have flocked to meetings, although they know for what purpose the meetings were held."

IN 'THE LAND OF THE CAUVERY'

From Tawal Nad Gandhiji came to Coimbatore Bangalore and Mysore. He had a keen desire to visit this beautiful highland district, and when he saw that time could be spared, he readily accepted the pleasing invitation from there. Coimbatore is a secluded part of the country and was, and still is to-day, a sealed book. The Cauvery has its source in the Coimbatore mountains. The whole territory is covered by thick forests, some parts of which may match in beauty the best natural scenery in the world.

Coimbatore (Kodagu) derives its name from the Kankana which is the largest single population (44,478, out of 144,000) of the territory known by that name. It is the largest park, 4000 acres and is its broadest at 40 miles. The Kankana are Arjuns. Kankanas by origin and are known to be a warlike race.

The other communities in Coimbatore are as follows: Brahmins 2,100, Lingayats 6,112, Torvars 14,000, Gauds 1,254, Moplahs 7,361, Shingals 7,320, untouchables (Harijans) 10,000.

Coimbatore though very small in area, is treated as a separate province. The Head is the Commissioner, who is also the Resident of the Mysore State.

The original inhabitants of Coimbatore are marked by their special mode of dressing, the men as well as women tying a handkerchief on the head. Women are free, intelligent and well built. The Marjans, as an address used, are 45 thousand in number, forming one-third of the Hindu population. "The Marjans mostly work as agricultural labourers and house-owners. Some employ themselves in cottage industries like basket-making, handloom-making, etc." "Untouchability in the extreme form does not exist in Coimbatore. The Marjans are freely allowed the use of public roads and wells. But the ban on temple entry is not relaxed. Efforts are being made to educate public opinion." "The number of Harijan children attending schools during 1925-26 was 375, of which 47 were girls. About 38 official Harijan schools and the rest go to state Hindu schools. Formerly there was objection on some quarters against the Marjans' attending caste schools. Gradually, however, the objection dwindled and no one takes serious notice of it now."

'BEAUTIFUL HEARDS'

Krishna, the very first place visited in Coimbatore Gandhiji on a previous voyage. It was a

Harjan shorn, neat and clean, seated in the most beautiful surroundings. In the meeting held there, some noble women made a good beginning by generously giving their ornaments. At Noidah, the next place Gandhiji said, "It is a matter of very great joy to me that God has enabled me to come to this beautiful land of Oware. Ever since I have come here, I have been simply drinking in the natural beauty of the place, and I presume your hearts are as beautiful as your country. And yet there is lacking in my mind a doubt as to the beauty of your hearts, for I see that though there is not that poisonous 'untouchability' here that is found in the places, there is still some of it in your midst. For, in your address you have said that temples are not open to Harijans. It is just like a father saying to some of his children, 'I love you food, clothing, housing, but I won't let you come to the sanctuary of my heart. Imagine what those children would feel! So long as you do not allow Harijans to enter temples on the same terms as you do, I cannot say your hearts are beautiful. I wish, therefore, that you will take the household tanners and wash out that black spot on your hearts."

'I CAN'T LIVE WITHOUT RELIGION'

At Ponnampet we were housed at the home of Krishna Acharya conducted by Sreeya Shankhara, a man, who takes keen interest in Harijan service and has recently started a Harijan Sangh. The public meeting in that small village was attended by nearly ten thousand, including a large number of women, and appeared, as Gandhiji said, 'a sea of faces.' Hundreds had come from surrounding villages. The address from the public gave an account of the work done and expressed an objection against the question being called religious. It drew from Gandhiji the following reply:

"A woman's reflection will show you that it cannot be a religious question, because we have been told by those who claim to understand themselves that 'untouchability' is a divine institution. When it occurs to me in the path of religion, I can only meet it by showing that religion has nothing to do with it as we practice it to-day. Thus, take the temple-entry question: 'What sort of a temple religious question?' In order to have temples opened, I have got to touch your hearts, and anything that touches one's heart touches one's faith, immediately becomes a religious thing. Indeed, those Brahmins who claim that 'untouchability' is of divine origin bring the insult in my face that I know nothing of religion. Of course, I cannot endorse that insult, for the simple reason that the whole of my life is saturated with the religious spirit. I could not live for a single second without religion. Many of my political friends despise me, because they say that even my politics are derived from my religion. And they are right. My politics and all other activities of mine, are derived from my religion. I go further and

say that every activity of a man of religion must be derived from his religion, because religion means being loyal to God, that is to say, God rules your every breath. If you recognise that truth, naturally God regulates every activity of yours. But, then, it is on a man of religion who is trying to live up to it every moment that I am here to tell you that 'untouchability' is not of divine origin. I am here to tell you, after having searched the Scriptures in the manner in which a layman like myself can do, that 'untouchability' is a man against God and man. I am here to tell you that there is no warrant in the Scriptures for 'untouchability' as we practice it today and that, therefore, it is useful to deny entrance into our temples to Harijans."

'MY INERRATABLE LOVE OF MANKIND'

At Tirupet, the first town Gandhiji visited the next morning, the meeting was held in a beautiful spot. An address written in Urdu, was presented by the Mussalman residents of the town and was read by an old Mussalman scholar. "It was an agreeable surprise to me," said Gandhiji, "to receive an address in very short, correct Hindustani. I am a lover of Urdu and Urdu literature. But I have noticed that down South it is rare to find an Urdu scholar, and I was not prepared to find good Urdu writing and speaking in Oware." The contents also of the address were equally pleasing. I reproduce the following from it:

"Although this year of yours has been undertaken specially for the uplift and benefit of Harijans, we look upon it with admiration and sympathy, because underlying it is the holy purpose of achieving equality of men, and the doctrine is an integral part of Islam. Mussalmins as we are, we cannot but extend our support to this sacred resolution of yours and pray to God that He may crown your effort with success, so that the oppressed portion of humanity may attain equality and be free from the burden it is bearing."

You are a strong believer in Hindu-Muslim unity. You will, therefore, be pleased to know that in this part of India there is perfect unity between Hindus and Mussalmins, and we hope that you will try your utmost to achieve such unity throughout India. We further hope that you will use your undoubted ability and influence to free India from communal dissensions and, to that end, call together a conference of Hindus and Mussalmins."

It touched Gandhiji's heart, and he said in reply: "This address sets me to do whatever is possible in order to make Hindus and Mussalmins throughout India as you are united here. Of various songs which I hold as dear as life itself, Hindu-Muslim unity, i.e., unity among all the races in India, is one, and as I did some years ago in Delhi, I should be prepared, given the occasion and

the impression of Hindu my life agrees for the same reason. My life is one indivisible whole, and all my activities run into one another, and they all have their root in one sentiment—love of mankind. Seeking to realise someone of life as practice, I cannot be happy if I am continuously quarrelling with one another or even suppressing fellowmen. I am, therefore, glad that this address admits that the European movement is one for realising the substantial oneness of man. And if I have thrown my all heart and soul in the campaign against untouchability, this because I know that untouchability is the greatest stumbling block in the realisation.

WISE HUSBANDS

The evening hall was at Gandhinagar, a place which all of us left with a sigh, no charming was the beauty of its surroundings. We heard from the host that a girl was fasting since that morning, in order to take Gandhiji to her home which was only west door. As she approached Gandhiji, she could not help weeping, she could not utter a word.

"Why are you fasting?", asked Gandhiji.

"In order that you may come to my home," she replied with a nose choked with tears. "I would give you ornaments."

"That is lovely. But you must break your fast first."

"No, not until you promise to come."

"Don't ask for a promise, but this orange first. Don't make a bargain. Trust me. You must have faith in your tremendous love."

But she would not eat. She could not understand that the promise had already been made. Mirabehn poked the orange for her. She still lacked wisdom. "Will you come?"

"Yes, he will come," said Mirabehn, and Ghari took the orange with a smile.

Gandhiji wanted to have more about her determination to give her ornaments. She said she would not replace the ornaments she would give away. She was twenty-one years old and was married. Her husband was present, Gandhiji asked him, "Whose suggestion was it that she should give her ornaments?"

"It was her own desire. I gave my assent to it," replied the young man. He carried forty rupees a month. Gandhiji gave him sufficient warning against the ornaments being given as a bit of enthusiasm. "It is good, of course," said he, "if you live a simple life of truth." And both Gopal and her husband agreed. Later on, when Gandhiji went to her house, she parted with some of her jewellery.

There was another young woman who had given her gold bangles to Gandhiji. Her husband was also present. "You know," Gandhiji told her,

"your wife has given her bangles to me. Has she done so with your consent?"

"Yes, with my consent." And he added, "It is her wish and pleasure. The ornaments belong to her. I have no power to refuse my consent."

"All husbands do not act so wisely as that. What is your age?"

"Thirty."

"At your age I did not act so wisely. Wisdom came to me later," said Gandhiji smiling heartily, laughter from the heavens.

In the evening we reached Mirzapur, the capital of Oong. Gandhiji's speech at Mirzapur has been reproduced elsewhere. "It may be," said he, "I am wrong you all for the first time and the last time of my life. Having come here, I find that every expectation I had raised about the natural beauty of this land has been fulfilled." He leaves Coimbatore for Kharwarah well, after finishing the programme in that province. will reach Bihar on the 11th of March, whether the end of the discussion is taking him.

Mirzapur, 1/3-3-34 C. S.

NOTICE

As announced in our issue of 1st Dec. 1933, all unexpired subscriptions for Young India have been transferred to us, and the *Merger* will be sent to all those subscribers till the amounts of their credit are exhausted.

Manager.

MY SOUL'S AGONY

Concerning Gandhiji's statements on untouchability see "expressed statements on the subject, carefully revised and condensed up to date. Price 1/6."

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HARIJAN

EDITOR: R. V. SANTAM

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VOL. 17]

MADRAS—FRIDAY, MARCH 9, 1934

[No. 4

WEEKLY LETTER—No. 17

ITINERARY

Feb. 24—Muziris to Mangalore, 88 miles by car. Sampaga Rs 75-4-0 Salika Rs 41, Pader-vent to Harijan Rs 11, public address, Rs 10 14-0. students Rs 30 14-0, Uppanagudi Rs 51, Vishal Salika Rs 14 Kannada Rs 10-4-0 Panamangalore Rs 45, Bandial Rs 171, Arkal Rs 71, Adyar Rs 48, Mangalore Mogamur Pannu Rs 110, ladies' meeting Rs. 400, public meeting public purse Rs 1400, District Board Rs 30, Municipal District Board and Local Board Rs 100, Mangalore total Rs 3100 3-4.

Feb. 25—Mangalore road to Marjara shore, laying foundation of common temple, students' meeting, Rs 100. Canara High School Old Boys Rs 100, saving Rs. 100. Thakker's portrait Mangalore to Madras, 24 car miles. Gurpur Rs 75 4-0, Paga and Veikar Rs 14, Kand and Kanagaly Rs 175-11-11 Salika public meeting, address, Rs 201, workers' meeting, Madras 100, 15 car miles. Pader-vent Rs 75. Sampaga Rs 100, Salika Rs 100-4-0. Glycerin Rs 45-3-4. Udupi women's Khadi Banding public meeting, address Rs 140. Udupi to Kanyakumari, 24 car miles. Changanur, Rs 20. Kanyakumari meeting purse Rs 1,000, Harappa Rs 111-0. Madras total Rs 877. Salika total, Rs 1,268-8-1.

Feb. 26—Kanyakumari, Day of silence

Feb. 27—Kanyakumari to Kavaratti, 100. Deposits Madras Rs 47. Harappa Rs 10-1-0, Taluk Rs 11,

Feb. 28—Kavaratti, public meeting, addresses, purse, etc.—Rs 50 15-0. Kavaratti to Anjuna, 41 car miles. Sampaga Rs 51-0-0. Changanur Rs 45. Anjuna, meeting Rs 180-4-0, visit to Marjara shore. Anjuna to Kannur 24 car miles. Harappa Rs 15. Malappuram Rs 14-0. Kanna meeting Rs 75-5-0. Kanna to Kara 24 car miles. Annapala Rs 21-1-0. Hella Rs 71-1-0. Kara, meeting Rs. 421-5-0.

Mar. 1—Kara to Kollupur and back 41 car miles. Kavaratti Rs 79-1-1. Kollupur, meeting Rs 55-4-0 including ladies' purse Rs 877-11; opening Subrahmanya temple to Marjara, road to Kollupur, Kara Kara to Harappa 44 car miles. Kollupur, ladies, Kollupur, Kollupur, Rs 74-3-4. Kara to, 22-1-0-0. Kollupur Rs 11-4. Harappa Rs 100-0-0. Madras, opening Harijan school, laying foundation of common temple, Kollupur,

to Kollupur and back, 18 car miles. Kollupur Rs 22-4-0. Kollupur meeting, Rs 75. Harappa, meeting, Rs 500, ladies Rs 100, Mangalore Rs 101.

Mar. 2—Harappa to Kollupur by road 44 miles. Kollupur Rs 275-2-0. Harappa Rs 75-12-7. Kollupur road to Marjara shore, ladies' meeting Rs 110, laying foundation of 4-0-Kannada. Kollupur, public meeting, Municipal and District Board addresses, total collections Rs 500-4-0. Kollupur to Kollupur 12 car miles. Duggathi Rs 10-4-0. Kollupur Rs 100. Kollupur Rs 75. Kollupur to Kollupur, meeting Rs 420-0-0. Kollupur to Kollupur 12 car miles. Kollupur, public meeting, laying foundation of Kollupur, Kollupur, Rs 100-0-0. Kollupur to Kollupur, 24 car miles. Kollupur Rs 100-0-0. Kollupur to Kollupur 100. Kollupur, meeting, Rs 420-0-0.

MADRAS TO MANGALORE

Quaid left Madras (Madras), the capital of Madras (Coorg), at 7 a.m. on the 14th February, and reached Mangalore in Karnataka on the shores of the Western sea with him, after a car journey of 84 miles travelling a distance of about 1,800 feet below the Western Ghats. There was hardly a village on the route, the inhabitants of which did not see the road, stop the car and give Quaid money purses and other presents. But these were what we call 'non-official' functions, i.e., functions which did not constitute part of our programme. These are official functions, though very welcome as a sign of popular welcome, are a most disturbing factor so far as Quaid is personally concerned. The fact is that, owing to pressure of work, Quaid's time between 2 and 3 a.m., no matter when he returns. He has therefore, always to end of career of sleep to awake, and he sleeps in the car on the way from one place to another. He would be glad when Thakker Bage informed him that during a particular journey he could get sixteen miles sleep! But Bage's calculations would be upset and these would be disturbed several times in course of a return visit! have deliberately kept free from 'official functions'.

The first scheduled function was at Sampaga, which presented a purse of about Rs. 55, and the second at Kollupur, where Quaid continued a journey for Rs. 500, on receiving some presents along with the usual purse, observed. Kavaratti is a north-eastern man for me. He made a short

month, saying that we must get rid of the curse of untouchability and segregation. Movement to -B answered as children or against the voice of -B. "There is no high and no low in the world. Different presented him with flowers, and he left untouchable from there, should be distributed among non Harijan children.

AT PUTTAR

At Puttar Gundlap spoke at some length at a public meeting and stopped for the mid-day meal and rest. During the meeting a girl came forward to present Gundlap. He said he was not the man to be decorated with more flowers, and asked her to give him some of the jewellery she was wearing. She tried to take off her sari, but it was too tight. However, she brought it to Gundlap towards the close of the meeting. On getting another substantial treat Gundlap said 'I always get substantial things from Karnatak.' Rice was distributed to Harijans. Girls sang a Marathi song and a Hindi address was presented on behalf of the local Hindu Prasad Mandal. It was a pity, however, that the Hindi address was in English and that the gentleman who was selected to translate Gundlap's speech into Kannada was ignorant of Hindi so that Gundlap had to speak in English. In the course of his speech he said,

Karnatak has bestowed me in receiving ornaments and many presents. I do not think that any province has beaten Karnatak in giving me all these. And I am that you have made a good beginning. In the address you say that, owing to misdeeds and the general depression, you cannot give a substantial price (Pottar gave about Rs 100 for Harrow and Rs 50 for Dhari). I do not know what you call a substantial price. But the price you have given me is substantial from my point of view. I know that you are none too rich. You tell me that, because you cannot pour gold before me, you lay your hands at my feet. Well, that is an expression which is merely courteous. But if instead of laying your hands at my feet, you put them on my head, I would be more than satisfied. If they are on my head I would need no addresses and presents, and no mention would be crowded with respect. But you continued yourself, as people do when they are merely courteous. When you confess further on that you have done nothing for Harijans. But I will take you at your word and take away your hands with me. I will take you to task if you do not render Harijan service. And the way to do it is terrible simple. Trust Harijan - blood brothers and sisters. When I have said this, I have said all. I have returned just now from a visit to the Harijan shik. Well, if we treated Harijans as brothers and sisters, we certainly would not relegate them to a solitary spot, any farther from the home by a ditch, which must make it

shaded regions and a lonely place. And what did I say more? The Harijans were an abject outcast. As a Harijan, I must have been overworked. I cannot be all the orders and prayers, men who have the Harijan shik at hand do not in the shik and transform it. It would not pay nothing, but a little time, but would have tested all your glad to that you have given your hands to do more.

Later, I have seen some Hindu collections for the welfare of Harijans. Harijan shikings are going to have some more in the Harijan shik. Harijan shik was getting some in the Harijan shik. I am supposed to have for Harijan shik the 15th March. And I should like to be able to inform the Harijan shik on your side. In that you are better off, better, and then.

AT PATTAR

Gundlap left Pattar at 1.15 p.m. and receiving presents on the way in Mangalore, Kavaratti, and Ponnagapattur. Reached Pattar where a person who always speaks for Harijans presented him with cloth woven from cotton yarn. On being asked for a message at the Harijan shik, Gundlap said,

There is really no message to deliver to you, who have produced so many presents and made so many payments. But if you will have a message, you must realise that your duty is not finished with giving presents and money. But your duty continues with the realisation that there is a movement for self-purification. Therefore I expect you to wash your self of the sin of untouchability. And that means that you will forget all distinctions of high and low. It is not clearing up, but only degrading to imagine that a single human being can be inferior to another.

Between Pattar and Mangalore, further presents were received at Adal and Alpur and Mangalore was reached at 7 p.m.

PENNINGTON AND FRIENDS

The first function in Mangalore was the presentation of a poem and address by the Inspector. Saying a body which is engaged in temperance work among the Harijans is a community of Harijans met with all along the Western Coast. In their address they said that drink was working havoc among them and that the salt has fallen more heavily upon them than on any other class of people, as salt was required in the fish curing industry. In the course of his reply to this address, Gundlap said,

I belong to a Harijan's village and know about Harijans. I suppose it is from there before that they say in English that we are drink like a fish. I am glad that you are talking the anti and have obtained some measure of success. I have been difficult to do a drinker's drink more.

Patients are not aware of the fact that the water supplied to them is not "clean" and is not safe, with serious consequences. They are not aware of the many messages in the "Water" section that inform them of the existing situation. There have to be more messages in water supply that are in a more hands-on style that you must study the world is perished by others who have hands with others are not drink.

What you say about the necessity of faith in humanism is not true, and I am confident that one day or another we shall attack the said problem successfully. I have absolutely no sense of despair about it. It is a human cause, and no human cause backed by sincere efforts ever fails in the end.²²

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Chandling then paid a visit to the Mission, which maintains one Higher Elementary school with hostel for boys and girls in Mangalore and two Lower Elementary Schools, one Adult Education centre and one Residential School also, where he reported the handwork of the boys and the vegetables they grew in their school garden. The boys sang a Christian song of welcome. Chandling distributed thank presents to the children, and addressed them, and

'I congratulate you on having all these attractions bestowed on you. I hope, when you have grown up, you will show by your conduct, that you deserved it all. I came to know only yesterday that this is perhaps the strictest mission in India, and was founded by St. E. Mangano whose portrait we see here adorning the wall. May his spirit guide all your actions. I wish the mission every success that it deserves.'

MANAGEMENT LITERATURE

At the ladies' meeting, girls sang a Minuteman song, and the ladies presented a paper of 300 and a Hindu address, which was read by Shrimati Anandabai, who is the real of the women's movement in the city. In the course of his reply, Ghandiji said that this was not the first time he had met the women of Maharashtra. He remembered at least two occasions when they had turned him out by their gifts of jewelry. He would now see what they would do for Harjans. He could not be satisfied with a couple of hundreds of rupees. If the Hindu heart was to be cured of the taint of untouchability, women must do the lion's share of the work. It was a movement of purification in which women were any day more efficient than men, for women had been the guardians of religion all the world over, owing to their superior capacity for reasonableness and goodness. He hoped, therefore, that women would remain in the forefront of the Harjan movement, and till all his life-time, he did not think there was a single mother

person who discriminated between her children. It is even sadder, made a day were mostly guilty of such discrimination how could God, whose progeny all of us are also my one class of man as lovable and another as unlovable? He was certain that there was no warrant in the Scriptures for mistreatment. A religious look could never make evilright. (1919 sermon) was the founder of the principle of the Yoke, which ended all distinctions between men and men. He, therefore, hoped they would not consider anybody as unlovable and would look upon Harpans as their blood brothers and sister. He had just been to the Harpans' Harpan school. When he had not been told that the black was Harpan, he would never have discovered it, as he noticed no difference between them, and the children he now saw here and there. The Harpan boys had sung as sweetly as the girls' sang here. To consider any one as inferior to oneself was a because sin, and he prayed to God that they would not fall victims to it. Goodness then appealed to them on behalf of the suffering people of China whose very dust, as the Pilgrims said, had been sanctified by the feetfall of Sts. and Theodora.

And then there was a procession of women coming one after another to the platform, with strings of money and jewelry. There was a regular rain of money, and Tankar Rupa's capacious pockets could not hold all the offerings made by the women of Bhaktapur.

THE PUBLIC MINDING

The public of Mangalore presented Goudph with a purse of Rs. 1,000. Goudph agreed with their description of it as a poor purse, but agreed not their difficulty, as they were hit by the general depression and had already made collections for years. He then presented:

'Unconsciously' cannot be excused by mere parents as matter how fat they are. Not even a state of respect subscribed by a few millionaires can wipe out the stain, unless the hearts of the white Hindus are changed. Dishonors to the Harijans cannot be good except as a token of change of heart on the part of the donor. Throughout my tour in the C. P. Andhra, Madhya and Tamil Nad, it has gladdened my heart to see bands of thousands of people giving their support, though I said that they were required as a sign of their abandonment of untouchability. But this successful reform would not be complete without opening temples to Harijans. If they constitute an integral part of Hindu Society, the Harijans must have the same rights and privileges as regards temple-entry as the caste Hindus enjoy. No amount of economic betterment can possibly bring them to the same level as caste-Hindus without temple-entry as a factor of equality.

15488 • J. Neurosci., September 24, 2008 • 28(39):15481–15488

HARIJAN

FRIDAY, MARCH 9, 1934

OUR SHAME

Kashnaga has already been made in these columns in a memorandum which was received by me at Dombon on behalf of 'Ash-Hindus of Tatal Districts'. It is signed by thirty six representatives some of whom are members of Municipal Councils or Taluk Boards. From this, I conclude below the catalogue of their disabilities. In condensing it I have not materially changed their language. Cynicism interspersed with the sentimental has been removed as being superfluous. The list is otherwise untouched.

1. We have no access to Kating, Haveri, Landran, Strong Saloon, Cofa, and De Chita, Hyderabad, Chaudhri, Khyab, Agreahara, Wala, Tanka, White-taps, Springs, Post Office (located in village) and other places of public resort, not to speak of Temples in several places.

2. In some places, holding umbrellas, wearing turbans, wearing Dhoties below the knees are considered as a great crime. Wearing jewels made of gold by our women-folk and using clean cloth over their body would be regarded as an offence by some caste-Hindus.

3. We are not allowed to carry our dead bodies within particular Union Board areas alongside the highway, simply because there is a temple of a Deity on the road side. We are compelled to carry the dead body through a paddy field even when there is heavy-deep rain during rainy season.

4. The Headman of the so-called Untouchables within a particular Union Board area is not allowed by the caste-Hindus to go to home-bath, and pass along the highway during his levitation Ceremony as Headman of the said Union.

5. In some village houses, bleached cloth cannot be touched by us when we are detained of buying it for livestock.

6. If cooked food or other eatables are touched in houses knowingly or unknowingly, the whole room or the food stuff will be considered from our people for the crime of touching them.

7. Since a very high percentage of our people living in rural areas have no habitation of their own in most of the Districts of the Presidency, but are allowed by indifference to live on the lands of the land owning classes and demand for wages for work considered by our people in these lands is highly ignored by their masters. They do not get living wages and the lower of work are released. These are often paid in unwholesome grain in short amounts.

8. For marriage occasions or processions of our Deity, we cannot get the services of caste-Hindu musicians when we cannot find some among us.

9. Young men of our community taking on bicycles are being regarded with severe displeasure in several villages, not less (harmful) cruelly for us, as the caste-Hindus on some refuse to take us. The same is the case with Motor buses.

10. In public latrines, built out of public funds in a particular Union Board area the so-called Untouchables are entirely prevented from using them. After a good deal of assertion, they were provided with separate latrines.

11. In some of the Districts run under the control of particular Local Bodies, our people do not get proper treatment at the hands of caste-Hindus employed there.

12. In the temporary water sheds erected by caste-Hindus during the hot season, the distribution made by them in pouring water to the Ash-Hindus for drinking purposes is highly undesirable and odious.

13. When our people get into Local Bodies and Panchayats the orthodox caste-Hindus regard their seats by way of protest, and in some cases our people are even expelled from them.

14. When an Ash-Hindu enters on the path or front of his house, he should get up and bow his head before a caste-Hindu and wrap-up his wife there waiting when the caste-Hindu happens to pass that way. If this custom is neglected by the Ash-Hindus they will be taken to task severely by the caste-Hindus.

We are often asked to set our own house in order. This is simply begging the question. When the Hindu society is on such system of gradations and discriminations based on caste and birth, there is no way to overcome the so-called uncleanliness of being denied among themselves. After all, the so-called untouchables are themselves victims of discrimination.

15. In Municipal areas, separate water taps are maintained wherever caste-Hindus alone.

16. To rural elementary schools maintained out of public funds our children have no free access. When they are admitted they are given separate seats within the school as on the floor. If the people approach the caste-Hindu orthodox teachers employed there, knowingly or unknowingly, to clear some doubts, they are asked back by the teachers with the help of clerks or peons for fear of pollution. In some cases, our children are made to stand outside the main school premises in all seasons, in order to receive instructions through the window, and hence, our children cannot even see the blackboard. When the lower elementary course is completed in the separate schools maintained for our children, we are not admitted in the higher elementary schools run under the public management in the same village. Even trained teachers belonging to Ash-Hindu community are not appointed in such higher elementary schools. Our children cannot see the common bathroom. It is a cruel pity that even our Representatives serving in all sorts of local bodies do not pay surprise visits to such schools where caste-Hindus posture with for fear of mob-linings and undue trouble. Somewhere and in some villages some Committees have become formed in this regard. The Municipal schools in urban areas are not free from such defects.

In High Schools our students cannot take drinking water from the pots used there during the hot season, but they must depend upon some caste-Hindu students to pour water for our young men and girls. These ponds are not given to our students but the students have to use only their hands as vessels for drinking. In the common toilet rooms our students have no free access.

Q. In Post Offices located in accessible places, we cannot now insure straightaway to protect any other business. Even the buying post office covers or stamps we will have to stand at a great distance from such Post Offices and beg some caste Hindu person to comply with our request. There are too many things to deal with. Finally, we cannot pass through the public pathway. Recently we are prevented from transacting business straightaway in the Post Office.

A. We feel sorry that your August promise has not taken birth in the Ash Bheda community. I wish you personal definition.

Thus is the knowledge catalogue. There is no reservation at all if one or two mental reservations are understood. Every statement is true of some place. No disability is universal. Some are rare and all are being cleared by voluntary effort. These reservations should be known in order to get the proper perspective. They do not in any way reduce caste-Hindus' shame or warrant reaction on the part of reformers. The stream of caste-Hindus will continue as long as these disabilities are presented in the name of religion, no matter how little or great an extent. It is the clear duty of socialists so-called to denounce the disabilities in the strongest possible language and join hands with the reformers in protecting Harijans from disabilities heaped upon them under the name of religious custom. The eighteenth grievances which the signatories have especially underlined I regard as a compliment paid by them to me. Yes, it is quite possible that I would have felt the force of these terrible grievances much more, had I been born as Ash-Bheda. Not having had that luck, I have become one by adoption. There will be no rest for me nor conceit, so long as untouchability persists.

M. K. GANDHI

(Continued from page 32)

into them that temple-entry is not a matter that can be forced. It can only be brought about by winning caste-Hindus' opinion. I hope that you will make a conscious effort to educate the opinion in the right direction.

Gandhiji then mentioned a number of articles published in an expensive conference in which, as he said, the "cheapness speaker" was open and put forward

MANGALORE HARIJANS

Before leaving Mangalore on the 15th, Gandhiji visited the Harijan Ashram, where he was told that the Harijans employed by the Municipality had been thrown out of employment in consequence of an unsuccessful strike and were hence in great distress. Such being the case, he said, it was up to the local Harijan League to arrange to teach them some cottage industry by which they could earn their daily bread.

AT THE KASARA BHOJ KICHOL

From the stage, Gandhiji proceeded to "the school," where he told the foundation of a common

school organized by the Old Boys and the teachers, and awarded a portrait of Sir Vybhakti Prasad.

In the course of his address to the boys, Gandhiji said:

"You have given me a small pane, elsewhere students have given me more. But I will not send it all because I do not repel Karnataka as never having been slung. Karnataka has never been second best, so I have no doubt that this time also you have done your utmost in the circumstances. You take pride in the fact that there are better than Harijan students among you. This is like an oasis in a desert. But why should we be in a desert? Why should not there be hundreds of Harijans in a school like this? I saw just now the fine house of a Harijan with large rooms, spacious, clean, with a prince to live in. The lady of the house is able and intelligent, and goes about equal to my questions. Harijan boys are not inferior in intelligence or capacity, but they have never had the opportunity. They have been suppressed 'Depressed' class is a misnomer. Vybhakti rightly called them suppressed. You have teachers who are interested in Harijan service and willing to make separation which is essential to Harijans. I would have you go to the streets and bring all children of school-going age to school. If you students only wish, it is quite in your power to change the whole classroom. Such service will be in the nature of worship for you, illustrating your words and infusing into you the noble spirit of service."

MANGALORE TO MUMBAI

Between these two places parties were presented at Gurgaon, Nagpur, Yelkar, Kadi and Kumbhari. Madan presented a poem of Rs. 500 and an address, the last sentences of which drew forth the following from Gandhiji:

"You have prayed to God that by the power of Harijan-Hindu society might be strengthened. If thereby you mean that, when justice has been done to Harijans, Hinduism will be purified and morally elevated, I can join you whole heartedly in your prayer. But if it means that caste-discrimination, being hampered and abolished, will ruin accession of physical strength from Harijans, it is impossible for me to join that prayer. I must tell you that such an idea never crossed my mind, and I would never allow myself to be associated with a movement based on physical strength. I have a deep conviction that no relation can be sustained by brute force. On the contrary those who take the sword always perish by the sword. Religion is a supply line which derives its sap from the moral values of those who profess it. I have, therefore, repeatedly said that this is a movement of self-purification and repentance, and we are done for if we contemplate for a moment the use of the physical strength of Harijans."

In Mûli, Gandhi again advised us to live soft which depends on rational resistance and to personal prohibition which we can bring about whenever we like. He said:

"The drink habit destroys the soul of man and tends to turn him into a beast, capable of doing anything between his wife, mother and sister. I have seen men who forget this distinction under the influence of liquor. I have seen captains of drink as to be detached from controlling their ships."

There was a workers' meeting after lunch, and then Gandhi left Mûli for Udaipur. We had to cross the Baranasi on the way, and games were presented at Padindri and Katspali.

AT UDAPUR

Udaipur is memorable as the place where the Harijan saint Kumbhar was denied entry into the famous temple and where, therefore, the temple turned away from the Brahman manuscripts as to in fact that help man. In commemoration of this miracle a small window has been cut out of the wall and is known as Kumbhar's window.

It is worthy of note that Gandhi, on entering this famous place, was greeted by Khim Babbar Abdulla Isahak, ex-M.L.A., originally of Cochin but now living here for many years. Gandhi here inaugurated a Khadi Bazaar. At the public meeting he received a purse of Rs. 1,240. In the course of his speech he asked the trustees of Udaipur temple what public opinion that the temple might be opened to Harijans. Such opinion could be formulated only by the gradual means. This being a movement of self-purification, no temple was worth opening, unless the temple were denied it by a vast majority. Udaipur should be true to its promise and valuable Harijan service, so as to serve as an example to the rest of Kutch.

NERUPAMA

The Hindi Poeta Mandi's address at Odum was used by a little girl named Nirupama and Gandhi called her, as usual, for her parents. The girl had been prepared for it. She took off her bangles and neckties and gave them to Gandhi with a gesture just as boy does, and he, therefore, returned the ornaments to her. Nirupama, however, came to the place where Gandhi had got up and delivered up to him the things on which he had cast his greedy eye. The fact was that her parents, desiring to dispossess their daughter of her ornaments and possibly her father, had prepared her for the occasion. At the last moment, however, she had weakened. The spirit was willing, but the flesh was weak. The disappointed parents, however, succeeded in persuading her to part with her ornaments cheerfully, which she appeared to have done, because Gandhi offered them back to her several times. She was contentedly with him for two days.

The volunteers wanted one word from Gandhi, and he gave it as follows: "Stand up for the truth at any cost."

At Padindri, between Udaipur and Kumbhar, Gandhi once more repeated his observation that of untouchability there was, even with there was a chance of Hindu-Muslim harmony and that he had not a shadow of doubt that if that national reform was not carried through, Kumbhar was bound to perish.

AT KUNDAPUR

At the public meeting at Kundapur which was attended by Khadiol volunteers also, Gandhi said:

"It is a good example if we have at our Chairman a good man 60 years old, which shows that old men also are not backward in appreciating the necessity of reform. You know what we are doing at. It is untouchability in a manner which Harijans must be done away with root and branch in a very simple proposition. But as I have said elsewhere, untouchability is a system based on fear and has affected every branch of society. And therefore we have become untouchable one to another. Similarly communities have become untouchable to one another so that there is hostility or action which does not consider itself superior to another system or caste. There may be, that now, many other causes for it, but the voracity and exclusivity exemplified at the basis of the communal trouble. Therefore the recognition of this evil point is that we wish to achieve the brotherhood of man, which is unattainable so long as we believe that untouchability has divine sanction. It is, therefore up to the caste-Hindus to consider and make their choice. They perpetuate untouchability, and they and Harijans die. If they kill untouchability altogether, that is the only way for them to live. I have, therefore called this movement of self-purification, a movement of repentance and reparation to Harijans. We have suppressed them for centuries and, in suppressing them, degraded ourselves. Let us now learn the lesson before it is too late, and root out untouchability from our hearts."

HINDI

At several places Gandhi has been presented with addresses in Hindi by lovers of Hindi. But he had not yet found anything like a general knowledge of the language, for, at most places, although translators from Hindi into Gujarati have been available, the call generally has been for English speech. Addressing Hindi in reply to the Hindi address read by the little girl Nirupama, Gandhi said he was glad that they had a Hindi class, but they should not rest content till all of them had mastered Hindi, which was spoken or understood by 20-crores of people and was an incredibly simple language to learn.

The 11th was a Monday and was, therefore, passed by Gandhi in silence at Kundapur.

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THESE

From Kurear Gandhi moved to Ardie receiving praise on the way at Bhang and Chandi. In the course of his Ardie speech, Gandhi said that he did not want money or much as change; food and clothing work. Even if he came to a man's estate from a millionaire, he must not evaluate himself. But aristocrats were shocked if, say a score of curious Hindus and Muslims that they had learned it from the heart. He did not care if he received only a copper of the poor, provided that they were a vote of the donor's determination of responsibility. A public meeting was usually held by a day of hands. But he had all along been making it more as a matter of their vote. He, therefore asked volunteers to go through the audience as to receive their vote. Gandhi's appeal went home to the public mind where taken some made a sum much larger than the contents of the pot.

116-22

After leaving Kabul, we crossed the Afghan-
istan, which goes to Gokyrus and reached Bure-
the evening. All the public meeting (standing on
the main Kari that not included in him. When
the Karamat propaganda was arranged, there
seemed to be included, as so many of his friends
love it, and if the world not want to have any
few countries he had little right to expect it
others. It was his constant experience, that
he had to be in the world, where there

[illegible][illegible][illegible]

5014 HUI

On 1st March, Gaudreau notified the "Herald" from Montreal and Jack "Baldpate" Desjardins, who phoned on their address that they were friends of "Slavie". Referring to this, Gaudreau said that the pamphlet was perhaps rather exaggerated, but he had no doubts that it was substantially true. He therefore, hoped that the various Members of "Solidarity" would remove the doubts of the "Herald". Also it was no use their contributing to the "Herald Fund". He was should regard such donations as "bribe" for the time on account of the situation in which they were made. Desjardins intended a statement for "Solidarity" as a token of future abstinence. In future, therefore, they should treat "Harpagne" as "brother" and "uncle". Oppose use of Harpagne was a potent factor in our present degradation, and India could never expect to be better so long as Harpagne was in power.

A. DISEASES AND DISORDERS

A parent-provided Greeting with supplies, a recording, and a name and paper, on which to be marked the combination scores of these readings.



Annual Subscription
including postage Rs. 4
Annual Subscriptions
Local Rs. 2
Foreign Rs. 3

HARIJAN

Foreign
Subscription
(including postage)
Rs. 4-0-0 or Rs. 5
or 5 5

Kurran, R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

1/4/35

Vol. II]

MADRAS—FRIDAY, MARCH 16, 1934

[No. 3

LEAVES FROM A DIARY

There is a little place called Yammuram, about 30 miles from Tirunelveli in Dindigul district which was one of the places I had to visit on my way to Dindigul. It was a small hamlet having houses one made of a few months through the current labour of a few staunch workers in the Harijan cause. The Secretary of the local Sangh is an Englishman. He has prepared a diary of the work done and he presented me with an English rendering of it. I reproduce it below.

"The condition of the village before the starting of the Sangh—

Population	
(1) Harijans	45
(2) Others	125

General Health

1. Almost all the adults were in the habit of drink.
2. They lived on charcoal.
3. Much loss.
4. They used to go to the surrounding villages for taking part in sports on account of money.
5. There were no houses in this village.
6. They were very lazy.
7. Scarcity of food.

Other Matters' Health

1. There were also 40 children.
2. Several of them were leading the lives of thieves.
3. Addicted to drink.
4. Laziness was not uncommon among them.
5. Much loss of food.

On 18-3-33 sixteen people of a hill tribe, by name Kothakott, inhabited this village. Their main occupation is beggary.

Only 30 people (belonging to 3 families) are living on their hereditary properties. All the others of the village are chiefly workers or something equivalent to that.

There was the condition of the village and the people before the starting of the Sangh in this village.

Condition after

1. 1.1.34 The closing of schools, and bathing of Harijan children, roads and old people were begun.
 2. 2.1.34 Erected Harijan's houses, moved the sick inside them, and completely renovated them.
 3. 3.1.34 We began to teach the Harijan children in the new Ambaram and asked them to learn.
- Public meeting. Asked the Harijan to live pure and to love.
- Allocated a separate quarter for the Harijan. Spectator told who were close to the village.

2.6.34 These houses belonging to the Harijan were reconstructed.

3. Reconstructed the road running from east to west. Reconstructed the village, bathing place. Streets were reconstructed. A house that stood in the middle of the road was demolished and a new one was built in a good corner of the village.

4.4.34 A new code of rule that all Harijan must begin their daily work only after sunset in their house.

15.4.34 The Harijan promised that they would not touch pork.

17.4.34 The public promised to do away with the evil of untouchability.

25.4.34 Began to look after the professions of the Harijan (profession).

1.5.34 The workers of this Sangh began to visit the Harijan houses daily and cheer them.

2.5.34 A separate quarter outside the village was allotted for houses.

11.5.34 The streets were reconstructed.

18.5.34 Four new houses were built.

18.5.34 A new house was built in a good place for Harijan use.

7.6.34 The villagers began to reconstruct the road running westwards.

30.6.34 A street was reconstructed.

12.7.34 Light posts were removed to the bathing place.

12.7.34 A separate road was constructed for the removal of the Harijan to the village. 100 people worked to construct the same.

The most appearance of every village and the lot of streets furnished an apter demonstration of the solidity of the work. The workers' daily routine is also interesting and worth copying.

Morning—5 to 6		Prayer
6 to 7		Cleaning streets
7 to 8		Bathing of Harijan children
8.30 to 9		Breakfast
9.15 to 10		School hours
10.30 to 11		Rest
Forenoon—11 to 1.30		Continuing and taking meals
1.30 to 2		Rest
2 to 2.30		School hours
2.30 to 3.30		Reading, newspapers and taking villages the important area of the day
3.30 to 5.30		Going to the cinema and great talks about untouchability
Night—6.30 to 7.30		Docking and taking meals
7.30 to 8		Rest
8 to 10		School for adults

There is one of the rare examples of what can be done, persistent work can bring about.

M. E. Rajaratnam

A GREAT HARIJAN SERVANT KNAATH*

The life of the Marathi saint Knaath is replete with acts of Harijan service, and by glancing at some of them here we shall assess our tribute of admiration to a religious man who cared for the soul of society no less than for his own. Not only that Knaath's humanity embraced all classes of men as well as the lower animals, but we find in his conduct a refreshingly cosmopolitan treatment of religion, unfortunately but rarely met with in our country. For instance, once it so happened that, while Knaath was going to Ramabhar with Ganges water from Benares, he saw an ailing donkey deserted on the roadside and troubled with terrible thirst. Knaath had no hesitation in satisfying the poor animal's thirst at the spot with the very same water that he was carrying for the great God at the establishment exclusively of Hindus, and he declared, with as much courage as truth, that what appeared to fools to be an act of sacrilege was in fact a supreme act of piety no less meritorious than the feeding of a hundred thousand Brahmins. One wonderful incident, which puts us in mind of Tolstoy's story of the Two Old Men, has long been commemorated by Morepari, the Marathi poet, who specialised in Jyoti.

काशी सरोवराने जलुनि निरुध्द कृपित सदाका वाजे ।
हे तपस्विनयोगेन्मन्य झले काशी जातु वापारी ॥

On another occasion we had Knaath getting his wife disturbed specially to prepare food for some thieves who had broken into his house, feeding them, supplementing their reflection of his own property to be taken away with a ring from his hand, saying that the ring, too, was theirs as well as the rest of his property and that they were forgetting to take charge of it and offering his assistance in packing and removing these things. Needless to say that the thieves not only took nothing with them but even left their thieves' habits behind them.

बोवध दे बोवध जावर बावध लगे कटी येव ।
जातु बलवर्धने जातुनि लगे बावधना येव ॥...

जातु भवे बावध हो प्या दुमरी वध मनादी मुनली ॥

Not least we are deeply concerned with Knaath's Harijan service. Once he had invited some Brahmins to a Shikharis dinner at his place, but, while it was not yet dinner time, some poor hungry Harijans passed by Knaath's house, and their mouth began to water at the sight of the sweets which were under preparation. Knaath stopped them there and then and fed them unserved guests before the invited Brahmins, who got wild at the

thought they thought was offered to them that the act of feeding the hungry was held to be so efficacious that it is said a leper, getting Knaath to pass on to his part of the sweet that served, was miraculously restored to perfect health. We too must revive our traditional methods of charity and learn to feed the lean and the hungry, instead of the fat and the hampered.

Knaath's devotion to Harijans was so well known that once a Harijan thief, who was suffering from disease and very miserable, went to Knaath who kept him in his own house and nursed him for three months.

One day Knaath found on the left bank of the river a Harijan boy who had missed his way. He at once rescued him, carried him to his own house, bathed and fed him and then restored him to his parents.

Knaath did not observe ceremonial restrictions in inter-dining, and since, that recorded, he continued dined with a Harijan named Rame.

VALI CHITRAJI DESAI

A WAIL FROM UDUMALPET

Udumalpet is a township between Podanur and Dindigul. Among the addresses received there was one from Dr. Harijane. I extract the following from their long and letter address.

"In this town we are not allowed to draw water from any of the common fresh water wells. Our females and children have to depend upon the mercy of caste Hindus for a pot of drinking water. We have to be waiting for hours and hours together and put up with all abuses the caste-Hindus shower upon us before we can get a pot of water.

Owing to extreme poverty many of us are lameless and debilitated. We are exposed to the sun and rain and are suffering from considerable dysentery. In our streets, the kids are so closely situated that very often we meet with the accidents which cause loss of life and property. The town Municipality is not attending to the sanitation of our streets. They serve clean our streets.

There is no proper drainage, no regular cleaning of night soil and no facilities for the hygienic lighting of our town. No street light is found in our streets and there is no regular street for us to walk on. The town Municipality confers no much benefit on all other portions of the town, but won't attend to our streets."

If the complaints are true, they require immediate attention from the Municipal Council, the panch and the Local and Provincial Harijan Sewak Sangha. I shall be glad to publish a relation, if there is any exaggeration in the complaints. Meanwhile I bring further relations.

M. E. CHITRAJI

* This name is pronounced differently in the different country after Chhatra.

HARIJAN

FRIDAY, MARCH 26, 1934

TEMPLE ENTRY or ECONOMIC UPLIFT

One view dominates in the public Press circles on the temple-entry question. It is double-barrelled, being directed on the one hand by Harijans and on the other by non-Harijans. Some of the Harijans say, 'We do not want temple-entry, do not build temples, but use all your efforts for economic uplift.' Some non-Harijans say, 'Give up the temple entry question altogether. You are hurting our feelings by forcing Harijans into temples.' Both are wrong in substance. But one single point out of the puzzle has been or will be apt for building temples. Attempts at being made only to have public temples opened to Harijans on the same terms on which they are open to the other Hindus. That is a matter of choice for the Hindus. It is a matter of choice for the Harijans to visit or not to visit them. Harijans have to visit the best against Harijans. For those millions who regard temples as treasure-chests of spiritual wealth, they are living realities which they hold dear as life itself. If they are truly respectful towards Harijans, they must share these treasures with the latter. I know what the opening of temples means to Harijans. Only last week, between Dharmar and Indraprastha I opened three temples to Harijans in the presence of crowds of devout Hindus and Harijans. If anyone had been present at the opening and noticed the pleasure on the countenances of the Harijans present as they bowed before the images and answered the priest, their criticism would have been silenced. Harijans critics would have realised that, apart from themselves, Harijans at large did desire temple-entry. Constant critics would have realised that temples, whenever they were opened, were being opened with the fullest co-operation of the temple-governments and in the presence of crowds of devotees. No half and partial opening can do any good whatsoever to Harijans. To be at all spiritual at any rate at all, the opening has to be performed with due publicity, solemnity and the willing consent of the existing temple-governments and not of such self-styled reformers as have no faith or interest in temples and for whom temples may even be a superstition. Temple-entry agitation requires no financial outlay, it does not lead itself to agitation except by a few workers who have faith in temples and whose word would command attention from the mass movement. It is, therefore, a question that can only be and is being gently and continuously handled. The only insurance is on the right and the duty of the existing reformer advocating temple-entry and showing that without it the reformer will not

only be ineffective but fruitless. For without complete temple-entry, Harijans, undoubtedly would not be able to have entered most and break.

As for the economic uplift, it is altogether wrong to put it in opposition to temple-entry. Temple-entry can only help such uplift. For, when Harijans are freely admitted to temples, all the avenues to economic betterment must be automatically open to Harijans as to others. So far as the economic reformers are concerned, they will aid to be used only for economic uplift, if it is admitted that educational uplift also means economic, in that it makes the educated Harijans fit for running life's race. I am aware that education among the Harijans has often rendered them just fit for the race. But that has been so, because their education has meant curricula for labour. There is not much danger of such a mishap with the general body of Harijans for some time to come at least. And the danger can be averted altogether, if those who are in charge of the movement will take care to purge Harijan education of the evils of the current method, which ignores the technical side for the most part, if not altogether.

M. K. GANDHI.

HARIJAN FINANCE

Correspondents sometimes ask why the public do not know what moneys are being received during the tour and how they are being spent. These men then ask or write in the columns of the Press evidently do not care to look at the *Harijan Accounts* have been and are being published from time to time in these columns giving as full details as possible of the receipts. The reader will find therein all the various individual donations and grants received for jewellery. These account-keepers travel with the party and work day and night under the direct control of The Hindu Dharma, the ever vigilant Secretary of the Central Board. More often than not they have to be made midnight and in order to cope with thousands of copper and silver coins and to tally each from day to day. These accounts are all sent to the Central Board at Delhi and there safely kept. Of course, an accurate system of account-keeping has been devised at Delhi and every penny received or spent is as he found in the account books. Accounts are audited and prepared before the Board meeting from time to time. All the transactions of the Board are public and duly recorded. In other words the Board follows the accurate methods of banks and regards itself as a public institution responsible to the public regarding its financial and other management.

The public will be interested to know that up to last March Rs. 1,12,194-9 had been received during the tour.

As to expenses, they will be largely regulated by the provisions which have regulated the manner, subject to sanction by the Central Board. The draft rules for the disposal of the funds were published the week before last and sanction has been invited. More than that it is impossible, as possible, and even unnecessary, to do.

M. E. CHANDLER

U. P. REPORT FOR DECEMBER, 1933 AND JANUARY, 1934

Education. Eight schools were started during the months of December and January.

One school was started by the Mangra Sewak Sangh, Mandla. The Municipal Board, Mandla, took over the schools created by the Mangra Sewak Sangh. The Sangh has now started three more schools in three schools of Mandla district and distributed books, paper, and exercise books to students.

One school was started in Budhwa. Twelve students were admitted into the schools in Budhwa.

One Pathshala managed privately was started again in the Mangra town in Mandla.

Mr. J. H. Thomas opened a school for Harijans in village Budhwa, district Tanjore.

One school was started in Mangray by the local Mangra Sewak Sangh where 37 students are in the rolls.

Five madrasas were admitted one local primary schools in Mandla through the efforts of the Sahasrabudh Mangra Sewak Sangh. We understood now that there were four Madrasas working in Sahasrabudh district, two in Sahasrabudh, one in Jagannath and one in Karikal. The school in Karikal has lately been closed.

Scholarships and miscellaneous aid to Harijans. Three students of Budhwa were admitted to the Leather Training School, Mysore. The Board has been able to get for them three Government scholarships of Rs. 1 per month for the period of their study there.

The Mangra Sewak Sangh, Mangray has given two scholarships of Rs. 1 each to Mangra students. The President of the Sangh awarded two other cups to Sahasrabudh and Jarawa schools who displayed better discipline lately.

The Sahasrabudh Mangra Sewak Sangh distributed books and paid fees of Harijan children to the total value of Rs. 18 1/2. It also distributed sweets worth Rs. 1 to Harijan children.

The U. P. Board, apart from giving maintenance of scholarships is engaged in the beginning of the school season, give a student Rs. 30 for paying his Sahasrabudh expenses, and some books worth a rupee to another student of Allahabad.

Propaganda. A public meeting was held in Guntur on the 16th December at which much was said to remove any misunderstanding from the public.

On 22nd and 23rd December a Harijan conference under the presidency of Lala Prakash Lal of Tughlakabad was held at Sahasrabudh in Pathshala district.

In Pithapur a Harijan Sewak Sangh has been formed but a list not been submitted to the Mangra Sewak Sangh, U. P., as yet.

The Lathapur Kheri Municipal Board and the Tanjore Association have passed resolutions in favour of the Harijan community and Temple entry bills.

The Municipal Board, Sahasrabudh has formed a sub-committee to study wages and salaries for the benefit of Harijans.

The Municipal Board, Mangray has sanctioned Rs. 200 for the improvement of Harijan quarters and Rs. 200 for improving roads for them.

Sanitation and medical aid. A philanthropic physician of Budhwa has donated Rs. 50 to the local Mangra Sewak Sangh for the improvement of water supply in Mangra quarters in Budhwa.

The Municipal Board of Mandla has provided 7 teachers in countries regulated by education and sanitation.

The Municipal Board of Mandla has sanctioned a water supply in Mangray through a facility sanctioned by Mandla.

The Municipal Board of Lakshmi has sanctioned a library, but Mangray and provided 1 hand paper in Mangray libraries.

The Mangra Sewak Sangh of Mandla and Mangray made several temples in Mangray houses and collected Harijans to keep their books clean.

The Municipal Board of Mangray has passed a resolution calling it to be held upon the educational physician to make regular observations of the improved schools and work and attend them free of any charge. Besides this a number of local doctors have agreed to treat Harijan patients.

Miscellaneous. In Budhwa eight temples have been thrown open to Harijans.

Sub. J. Mangray of Mangray has been elected a member of the local Mandla Pathshala, which is being managed by the Mangra Sewak Sangh.

Sub. J. Mangray has donated Rs. 100 on behalf of his wife and in Gola Mahant, Mandla for improving the condition of the Harijan students in the area around about the town.

About 25 tons of the Mangray living in Sahasrabudh were destroyed by fire. The U. P. Board of the Mangra Sewak Sangh gave Rs. 100 for rebuilding their loss.

The Municipal Board of Mangray has passed, among others, the following two important resolutions: "Resolved that the meeting, made of July of the Harijans be revised and brought up-to-date in accordance with the present conditions."

Resolved that a monthly grant of Rs. 10 be given to the local Mangra Sewak Sangh for meeting the education of the Harijans.

Sub. J. Mangray has opened an Ashram for Harijans in Pithapur, district Guntur.

K. S. SINGH,

15-2-34

Secretary, U. P. Board of the
Mangra Sewak Sangh, Allahabad

BY MAIL: AGONY

Considering Christian statements on intercaste and untouchable marriages in the subject, carefully revised and compiled again. Price 1000 0

THE SPIC PARTYING FRAMING

An account of the partying that in September 1933 and again looking upon the Temple Party, was all relevant to the subject. Price Rs. 1-0-0

FLOATED WORD—BY O. V. K. K. K. K. K.

Being an account of the history and objects of the Harijan League (H. L.) and the Temple Entry Committee (T. E. C.) with various other subjects in connection therewith. Price 1000 0

Available at all principal Book Dealers and also at Harijan Bookstore, Pithapur, Guntur.

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HARIJAN

FRIDAY, MARCH 23, 1934

IMPLICATIONS OF ANTI-UNTOUCHABILITY

A Hindu correspondent asks the following questions:—

"Is untouchability natural or artificial? Does it not depend upon the moral and intellectual development, mode of life, etc., of the people composing the society? Can you give a picture of a society where untouchability is completely removed?"

In my opinion, untouchability is a wholly artificial product. It has no connection with moral or intellectual development of people, for the simple reason that in Hindu society there are to be seen men described as untouchable who are in every way equal in moral and intellectual development to the highest among caste Hindus and yet who are treated as untouchables. My picture of a society free from untouchability is one in which no one will consider himself superior to another. It is obvious that in a society so composed there will be no necessary rivalry or quarrelling.

The correspondent next asks: "Are inter-dining and inter-marriage necessary for the removal of untouchability?"

My answer is, no and yes. 'No', because it is no part of the programme of the Harijan Sevak Sangh. Generally, too, marrying and dining are matters of individual conscience. No one has a right to ask another to choose a girl for wife or to dine with anybody against his will. But my answer is at the same time 'yes', because if a person refuses to take food touched by another person on the ground of untouchability or inferiority, he is observing untouchability. In other words, untouchability cannot consist in any ground for refusal on inter-dining or marriage.

The correspondent next asks: "Can an imperfect person be a competent authority for introducing changes in the religious observances or customs?"

Imperfection has relative terms. All mortals are more or less imperfect. Yet an imperfect person may not be so imperfect regarding a particular change as to be incompetent to make it. A person however imperfect otherwise may have fairly firm notions about the use of intoxicating drugs and liquor. He has then every right to propose and bring about changes in the drink habits of people, although they may be based on religious grounds.

M. K. GANDHI

HARIJAN TOUR AND BHAR

It was a matter of course to me to interrupt the Harijan tour. It had to be because it was a clear duty to answer the call from Shri. Rajendra Prasad, who had postponed it as long as he could. What anti-untouchability work is undoubtedly needed and its message of a permanent character, like all chronic diseases it can dispense with personal attention on the face of an acute one, which that of Bihar is. He who is called by Rajendra Deba, the physician in charge, has to answer the call when made or not at all. When, therefore, the call came, I had to interrupt the tour. But I want to assure anti-untouchability workers in the provinces not visited that I hope to resume the tour as soon as circumstances will permit and that Rajendra Deba feels about untouchability as less kindly than I do. He will damage me at the earliest possible moment. I hope to take Dilli and Amritsar, and of these two that will have preference which for climatic reasons demands it. Let the workers beware!

M. K. GANDHI.

WEEKLY LETTER—No. 45

LIBRARY

March, 1.—Bardar to Delhi, 22 car miles. Delhi public meeting, Municipal and District Board and ladies' addresses, total Rs. 1,421-18-6, visit to Harrow quarters. Delhi to Gurgaon 30 miles by rail. Harrow Rs. 68-5-8. Bhagpur Rs. 112-7-10. Gurgaon to Jakh and back, 36 car miles. Jakh meeting, public address Rs. 1,191-5-6. Gurgaon meeting, municipal address Rs. 1,421-1-2. Gurgaon to Hathi, 30 miles by rail.

March, 2.—Hathi, visit to Harijan quarters, municipal and Harrow's addresses, public meeting, total Rs. 2,232-9-6. Hathi to Bharwad, 12 miles. Bharwad, public meeting, Municipal, District, Local Board, Langayee Youth League, students and ladies' addresses, total Rs. 1,797-11-10. Visit to Harrow quarters. Bharwad to Delhi 42 miles. Meerwah Rs. 50. Amalshahar Rs. 50. Meerh Rs. 11-5-8. Harchhahar Rs. 25-7-8. Chhabotgarh Rs. 27-11-8. Harchhahar opening Harrow temple, Rs. 28. Bharchhahar meeting, public address, Rs. 193-11-6. Garchhahar Rs. 16-10-6. Bharh Rs. 11. Bharchhahar Rs. 1,422-11-11, opening Langayee temple, women's meeting, public meeting, Municipal address. Delhi 42 miles to Bharchhahar, 24 car miles. Bharchhahar opening Harrow temple, public meeting Rs. 1,187-7-8. Bharchhahar meeting Rs. 124.

March, 3.—Delhi car day of silence.

March, 4.—Delhi car workers' meeting public meeting, Municipal and District Local Board addresses, Rs. 1,422-42-8, including students Rs. 244. Yachhahar Rs. 10.

March, 7.—Belgaum to Nipura, N. under Tanna-kannadi, extensive address, Rs 315-12-6. Marwa temple opened. Waimani Rs 14-13-4. Huberi Rs 156. Goleok Rs 181. Bonthachar Rs 230-3-4. Deth-Hingley, Rs 51. Kanganali Rs 7. Ngani went to Harpan Hostel and Ashram, meeting, merchants'. Christians' and public addresses, Rs. 1,496-15-9, including merchants' Rs. 221. Shop Rs 54. Ngani to Sheshal, 29 miles. Sarsadhal Rs. 121-11-6. Kothli Rs. 25. Chelgarwadi Rs 15. Chikhani Rs. 19. Chikhali Rs 215-11-4. Akhli Rs 500.

March, 8.—Sheshal Rs 124-7-3. Sheshal to Nipura, 28 miles. Mangroli Rs 29-8-4. Bonthali Rs 155-5-3. Athar, meeting, public address, Rs 428-5-4. Dharwad Rs 39. Talasa Rs 24-12-4. Tara Rs. 19. Begpur interviews with Municipal and District, Local Board members and students, went to Harpan Hostel and conference, public meeting, Municipal and District, Local Board addresses, Rs 212-3-8, including students' Rs 71. Hikal Deshpande Rs 161. Jorapur Rs 20. Begpur to Sheshadhal, 127 miles by rail.

March, 9.—Hydrabad, and telegraph Rs 400, meeting, public address, press Rs 1,000. Secunderabad meeting, press Rs 1,100, Gajapada, Rs 1,561. Departure for Patna.

Journey during the week, 493 miles

APPEAL TO SANATANIS

On the 3rd March Gandhiji left Madras for Bellary. In protesting the purna, the Chairman of the Bellary Municipality Committee said that he could not say that the purna represented the whole of the sanatan Hindu public of Bellary and that there were some who not only did not pay but had dissuaded themselves from the presentation. In reply, Gandhiji, congratulated the Chairman on his frankness and said that it was for the first time that he had heard of such dissuasion. He had also learnt that the sanatanists resented his attempt to procure legislation as temple-tax. He assured them that there was no question of compulsion in the proposed bill. On the other hand, it was designed to remove the legal compulsion that was now existing. He therefore, appealed to the Bellary sanatanists to help where there was no difference of opinion. He pleaded for mutual toleration. Shortly, they could have no ground for complaint, if they accepted the assurance that no temple would be opened without the express consent of an overwhelming majority of *Sanatana* temple-goers. The bill, therefore, even if it was passed, would not be sufficient automatically to open a single temple. It was designed to facilitate the opening of temples to Harijans when a clear majority desired it. This was not possible under the existing law. Apart from this question, surely they could have no objection to the situation of Harijan children, the

opening to Harijans of public wells or tanks, or their general economic betterment. He could say without hesitation that the names that were being collected were not to be used for building temples. They were to be used solely for construction work of the kind mentioned above. Whilst, therefore, he made this appeal to the sanatanists, he said, he would like to test the feeling of the vast gathering in front of him. He, therefore, asked the volunteers to go amidst the men and women present and collect whatever they might give for the Harijan cause, knowing what it was to be used for. Many came to the platform bringing their donations, some individuals giving more than Rs. 10 each. And of those who remained seated, the vast majority gave a donation through the volunteers.

LANDLESS AS WORKERS

Jakli is a village, 18 miles from Ondug. The road to Jakli is more or good. But Gandhiji had to be taken there for the sake of the work done by one Sri Andanappa, a young landless. He loves Harijan service. He has remained Rs. 600 due to him from Harijans and has ordered himself to them in a variety of ways. There was, therefore, a tremendous gathering at Jakli, the villagers having come from all the surrounding parts. The main part of the meeting consisted of Rs 1,000 contributed by him. It was reported to Gandhiji that, thanks to his efforts, many Harijans had been weaned from cotton and beef eating and the drink habit.

DUTY OF DRAIN CLEANING

At Hahli, as at many other places, Gandhiji was taken to Harijan quarters. There was an agreeable surprise in store for us, in that there was a fairly big factory owned and conducted successfully by a Harijan. He presented Gandhiji with a poem and a silver cup. The pleasure of seeing a factory owned by a Harijan and managed profitably by Harijans was marred by the stinking drains of these quarters. In his reply to the Municipal address, Gandhiji alluded to the condition of the drains in the Harijan quarters. He suggested that it was the primary duty of every Municipality to have its drains kept in a clean condition, and as one experienced in such matters, he submitted that, if the Municipality went about it in the right way, the drains in the Harijan quarters would be cleaned in a day and without much, if any, cost. Volunteers should be called for and they could, under his supervision, clean up the drains. But the association would have to take the lead in volunteering. What was true of the human body was equally true of a village or city. And just as it was easy and the obligatory to keep the body clean, so also was it easy and necessary to keep the village or city drains in a clean condition. Referring to the same subject in his

speak at the public meeting, Gandhi said that the action by the Municipality, or the public, of this primary duty of keeping their city or village clean like their own homes must result otherwise making the plague. Therefore, neglect of Harjan quarters could not but result upon the health of the city-dwellers or villagers, as the case might be.

LABOUR IS CAPITAL

There was at Bikanr an address from the workmen who included Harjans also. Among other things, they had stated in their address that their petition for relief for the unemployed "had fallen on deaf ears", so "capital exercised very great influence in high places." Gandhi claimed to be a fellow-labourer, as he had lived in the midst of labour from his youth onwards. He asked the workmen not to be discouraged or to lose faith in themselves or to feel helpless before those whom they called capitalists. Labour itself was a form of capital. It was not necessary that a man's capital should be measured in cash. In ancient times it was described in terms of the cattle possessed by him. Capital owned by a working man was his labour. The difference, therefore, was not in kind or quality but it was purely in quantity. Capitalists might possess thousands of rupees, whereas a labourer or working man possessed labour which might represent only 8 annas per day. But the combined labour of 50,000 working men would represent capital earned in one day of Rs. 50,000. Instances could be given to show that under certain circumstances the golden rule of the capitalists had proved useless when they could not command labour whereas the labour of one single labourer had proved invaluable. If, therefore, the labourers acted as one unit they could be as good capitalists as their employers. Employers and employed were, therefore, interdependent. And no cause for complaint need ever arise, if each party recognized its limitations. What he had said, Gandhi proceeded, applied to Harjans with double force. When they had become conscious of their own strength, no power on earth would be able to check their onward progress.

TEMPLES AND WELLS OPENED

In the midst of large crowds Gandhi opened temples at (1) Rawalgaon, (2) Dalgaon, (3) Bompur and (4) Yerrakannadu and a few ancient well at Bikanr. Two of the temples were dedicated to Harman and two were Lingayat temples. At Hirvadhur, a small village, one might say that untouchability was completely removed, married couples living on terms of perfect equality and friendship with Harjans. The majority of the latter had given up drink and curries and had eating

TALE WITH WORKERS

There was a meeting of Harjan workers at Belgam, where Gandhi had his office, and

Swarn-vidya days there. One of the workers had brought tired questions from which the most useful may be culled.

"Is your Harjan work based purely on religious or political grounds?" The answer came quick, "Purely on religious grounds."

The second question was "When you know that there are pandits and ascetics who deny untouchability from Shastris, why do you take the opinion from those who hold the contrary view?"

Gandhi replied "I have taken my opinion from nobody. My opinion on untouchability was formed many years before I had discussed the question with a single pandit. But when I began to preach against untouchability, and more especially when, owing to my first fast, the question attracted world-wide attention, I had to study the position of those who defended untouchability on having no scriptural basis on the Shastras. And in doing so, if I found pandits who defended untouchability, I also found men who held exactly the opposite view. I also found men who held exactly that the Shastras did not warrant any untouchability as it was practised today, and I found also that they were just as learned as the others. Finally, I was satisfied to see in support of my opinion the authority of those pandits. But supposing these pandits came to hold a different view, I believe that my conviction is strong enough to stand without the support of any pandit."

The next question was "You have said before without number that you have committed Hindu, pan-theism. Are you quite sure that you are not committing another such blunder again?"

The answer was "I am not sure at all, for I do not profess to be omniscient. But if I discover that I have made a mistake I should have no hesitation in withdrawing my step. And I know that God will forgive all errors committed on sincerely, as He has done so in the past."

Another worker had the following question: "Does any of these should be an separate school for Harjans at all whereas others say that separate schools are absolutely necessary?"

Gandhi replied "My opinion is that, whilst every facility should be provided for the advancement of Harjans to public schools, for some time to come preparatory schools will be absolutely necessary for preparing Harjan children for the primary schools. It is futile to expect Harjan children all at once to find public primary schools. There is also a possibility of conversion to other religions. Hence preparatory schools are necessary, if we honestly want to foster the education of Harjan children."

DONATION FOR HARJAN ASHRAM

It was some years back that Kalambeth Kalalhar had his wife, Laxmidevi, who lived in Bhujpur near Belgam. Since years ago he had

less, observing practical ways. The idea of dispensing himself of every tale to property became stronger after his wife's death. He had a few acres of irrigated land, five miles from Belgam. He recruited his sons who wholeheartedly approved of their father's idea. The eldest was Ravi Gandhi, after consultation with Sri Gangubhau Deshpande, associated at the public meeting of Belgam that the land had been given by Lakshabai and her sons as a donation for founding a Harijan Ashram to be registered in the names of a Board of Trustees on behalf of the Ahimsa Harijan Samaj. The names of the trustees and the constitution would be fixed up and submitted to our papers. Lakshabai's plan was not merely to use the land for its income but to use it as an institution for the benefit of Harijans, nearly as may be after the manner of the Belavata Ashram.

GANDHISI AS HARIJAN MERCHANT

At Belgam Gandhiji was invited to meet the Marathi Association of Belgam and to receive a prize. He was told before he went to the meeting that the merchants had some time ago made a promise to set apart for the Harijan cause a certain amount from their earnings. But he was told that there was some dissension on the part of the merchants to redeem the promise. In any event, it was not yet redeemed. In his speech to the Association, therefore, Gandhiji alluded to that report and said, "I speak as a merchant to fellow merchants. The difference is that you are doing business for your respective families, perhaps not exceeding more than 100 members in each case at the outside, whereas I do business on behalf of a family consisting of several scores of people, called Harijans. I have found that mercantile credit does not depend upon the oath that merchants can produce, but upon the promise they have for redemption of their promises. A bank having hoards of gold in its coffers would lose credit in a moment if it dishonoured a cheque drawn upon it, that is to say, if it did not redeem the promise underlying the cheque that it would be honoured on presentation, if there was a credit balance in favour of the drawer. I, therefore, hope that you will not fail to redeem the promise which you are reported to have made on behalf of scores of Harijans." Be it said to their credit that the Chairman, on behalf of the Association, assured Gandhiji that there was no danger of any promise made by the merchants not being redeemed.

FOR HARIJAN SALE

At Belgam there are several workers for the Harijan cause. Sri Abhayaachandra, who was the host to the large party, is a devoted servant of Harijans. He is bringing up Harijan boys and girls as part of his family and is subscribing towards large sums for their education. There is the

well-managed Patka Hotel conducted by a devoted volunteer, and there is an Ashram established by Ramabhai Ramajethia, who is living in Harijan quarters. There is, too, a hotel conducted under great difficulty, as Gandhiji was told, by Hariprasad Deshpande. In his public speech, Gandhiji alluded to these activities and appealed to the public to support them in a generous way.

HAND OF GOD (?)

Shedhal is a small railway station. Gandhiji had to pass the night at Shedhal in order to be able to enter on time in Belgam. There was therefore, naturally no question of any party being prepared. But the workers in Shedhal would not think of allowing Gandhiji to leave Shedhal without a meeting. Therefore, early in the morning, before starting, there was a public meeting. Gandhiji made an appeal for help for the Harijan cause. He made a very brief speech, inviting public support and asking the audience to give their copper coins if they believed that uncharitableness was a sin, of which it was their duty to wash themselves. They would give their support as a token of their repentance. There was a prompt and generous response from the public who were not more than 1,000. There was hardly a man or woman who did not contribute. The collections amounted to Rs. 728.

It was at this meeting that Gandhiji was asked if he believed in God. Prompt came his reply. "How could I help believing in God when I find a manifestation like this morning's in reply to a simple prayer? The evidence of this phenomenon is not an isolated illustration, but I have had it repeatedly during the year. And the cumulative evidence of such incidents proves not only the existence of a supernatural power which we call God, but it proves also that there is the hand of that power in the movement."

HARIJANS AND BRAHMENS

From Shedhal to Belgam was a continuous motor run with only periodic interruptions for repairing purposes. The Belgam Municipality has a Muslim as its President, who read the Municipal address. He rightly stressed the importance of Belgam as the seat of the Ahikola dynasty, who were model sovereigns, as witness the existence of a Hindu temple right in the middle of the royal palace. Belgam district was also the birth-place of the great reformer Ramakrishna, who rejected untouchability altogether. It was, therefore, no wonder to find Hariprasad being in the midst of Brahmens and a Harijan hotel in the midst of a predominantly Brahmin locality. The hotel itself is being conducted by a Brahmin reformer who has dedicated his life to Harijan service.

TOWARDS UNIVERSAL BROTHERHOOD

In reply to the address presented at the public meeting in Belgam, and with particular reference to

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MADRAS—FRIDAY, MARCH 26, 1936

[No. 7

WANTED A MANIFESTATION OF CHRIST IN DAILY LIFE

A TALK WITH MISSIONARIES

It gave no hesitation whatsoever in publishing the talk by Miss Lester with appreciation. She handed it to me apologetically, asking me whether I would publish it as a supplement to *Harijan*, so that she could have a few copies for distribution among her friends, and, I suppose, other such ones give a few coppers in an enterprise devoted solely to the Harijan cause. When she put this talk among my papers with the introductory remark I have referred to, I had decided that I would either print it in the body of the paper or cut it off. Let not the non-Christian readers be afraid of a manifestation of Christ in daily life. Whatever it may mean to Miss Lester, the word Christ in a common name, an epithet not to be attached only to one single historical person. Each one, therefore, according to his taste may think of his own beloved teacher and guide, or, better, of the only infallible teacher and guide Truth and call it Christ. Let him read the conversation in the light of my interpretation and I promise the reader that he will profit by the reading. Many persons have written like Miss Lester before now. The value of her conversation lies in the fact that she volunteered every moment of her life to practise what she professed and preached in her writing.

M. K. G.]

Desired in a retired state gifted with being, stand-
 ing by the side of men driven in fact, and not intended.
 And it is a—made a good to the —————

—Catholics—

Language is the means by which human beings communicate one another. Words are inadequate as vehicles for the conveyance of spiritual truth. Someone would not have been tolerant so long, if the preceding sentence had not lifted the spirit of man to reality and heavenly spheres he could enjoy his own voice of truth, whether the preacher had said or not.

Neither can man be argued into Christianity

What was it that converted the children, who a few months before had been doggedly doing her jobs, dropping them but harbouring hatred to scourge her face at their hands? Jesus merely looked at her asked her a question, got her answer and said "Neither do I condemn you." On your way but don't live like that anymore." By then, words he had mentioned her way, a new world unfolded. She was not a convert to being addressed

merely by my men. She did not go back to her old life.

Her conversion was the result of Jesus' way of looking at things. His way of looking at people, at women. It seems that Jesus got hold of some of His followers. His future saints by preaching or arguing, but by simple made with them in the day by day routine of their ordinary life. They were living, or setting up accounts in standing about in the village street, and up came Jesus. They had a talk with Him, sometimes a very casual conversation as it be with a Samaritan, and heartless talk was discussed for them. They were released from the straightest, most tyrannical of self and the heavy bondage of sin, and at last they too acquired His way of looking at things. They were through in the grace of the Lord Jesus.

Is it likely that the Christian thing, the knowledge of the glory of God in the face of Jesus Christ can be transmitted academically?

By all means let us train the mind; let us dig deeper and deeper — let us have of knowledge, science and Philosophy; let us load our examples in exploring the whole realm of truth. But let us always remember how easily knowledge can be perverted to harm one. What mankind needs is to know how to live, what is the practical source of joy, the power that the world can't give and can't take away.

Students confuse their backpacker, because man depicts the possession of three old virtues, discipline as a knight, young people look at the universe with disillusion of grace and then try to forget their dissatisfaction with life and with themselves, by crowding their days and weeks with a hurried rush of social engagements.

They have learnt what the schools and colleges had to teach them, but scientific knowledge is never enough. It has to be worked out not only in school laboratories but in actual situations. Jesus responded His glow in nature such as the Nazareth. Then He would realise the same idea in a tale telling that then it would seek in our words before. But even then, well taught doctors would not have needed man's love, made and remake continuous and become the way of health and joy for millions, if He had not also included it in His, in His own life.

Following the usual rough and ready method of punishing those who have betrayed us, we do not pay over much attention to Jesus' clearly pronounced motto "Love your enemies"! But we are haunted by the memory of His attitude towards His enemies and His words "Father, they don't understand. Forgive them."

He that would be great, let him be the servant of all. In clear enough words He pronounced this rather startling doctrine. Throughout the centuries, in meeting

has been detested and explained away successfully enough. But its power to make us increasingly uncomfortable and at length to thrust us out from the narrowness of our privileged, selfish lives lies in the picture that lovers of Christ have understood in those words, the scene where He took a bowl of water, knelt before each of His men—workmen, some of them—and performed for them the servants' work of washing the feet.

"Nevertheless it is more true than in China, that what our Lord does in his final message, The Chinese are experts in human nature. Until some of us who accepted materialism can learn to share more completely with our friends, our words will not carry the burden we put on them. . . . According to the logic of the Buddha's problem, the ultimate words of wisdom in our central message, that a life dedicated to service is the meaning of Christianity has got ahead. The one wish which we accept the word of loving that can be the first demand of those tremendous truths Christ taught and lived is little short of amazing." This excerpt from the lines of a lecture in a Chinese University gives the gist of what was said to me by missionaries wherever I went, both in China and Japan.

"I knew that Christ had given me both
To further all the souls on earth."

John Macfield's concept describes the conviction of lovers of Christ all the world over. Only through genuine experience and perpetual striving can some of us manage to induce our families to make the necessary re-adjustment of home and home technique. But the radical effort made, how great is the joy, how enriching are our subsequent experiences!

One can watch the transition being made by missionaries in China and in India. The master of a heavy walled compound, sheltered from another one, is also a real headman, directing the work, organizing home, school and Church from the same corner of life, whether in city or village. But little by little, a new technique is being worked out in both countries.

The Ashram set up by Varian Fries among Gonds has a special significance. The inmates live and work with the people, relying on their services alone whereby to recommend to them the person and the power of Jesus Christ.

Is one of his letters Varian Fries writes:

"I do not dream for this Ashram anything more than that it is a place where those who love work may do penance for their selfishness and their rest on top of the poor. One evening I was walking towards the sunset and in front of me was a wide doorway under the load of possessions. He was carrying them, a pole laid over his shoulders from the end of which hung baskets in which baggage was placed. His arms were restricted left and right along the pole. Suddenly he dropped a little and I saw his figure silhouetted against the light of the setting sun. It was a figure of confidence, the arms outstretched, the body bowed beneath the weight it had to bear. The light revealed to me a Vision of the poor, revealed in the burden of the conflicts of those who have more than enough."

Sir Robert Kennedy, known to countless British Travellers as the Traveller 1924-25, in "Woolfden Water", expresses the idea in his lyrics:

"When in the depth the patient must starve,
Paul is his arm, the refuge of the Lord,
Sorrow for a kingdom and his King's arriving
Holding his pole more splendid than the sword
When on the event of labour and its season,
Toking in twilight flickering and dim,
He was out the number of the great tomorrow
When all the world looks up because of him,
Then will he come with workers for his glory,
God is a workman's partner as before,
Laying upon the cross of poverty sleep,
Swapping the shavings from his workshop here."

I know nothing that brings me closer to reality, closer to God, than to be among a group of my single-breasted men at the end of a party which perhaps they have organized for themselves, instead of going around the corner to the Room and Cases public house. They stand around in a great circle at the close of the proceedings, saying with untrained voices Frost, Fletcher's verses:

"O foot so strong to climb the path of duty,
O lips divine that taught the words of truth,
Kind eyes that marked the flower in their beauty,
And heart that bled at the end of youth
Not in our failures only and our sadness,
We seek thy presence, Comforter and Friend,
O rich man's guest, be with us in our gladness
O poor man's man, our lowest tasks attend!"

(This—The Travellers are)

In a group at Shanghai, composed mostly of Chinese men, we were talking of these things, and the necessity of doing oneself instead of looking—i.e. teaching, after all, when means merely handing in the problem to the next generation to work out. A few days later I called on one of the group, a man known to a representative of China at Geneva. He addressed me enthusiastically. He had just been facing a crisis in his life. He had at long last met the Goddess Love, had decided to spend no more time discussing and hesitating, had got her with a consent and gone out with her there and then to one of the poorest districts of the city, looking for a house in which they could live at half their present expenditure, thus it would be possible to attend the schools, the power work, the child-labour' home and all the other schemes on which that group were working, but more important still, now he would be able to live among the people whom he wanted to serve. Presumably solves many problems. Jimmy Yoo discovered this for himself in France during the war, when for the first time in his life he spent his days and nights among the Chinese natives, his fellow countrymen. He found out, to his very great surprise, that these despised people were human beings like himself, and not a mere liability upon China as he and his educated friends had always imagined.

"But what about our own children?" ask Christian workers. "Haven't they the right to expect as good a start in life as we, their parents, had? Is it fair to take them to live in the slums?"

These questions need careful consideration.

Are we quite sure that the start in life we had was as good as all that? What about the wilderness, the spiritual confusion, the detachment of the words of Christ the divine message, between dream and within the double standard in fact, dress and manners? Many of us

changed these things. They had to be lived. Whether the parents and persons contacted or challenged them, it was equally meeting to the disadvantaged, stronger-forward honesty of the weepful child mind.

Compromises have so dulled the sensitization of Christians that young people often find little or nothing to challenge them in the religious presented to them. Their knowledge is to face either in steady-looking, tired or the barren habit of compromise—none of them very creative activities.

The world cannot go on very long as it is now. A precarious balance is being maintained, certainly, but even an abyss. War can only be avoided, if there is some abiding as much superior and transcendent as it flows by argument from. We, Christians, can only overcome what is regarded as commercial materialism, if our efforts to set up an equitable social order aimed at much service and sacrifice as party members have to render as a matter of course in Russia.

As the love that makes us to serve our fellow as a part of the love we feel towards God, how can we detach from suffering?

- "When God as man was crucified
- "He bowed towards the soil
- "The blood's death, for lovely quest
- "Was good enough for God."

Perhaps it is good enough for any of us, child or grown up, to have the honour of living in a poor district, where people have that collective that comes from facing day after day the stark naked realities of life, death and hunger, where outstanding poverty is scarcely noticed because it is so natural, where so one says the things he does not mean nor pretends to be, what he is not, where courage and humility and patience and abject spiritual hope are woven into the very pattern of life, where Christ is daily manifested through suffering, love and service.

MURIEL LEVINE.

COCHIN TRAVANCORE REPORT FOR NOVEMBER AND DECEMBER, '33.

Education: With the passing of some experience in the field of Harijan work and the increasing activities of Harijanap on welfare schemes, the work of the Society in most of the districts is being concentrated into one or more institutions for the benefit of Harijans. The following are the institutions under the Harijan Social Service, Cochin Travancore Board, in the various places.

Place	Institution
(1) Nagercoil	Two primary day schools
(2) Travancore	One boarding house
(3) Oerla	(a) Night school
	(b) Day school
(4) Pallam (Alappuzha Dist.)	Day school
(5) Irerupakkudi	Night school
(6) Haripad (Alappuzha Dist.)	Night school

The Youth League, Haripad, has begun to conduct a night school for Harijans. The teachers in the schools are faithful workers of the Society and work amongst the Harijans in their quarters instructing them in food, health, hygiene and agriculture life.

The above schools have on their rolls 156 Harijan boys & 41 Harijan girls and 43 other students.

Religious: In all the schools as well as in the Poor Brethren Home, Travancore, weekly Masses are being held, in which the Harijans of the locality participate. The caste Hindu worker at Nagercoil is instructed to daily Masses in the caste-Hindu quarters. Four Masses were held by the newly formed Marikudi Committee.

Propaganda: The Hindu leaders of Marikudi established a branch of the M. S. S. there and hold six meetings at different locations of the town, a prominent feature of these meetings being the free ringing of the merriment and Harijans. This has allowed a new confidence in the hearts of the Harijans and impressed them with the changed attitude of the caste-Hindus.

Revenue: Employment in the newspaper press was procured by the Travancore committee for a few Harijan boys, and the Irerupakkudi workers got a few Harijans employed in houses. The Travancore workers distributed soap to Harijans during his visit to their homes. At the instance of the Travancore Harijans, I manifested the Government to grant a burial ground for their use in the town, and as the difficulty is referred to many parts of the State, the Government was requested to pay attention to this question also in the other parts of the State. I am glad to be able to say that the Government have asked the Protector of the Dependent Classes to ascertain the land necessary for the purpose in the town of Travancore and attend to this need in other parts of the State also.

The 'Vedak' who are the lowest in the social scale in and about the Quilon district, find it very difficult to procure good drinking water. This need will shortly be attended to. Mr. S. M. Padmanabhan, the Manager of the Quilon Harijan school, is holding out for a site for a well, as the Harijans do not own any property in the locality and Government lands are not available. As soon as the site is available, an application for funds will be made and the work proceeded with.

General: In the earlier part of the period under report, four new local committees were formed at Haripad, Kankarum, Adoor and Pollad. In the latter part of December, the workers were widely engaged with arrangements and collection in connection with Gandhi's tour. The Kottayam committee reports that the opportunity was availed of by them for propaganda amongst caste Hindus. The Taluk Nagar Committee of Kottayam passed resolutions against untouchability and in favour of brotherly unity. The President presided over the Harijan meeting at Pollad a place about 30 miles from Travancore, and advised them on matters of education, sanitation etc. He was also engaged in the work of the Temple Entry League Committee. He has written and submitted to the Government a strong memo advocating the admission of Harijans to temples.

S. SURESHKANTH AYYAR B.A.T.,

Secretary,

Cochin Travancore Board, M.S.S.

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Manager.

HARIJAN

FRIDAY, MARCH 20, 1934

THE TEMPLE-ENTRY BILL.

The Hon. Secretary, Marjura Devda Bhang, Bombay Provincial Board, has addressed the Secretary to the Government of India, Legislative Department, New Delhi, as follows:—

"I have the honour to congratulate you on the issue of the Bombay Provincial Board of the Marjura Devda Bhang on the Temple Entry Question. Removal Bill, which has been circulated for public opinion under the orders of the Legislative Assembly.

As the subject I have the honour to observe that my Board are warmly in sympathy with the aims and objects of the Bill and are of opinion that it should be passed into law at the earliest opportunity. It is our firm belief that legislation of the type contemplated in the Bill is essential, if Government and Legislature desire to implement the pledges which have been laid out on more occasions than one, that all possible steps will be taken to remove the disabilities under which Harijans labour at present.

One of the main objections that has been taken against the proposed legislation is that it involves an element of compulsion and that it is proposed that either Government or the Legislature should not compel any individual or individuals or a religious organisation to act in a manner which is opposed to so-called religious customs and usage. It is pertinent here to examine what those customs are and how they have developed in Hindu Society.

At sometime termed living members a custom grew up of limiting certain sections of the Hindu community as the excluded classes, and as the development of that custom certain rights as Hindus were denied to the members of such excluded classes. Obsession was taken of they entered the temples on the ground that they were unclean and that touch or near shadow would pollute the devout Hindus who were visiting the temples for worship. Gradually, the members of the excluded classes were thus completely detached from entering the temples. Thus has, in the course of time, come to be recognised as custom and usage, and thus having obtained legal sanction, the Hindu community is obliged, whenever its present rules may be to exclude the untouchables from the temples.

The real position, therefore, is that compulsion is already there in the shape of the recognition given by British Courts of Justice to the custom and usage by which members of the excluded classes have been treated as untouchables and denied the right of temple entry. In India, such custom and usage has been specifically recognised by the Hindu Religious Endowments Act II of 1920, Section 40 of which awards full legal sanction to it.

With the change of times and circumstances and with ideas developing from day to day, several customs and usages have undergone gradual changes. In some cases, the Government, relying on the opinion of leading

Hindus, have thought fit to legislate against customs, unclean and well-recognized customs and usages in face of the opposition of a minority of Hindus with a view to bring the state of Hindu Society in line with modern ideas. In other cases, the opinion of the majority of Hindus has either thrown custom overboard when the sanction of law was not necessary for such action, or left the Government to pass legislation to act under such opinion.

Apart from the strictly legal and technical arguments, however, therefore, that the Bill involves an element of compulsion, without considering what that compulsion consists of and how such compulsion is for the removal of a greater compulsion which already exists, would not be correct. The Tradition and long-standing are now by law compelled to exclude the Harijans from Divisions in Hindu temples. If the prevalent opinion amongst the Hindus at today is that this element of compulsion should be done away with and it be left open to the Hindus to decide for themselves as to how far the excluded classes should be allowed to be treated as members of the Hindu community and to enjoy the rights or privileges of Divisions, a state of circumstances must be brought into existence which would leave the door open for necessary action as that behalf. It does not necessarily follow that, on the passing of the Bill, a mark will be made at all the temples by the excluded classes to assert their rights of Divisions. The significance being removed, it will then be a matter for adjustment between Hindus and the members of the excluded classes by agreed affairs without force and without imposing themselves under the pressure of the canonical law of the land. The view that the passing of the Bill would upset all principles and tenets of the Hindu religion would be erroneous. In fact, even after the passing of the Bill, the excluded classes will not be able to enter Divisions at the temples without the good will and the tacit consent of the Hindus. That the entry of the excluded classes into the temples for Divisions is not an admission to the mind of the Hindus is apparent from the fact that on certain days of the year some very important temples observing the good traditions and legal rules are thrown open to all classes of Hindus, including the excluded classes. At all events, going to a temple for Divisions is usually voluntary. In certain circumstances and on certain occasions, even members of the excluded high caste Hindus are prohibited entry into certain parts of the temples. In certain cases, such Hindus themselves observing certain rules refuse to go to temples, believing themselves to be in a state in which their entry into the temples would pollute the temples as well as those attending there for Divisions. The degree of compulsion, therefore, so far as this Bill is concerned is substantial as compared to the existing compulsion, which has already been imposed by reason of the recognition granted to custom and usage which had grown under circumstances which no longer exist.

The difficulty as regards the removal of custom and usage is all the greater, because in most of the cases there are no specific Trusts. Generally, the Trustees would have the power to remove their decisions, as present ones of the world, in considering who should be admitted and to whom rights. But here the sanction obtained by custom and usage comes in the way. New Trusts cannot be declared. There are no specific Trusts

and refuse, is placed on another and sought to shut out the entrance of the Hindus or even the Europeans managing the Hindu. With the passing of the Bill the result will be that the power to exclude non-disciples is entrusted to the Trustees and, where necessary, to the housekeepers, who can by an express rule of majority decide how far the classes of housekeepers should be extended and that the various steps may be taken, with the existing rights so that it comes to this—that the companies and the consequent disability upon which there is control of temples are at present sufficient, so long as to be removed and the door thrown open and the power of discretion returned to them to act, so far as the circumstances and according to the wishes of their community concerned. It does not, it is appreciated in some quarters, shut the Trustees to exclude members of Temples. In fact, the whole difficulty is created by the absence of specific Temples. It only creates a situation where the Trustees at present meet and with the trustees of the majority, can extend the privilege of disciples or, to the members of the excluded classes on such terms and under circumstances which may be acceptable to Hindus.

Under these circumstances the element of competition, if any involved in the Bill is really not substantially to eliminate the greater degree of competition which is at present existent.

The second objection is put in whether the Bill tends to interfere with any person's religious practice or observance. My Board hold the view that, having regard to the fact that the entry of members of the excluded classes on various days of festival during the year is the most extensive Hindu temple is not attended to by the Hindus and is not considered as interference with the religious practice or observance of which class Hindus the exclusion of that privilege to members of the excluded classes on other days in the year cannot, in substance, amount to an interference with the religious practice or observance of which caste-Hindus. Apart from that, every Hindu is going to temples, schools in various customary restrictions and observances and so on. Hindu temples, as far as they are concerned in attending the temple on any particular occasion as to have disciples and perform Puja and that was and should be not in any way interfered with by the proposed legislation now sought to be put in the Statute Book. The statutory recognition of the existing custom and usage in this respect, where, however, as a valid observance or for almost any modification of the existing state of things and that is what makes legislation necessary, and with a view to let it stand, the religious practice or observance of Hindus but to give them in substance over Hindu temples a right to give the members of the excluded classes their due status as Hindus and thereby prevent a change in the community.

In short, therefore, it merely amounts to a recognition of the practice of worship habits observed, but each religious custom be regarded as interference with the interest in vested right of parties. In fact, the right in this which, in the ordinary course, would have been yielded to the larger community of Hindu Society or to the interests of certain classes but for the legal restrictions applied to custom and usage. Interference, therefore, as used does not amount to or mean an unreasonable interfering with the vested rights of any person or persons, but is a mere statement of fact that, with the existing state

of things is compared to what is proposed to be done, there would be a variation which may technically be called interference.

Experience shows that in spite of the willingness of the Trustees, as well as the worshippers of a particular temple, it is well nigh impossible for a public Hindu temple to throw its doors open to all Hindus, in view of the English Law of Trusts and the known decisions of the High Courts in India. It is for this reason that my Board hold that the recognition of the custom and usage by the High Courts of India and the Privy Council makes legislation absolutely necessary, so the effect of the decisions of these Tribenals cannot be overcome in any other manner. The legislation now sought to be enacted is permissive, and with the permission of mutual law now in force, it cannot be actively enforced without the good-will of those validly concerned, namely the caste-Hindus.

The foregoing views are expressed purely from a legal point of view. The question of throwing open a temple to excluded classes is one of great social and political importance. The substantial majority of Hindus at a particular temple are in favour of admitting the excluded classes to the local public temples, the absence of complete unanimity about them is not at all in the way of the proposed legislation as such element of competition would be found in the conduct of all human affairs.

But the competition involved in the Bill is, as above indicated, of a type which may be described as very peculiar, for it is not a body of people to act according to the opinion of the majority of that body cannot truly be partly in fact to be complete. The effect of the Bill is actually to remove the competition existing in the Trustees is not according to a custom or usage, even if it has received judicial recognition, of such custom or usage does not find favour with the majority of the people any longer. The law, as it stands at present, may be viewed as an engine of oppression, even by a single caste-Hindu worshipper at a temple to impose, but will, not only on the Trustees of that temple, but on all the other worshippers of that temple who may be willing to allow a change in worship at that temple. The real effect of the Bill is to deprive a caste Hindu of the normal of oppression which judicial decisions have provided him with. To put it in another form, it will deprive the caste-Hindu of the power given to him by judicial decisions to compel the Hindus to submit for all time to the disabilities imposed on him. Through the proposed legislation removes competition in theory, in practice, of the proposed Bill becomes law, it will give liberty to the worshippers of a temple to conduct their worship in accordance with the prevailing custom and wishes of the majority.

On the grounds set forth above, my Board are emphatically of opinion that not only are the aims and objects of the proposed measure unattainable, but the method by which it seeks to achieve them are such as to cause the maximum extent of inconvenience, hardship or social disturbances.

They therefore, request that the Legislative Assembly with great legislation, on the basis proposed at, as early date as the interest of the Hindu community as a whole, apart from the duty that Government and Legislature themselves owe to the Depressed Classes."

I discuss no secret when I inform the reader that this representation has been drawn up by an eminent lawyer of Bombay. It is an able and dispassionate examination of the legal position that like all documents drawn up purely from the legal standpoint, this suffers from the usual legal bias.

It was open to the Board to combine with the legal the moral and religious argument. For, the representation is addressed not to a Court of Law but to a Government and through it, to a Legislative Assembly, both of which are bound to take note as they have done, of moral legal matters. These also become desirable factors with bodies that are not hampered by legal procedure and other legal limitations.

Thus, in my opinion, the Board might have included in their document their competence and their capacity to voice Hindu public opinion. It might have told the Assembly that the bill was necessary, both in fulfilment of the Varanasi Pact and of the broad policy of the Government in respect of Harijans.

The Bombay had one to well followed by the other provincial bodies. They may examine the question with particular reference to their provinces, taking care always to maintain rather than exaggerate the evidence as to Hindu public opinion.

The question might be asked why during the Hampden tour I did not myself take the vote of the public on the question of the proposed legislation. It presented itself to me in the beginning stage of the tour, and I came to the conclusion that, if I took the vote it was highly likely that the people would give their vote because I was asking for it. I should not mind receiving an expression of people on simple facts, where facts could be legitimately assumed. In this instance, facts had no play. People had to decide on a highly technical issue in which knowledge of parliamentary procedure and functions would be presumed. I had no time nor inclination to give that kind of training to the vast mass of mankind that appeared at meetings. And if I had attempted any such thing, I would have strayed far away from my mission, which I had chosen to be purely spiritual. Thus, if I had begun to take votes on the propriety or otherwise of anticipatory legislation, there would have been danger of my being charged in a hot controversy with misanthropy. This was the last thing in the world that I would do. I therefore, deliberately refrained from putting the question of legislation to the vote of my audience.

Wherever, therefore, I spoke on the question, I concluded myself with giving my opinion, that it was the duty of every Hindu reformer to press for legislation, if the pledge given at Varanasi in 1922 was to be redeemed. But of the vote of the various

Hindus in general was not to be taken, what was to be done? I came to the conclusion that those only could properly have any opinion on the question who were conversant with parliamentary procedure and functions. They could appreciate how, under certain circumstances, for the very preservation of religious centrality and freedom of conscience, on which undoubtedly very properly rested, legislation might be imperatively necessary. Such bodies were, first of all, lawyers' associations and, then, committees of Shastras, Marjara Shiksha Boards and other representative bodies who could claim to have a say in such matters. I hope, therefore, that all associations who are interested in the removal of untouchability and who have a right to be heard will make their opinion known to the public and the authorities concerned.

But I have no desire to force legislation upon an unwilling public. Nevertheless, it cannot be admitted that the opinion unexpressed, without resumed public discussion and legitimate reasoning. If in the end it is found that unexpressed anti-Hindu opinion is against legislation, I, for one, would not desire to see it carried by a mere majority vote. All that I contend is that Hindus who have faith in temples have the right and owe it as a duty to enforce their opinion, wherever an overwhelming majority vote to open public Hindu temples to Harijans. And if there is a legal hindrance, as lawyers say there is, it can only be, and therefore should be, removed by law.

M. K. GANDHI.

UNITY OF ALL LIFE

[The following is an extract from the speech delivered by Gandhi before the students of the Amravati University, Chondabazaar, on the 12th February, 1934.]

"I do not know when untouchability crept into Hindu religion. But after studying Hindu Shastras, or the books that go by that name, so carefully as a lawyer having no axe to grind and having no preconceptions of any kind whatsoever about it, I came to the conclusion that there was no warrant in the Shastras considered as a whole for untouchability as it is practised today. There are undoubtedly some passages—not a single passage in the Vedas, but some passages of doubtful authenticity in the Smritis—which bear the interpretation that there is some kind of untouchability commanded by them. But there is nothing whatever in these passages to warrant the belief that untouchability as today is a divine institution. There is nothing in them to enable us to identify the body of men who are to-day described as untouchables with those referred to in these passages. I have talked to learned Shastri who

cover by unscrupulousity and asked them to show me passages enabling them to regard the present Harijan to be the ones contemplated by them. They say they rely on the census reports. You know how these reports are prepared. No student of history can wholly rely on census reports. It is not the function of census enumerators to decide who should be considered untouchables. They but give us roughly the numbers of inhabitants of various places. They give no special other status which cannot be considered conclusive. If you study the different census reports, you will be surprised to see that the same men who are classed as touchable in one census report are classed as untouchable in another report, and vice versa. Can you imagine that on such flimsy evidence human beings can be deprived of their elementary rights? Had we not been waiting in fellow-feeling, we would not have contemplated this for a moment. It is up to every one of you to study the question; and if you come to the conclusion that it is an atrocious injury to our brethren, you will do all in your power to undo the mischief. For, if unscrupulously perverts, Hindutva and Hinduism will perish. What are the qualifications, then, required of a Harijan servant? A character that is above suspicion, boundless patience and a faith which will not be shaken by the roughest shock given to it—these are the qualifications indispensable for one who wants to serve Harijans. That is an effort to save the ancient faith of ours from disintegration. If you will work at it, it will be your real education. You may read books, but they cannot save you for. Real education comes in drawing the best out of yourself. What better book can there be than the book of humanity? What better education can there be than to go, day in and day out, to Harijan quarters and to regard Harijans as members of one human family? It would be an uplifting, ennobling study. Mine is no narrow creed. It is one of realising the essential brotherhood of man. To my mind, the message of the Vedas is unity of God and unity of all life in one God. How can Harijans be left out of that unity?"

List of Purana and Contributions received by Gandhi during his Harijan Tour.

From 17th January to 24th February, 1934

(Continued from the last issue.)

KASHMIRI

175 11 11 Purana by public
30 0 0 Silver cup presented.

KURUPH

15 0 0 Purana by public
0 0 0 Cash on hand

MOOLEY

100 0 0 Purana by public.
10 0 0 One silver cup presented
10 0 0 Purana in silver frame mounted
10 0 0 Silver plate mounted

30 0 0 Silver cup mounted
10 0 0 One watch
10 0 0 One of picture
10 0 0 Silver plate mounted
10 0 0 One watch
10 0 0 Autographs
10 0 0 Miscellaneous

PATNABUR

10 0 0 Purana by public
10 0 0 Autograph in Mar. language

RATP VILLAGE

100 0 0 Purana by public

RATPADI

10 0 0 Purana by Hindu Andhahy
10 0 0 Purana by public.
10 0 0 One and Autograph.

UDUP

100 0 0 Purana by public
10 0 0 One picture
10 0 0 Autograph public person
10 0 0 1 Gold bangles presented
10 0 0 do
10 0 0 2 silver cups mounted
10 0 0 Students' paper
10 0 0 Purana mounted.
10 0 0 do
10 0 0 One Silver Mirror
10 0 0 Gold Metal mounted
10 0 0 Leather purse do
10 0 0 One 1/2 silver cup mounted
10 0 0 Misc. watches
10 0 0 Autographs
10 0 0 Miscellaneous
10 0 0 do
10 0 0 do

TOTAPUR VILLAGE

10 0 0 Purana by public.

TRAHMAYAR

10 0 0 Purana by public
10 0 0 Misc. all the way to Harijans
10 0 0 Miscellaneous

UDUDAPUR

100 0 0 Purana by public
10 0 0 Purana by Harijans
10 0 0 Misc. all the way to Uduapur
10 0 0 Silver cup mounted.
10 0 0 Silver watch do
10 0 0 Misc. jewelry
10 0 0 Miscellaneous.
10 0 0 do
10 0 0 Misc. all jewelry
10 0 0 Autographs do
10 0 0 Misc. all jewelry
10 0 0 Autographs
10 0 0 Purana a personal
10 0 0 Misc. all

UDUDAPUR

10 0 0 One silver cup mounted Silver stick to Harijans
10 0 0 Silver watch do

NATURAL

10 0 0 Purana by public
10 0 0 Miscellaneous.

UDUDAPUR

10 0 0 Autographs
10 0 0 Miscellaneous

TAKSI

10 0 0 Miscellaneous

UDUDAPUR

10 0 0 Purana by public
10 0 0 One silver cup mounted
10 0 0 Silver watch do
10 0 0 One do do
10 0 0 1 Gold chain presented mounted
10 0 0 Misc. collection.
10 0 0 do

UDUDAPUR

10 0 0 Purana by public

UDUDAPUR

10 0 0 Purana by public.

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Vol. II.]

MADRAS--FRIDAY, APRIL 4, 1938

[No. 4

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 27th September, 1932, Pandit Mahaswami being in the Chair:

"This Conference resolves that henceforth amongst Hindus no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus as regards to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swamy Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, the early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

GEORGE CARVER OF TUSKIGEE

My visit to Tuskegee Institute during the time that I spent in the Southern States of U.S.A. left me with a very deep impression of the wonderful possibilities which were as yet undeveloped in the Negro community. This Institute is entirely staffed by American Negroes, and it is one of the most efficient in the world.

One of the greatest teachers in Tuskegee is Dr. Carver, who combines in his character the simplicity of a child with the wisdom of old age. The days that I spent with him, either talking over my own religious experiences and comparing it with his own, or else being shown by him over his own laboratory, where the most marvellous discoveries in science have been made, were among the most precious during all my stay at Tuskegee.

In his own field of scientific work, Dr. Carver is almost as good a genius as Faraday was with regard to plant life and Edison with regard to discoveries in electricity and light. He has been able to synthesize the different products of sweet potatoes, peanuts and other plants in such a manner as to produce entirely new materials to be used either for food, or dress or other purposes. He has made synthetic products from waste materials, also of such a character that new building boards and floor materials have been produced from them. Work that he has undertaken in chemistry has led constantly to the

discovery of very great commercial value, but Dr. George Carver has never made for himself a fortune out of them. His wisdom he has given over his discoveries to others to use in the best way they could, and they have made money from them, while he has remained to the end of his life a poor man.

One of his most remarkable characteristics is his complete humility. Never in my life have I seen one so great in character and achievement and at the same time so modest and retiring in temperament. Though he is now advanced in years and has grown old in learning, his whole attitude towards life is child-like and simple. The length of experience of his peaceful heart makes me want to have retained the secret of perpetual youth as he has grown towards old age.

The world and its values have no attraction for him and when he was offered many years ago a place in the laboratory of Thomas A. Edison, which would surely have made his fortune, he refused it, because he wished to live among his own Southern people and to give his learning to the service of Tuskegee Institution, which he so dearly loves. Sir Harry Johnston, who was one of the most eminent British explorers and explorers of the 19th century, writes of him as follows: "Prof. Carver, who teaches scientific agriculture, botany, agricultural chemistry, etc., at Tuskegee, is an absolute Negro; but in the countenance of his science, he might be Professor of Botany, not at Tuskegee, but at Oxford or Cambridge. Any

European balance of deflection, after ten minutes' conversation with this man, would instinctively treat him as a man on a level with himself." These words, which were written many years ago, have become still more true to-day, for Dr. Carver's experiments have gained him an even greater reputation in the scientific world than he had when Sir Harry Johnston wrote about him.

Probably the most beautiful of all the most recent discoveries are those that have been made at the epidemic day of his own Southern States. At a time when Georgia and Alabama were passing through a very critical period owing to the failure of the cotton crop through the boll weevil, George Carver showed how the soil of Alabama was by no means confined in its fertility to the black cotton soil of the South, but that the clay soil, which had hitherto been neglected, was itself a soil which could produce splendid crops of peanuts and sweet potatoes and other products of great value to mankind. The discovery of Dr. George Carver put new life into the agriculture of the South. They made the Southern farmers lift their heads once more and realize that they had inexhaustible treasures which would carry them far beyond the point of their former complete reliance on the cotton crop alone.

Dr. Carver has a very great and wide renown among the farmers of his own State. They come to him quite frequently for advice on practical matters. Nearly every day, it is possible to see them questioning him about the soil on their own estates and getting from him an analysis which will prove to them what is needed to increase fertility and how their crops may be improved.

The condition of farm life in Alabama and Georgia in the past had been very precarious, and most of the farmers had to struggle very hard indeed to obtain a living. One hundred thousand white families in the four Southern States exist under the lowest sort of living conditions and they would supply a population of at least one-fourth of a million souls. Side by side with these are the Negro farmers, who are living under even worse conditions and whose average family is larger than the families of the white neighbors. Thus the South has not as yet been able to rise out of the depression of the past, when it relied almost entirely on the rich profits derived from the cotton harvest. A great scientist like Dr. Carver, working steadily at the very soil of the country itself and proving its immense possibilities to those who are working on the soil as farmers, has probably done more by his single life to save the South out of the depths of despair, to which it had sunk, than any other living human being.

It is, indeed, an amazingly strange thing to remember that George Washington Carver himself was born a slave in the year 1846, the child of a

poor slave. So little was his life valued that, in the first months of his existence, he was thrown aside and almost left to perish and then sold as a slave for a man known by the name who rescued him from death, at a valuation of about \$100. At first, it seemed as though his life itself, thus preserved, would not be able to recover its vigor, for he nearly died again in his early childhood and only lived by what now seems to have been almost a miracle. He picked up his feet anywhere, learned to walk and knit and dye, while roaming about in the woods. He also gathered his knowledge of bird and insect and animal life and his wisdom with regard to the plants that grew wild in the woods. As he became older, his intellectual powers were noticed and he gained in his own way the rudiments of education. After he had learned to read and write, he began devouring all the books that came within his reach and, by the close hours of evening, put everything he read to brilliant use. Thus, out of a birth in slavery and a precocious childhood, he found at length his true strength and drove through every obstacle. At last, by the dynamic power within his own soul, he reached success.

Perhaps the most beautiful thing of all in this, that, having reached success in this remarkable manner, he has been ready to sacrifice every financial advantage that might have accrued from it and has continued to live in the humblest manner among his own people.

But no account of George Washington Carver's life would be at all complete without mentioning the secret which has thus been there, in his own inner experiences, all through these strenuous years. That secret is his simple devotion to God, who directs, controls and guides everything he does. His faith as a Christian is as simple as that of a little child, and it has carried him through every sorrow and trial of a long and varied life. Literally every day with George Carver is begun, continued and ended in prayer. Here are a few about whom it is said: "Blessed are the pure in heart, for they shall see God."

G. F. ANDERSON.

[Note—The story of Dr. Carver's life has a lesson for us all—Harpages and non-Harpages—especially for schoolmasters.]

M. E. G.

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Notes

How do you pray?

God has blessed me with numerous friends belonging to different faiths. Some of these are anxious to help me in the movement against untouchability. The question is assuming a concrete form and requires a definite answer. My own position is very clear and precise. I need the co-operation of the whole world in this positive movement of genuine moral reform. I have asked for the prayers of the whole world. But some non-Hindus want to translate their prayer into action, and that they would do, if they could, in co-operation with me. I would love to have it in the choicest manner possible. But there is a limitation. Suppose I had a Harijan child in a Christian or a Muslim friend or acquaintance. What will they do? Will they bring it up as a Hindu or as their own, faith? For me all the principal religions are equal in the sense that they are all true. They are supplying a felt want in the spiritual progress of humanity. Hence I have had no difficulty in bringing up Muslim, Parsi and Christian children under my care in their own faith. Indeed, I had to study some literature for their sake where their parents wanted me to teach them particular forms of worship according to special books. The easiest way to find out a man's position is perhaps through his prayer. I suggest the following two forms:

I

O God! give all thy creation wisdom, so that each may worship and follow Thee according to his light and grow in his own faith.

II

O God! give Thy creation wisdom, so that each may worship and follow Thee even as I try to do.

It is clear that the first form is all-inclusive and that, therefore, a person or institution that will subscribe to it can conscientiously bring up Hindu, Muslim or Hindoo, Muslim or Muslime, etc., wherever one subscribing to the second form can conscientiously take in only those who belong to his denomination, unless he takes others with the declared intention of converting them to his own denomination.

Will friends who read these lines and care write to me for my information which prayer they subscribe to and often every day?

M. K. G.

An Individual Record

A friend in Calcutta writes to say that he and some others decided to have an almost daily service of Harijans, even as poor Hindus have a *laak* at a cow the first thing in the morning. The *laak* is a cow has no purifying or sanctifying effect in itself, but the idea is that, when a man sees it, he will naturally find out if it is well-fed and well-treated and, that if there is something wrong, he will at once be led to set it right. So also in the case of Untouch Harijans. By frequenting these quarters the friends found out that the Municipality

charged the Harijans a rent of 100 rupees one per head per working member, although sometimes even two families lived in a room 10 ft. long and 5 ft. broad with a veranda three-quarters the size of the room and a kitchen about 2 ft. broad. This means that the Municipality realised a rent of from 3 to 6 rupees for each room of this size. The friends complained about this exaction to the President of the Municipality, who said that the Municipality had no more quarters in its charge and had no funds at its disposal to erect new rooms. But if the friends could get some one in the city to let his house for the Harijans, the President was ready to transfer them there, thus relieving the congestion. An owner willing to let out his house was found with great difficulty, and about ten families were shifted from the municipal quarters to the new house. School books were given free of charge to about a hundred students, and uniforms were secured for them in schools. Clothes were given to some boys who had none. New beds were constructed for about 20 families whose old beds had become useless. Admission to hospitals was secured for some sick Harijans, while for others arrangements were made for treatment by private practitioners. About twenty Harijans who were out of employment were secured admission to factories.

After giving an account of what they have done, the correspondents suggest that Municipalities should, as in their duty, erect good quarters for their Harijan employees, and if they have no funds for the purpose, they should permit open well disposed managed men to build houses for Harijans, and undertake to collect the rent and hand it over to them. Thus the return of the houses could have a fairly good return for the money they invested, and the Harijans would have houses fit for human habitation.

T. G. D.

Sri Krishna treated Harijans

There are two¹ verses in Skandam Bhagavata Puran, which show that, when Sri Krishna returned to Dwarka after a long absence, he honoured the citizens of Dwarka, including Harijans (श्री धर्मसेनः), who had come out to welcome him home, by mark salutation, embrace, joining hands, smiling and kindly looks. And as Sri Krishna was Dushandha or the friend of the poor, we have every right to assume that he honoured the Harijans before he attended even to richmen, for they that be whole need not a physician, but they that are sick?

T. G. D.

* शर्मिष्ठावतरे ॥ १० ॥

नमस्तस्मै कर्ण वीरवामदुर्गमिणम् ।

कर्मविदुर्गम्य कर्मैर् नमस्तस्मै ॥ २० ॥

शर्मिष्ठावतरे कर्मविदुर्गम्यै ।

नमस्तस्मै कर्मविदुर्गम्यै कर्मविदुर्गम्यै ॥ ३० ॥

नमस्तस्मै ॥ १, २, ३, ४, ५ ॥

HARIJAN

FRIDAY APRIL 6, 1934

AN ADI-DRAVIDA'S DIFFICULTIES

A correspondent writes —

"(1) Are you really interested in the welfare of Harijans or are you actuated by any ulterior motive to go to show an increase in the population of Hindun ?

(2) If you really think that untouchables form a part and parcel of Hindun, will you kindly throw light on the following details of Manu-smriti considered holy by the Hindun —

'If any Panchama carries on any trade which a respectable man conducts, and thus gives risk, he should be deprived of his wealth and driven out of the country' (Manu-smriti 18-85)

'Whoever that efforts inflict on a Shudra, will enter Hell along with him (Shudra). Any Shudra endeavouring to impart religious instruction to a Brahman should be infected with the punishment of the hot oil being poured into his mouth and ears' (14-86)

'Any Shudra found talking with a loud voice should be treated with red hot iron ball. Any Shudra occupying an equal seat with a Brahman, Kshatriya and Vaishya should be burnt with a red hot iron' (2-378, 4-411).

Hindus are commanded to observe this habit as holy and not according to the requirements contained therein. If you consider that as unholy, why should you not declare it as such and instead issue a new decree of your own called 'Gandhi law'?

(3) Even Arya Samajists are observing the untouchability, and their moral procedure in carrying out this task is to perform the ritual of "Shuddhi," and then to convert the individual into the fold. If the untouchable is really a Hindu, how does this assembly arise? Do you agree with them in this respect? "

The correspondent claims to be an Adi-Dravida and, therefore, he has every right to suspect my motives. The best answer, therefore, I can return to his first question is that he should award my death for forming a final judgment. Meanwhile, if he is prepared to accept my word, I would assure him that I set no value upon an increase in the number of Hindun as called. False professors of a creed can only do no harm to it but may kill it. The only motive, therefore, that guides me in working for the Harijan cause is to see Hindun purified of the curse of untouchability. And if, in so becoming it is represented only by one Hindu, I would have no representative but real joy that it was not dead.

The correspondent's second question is very pertinent, only he would not have put that question to me, if he had been a constant reader of *Harijan* and had, therefore, known my definition of Hindun. I hold Manu-smriti as part of the *Shastras*. But that does not mean that I swear by every verse that is printed in the book described as Manu-smriti. There are so many contradictions in the printed volume that, if you accept one part, you are bound to reject those parts that are wholly inconsistent with it. I hold Manu-smriti as a religious book because of the holy teachings contained in it. The verses quoted by the correspondent are fully contradictory to the spirit of its main theme. The correspondent should know that nobody is in possession of the original text. In fact, there is no evidence to prove that a Hindu named Manu ever lived. Somewhere or other, the genius of Hindun has made the writers in the name of the greatest truths efface themselves. Therefore I have suggested to writers after Truth the only safe rule for their guidance in studying *Shastras*, namely, that they should reject whatever is contrary to Truth and *Aham*, the true foundations of all religions.

The correspondent's third question should rightly be addressed to Arya Samajists. It is naive to me that Harijans are required by the Arya Samajists to perform the ritual of *Shuddhi* before being admitted to the Arya Samaj. But I have seen the *Shuddhi* ceremony performed in order to strengthen the Harijans in the due fulfilment of the vow that they take as to abstention from beef, carnage-eating, drinking intoxicant liquors, etc. The correspondent quite rightly says that, if an untouchable is really a Hindu, no *Shuddhi* is required of him. If say it is required, it is required of the caste-holders who have circumvented the sin of believing in untouchability.

M. K. DASGUPTA

WEEKLY LETTER—No 19

THROUGH DEVASTATED BIRAR

After a motor drive of 17 miles over narrow roads and in the midst of choking heat and dust, interrupted only by a brief halt for the mid-day meal and rest at Panagur, we reached Chigera in the evening. Beautiful arches and decorations made out of the simplest materials formed a special feature of the loving welcome accorded to Gandhi everywhere. Wheat and sunflower fields on either side of the road and ground marked by grazing and waters and flowers bore witness to the devastating hand of Nature; we could not help being struck by the amazing power of faith and love which made the outgoing crowds that greeted Gandhi everywhere forget their conditions for the time being.

THE HAUNTING SPECTRE

The speaker of unshakeable brahmic Gandhiji wherever he goes. It found faithful expression in the words of his Hindi speech, all speeches are now-a-days in Hindi before a monster open-air gathering of about thirty thousand people on the evening of the 37th instant at Chupra. After reverting his belief in the underlying connection between Nature's physical manifestations and the moral being of man, he said: "To-day a terrible calamity has overwhelmed us all, Hindu-Muslims, Christians and the rest, the so-called high born and the low-born, without favour or distinction. If even this terrible blow does not enable us to purge ourselves of 'spots of blood and blood', to obliterate all arbitrary, man-made distinctions between man and man, then I would only say that there is nothing justified as yet. The earthquake is coming upon us day after day that human intellect is incapable of fully understanding God's ways. God is the wisdom has encompassed man's views, and rightly too, for, otherwise man's consent would leave no bounds. But what I believe that God's ways cannot be comprehended fully by man, I have firm faith that not a leaf falls without His will, and not a leaf falls but it fulfils His purpose. If only we had enough humility, we would have no hesitation in accepting the recent earthquake as a just retribution for our sins. This is not to say that we can with certainty attribute a particular calamity to a particular human action. Very often we are unconscious of our worst sins. All that I mean to say is that every vibration of Nature does and should mean to us Nature's call to introspection, repentance and self-purification. To-day, more than ever, our hearts need a thorough cleansing and I would go so far as to say that even the recent earthquake would not be too great a price to pay, if it enabled India to cast out the cancer of unshakeability."

From Chupra, Gandhiji proceeded by train to Masferypur in the afternoon of the 38th instant. The same manifestation of mass affliction and calamity that we had witnessed during the motor journey was repeated here. Platforms of the way-side stations were everywhere packed in the utmost. Men eager for darshan mounted the foot-boards of Gandhiji's compartment, rubbed the windows and hung from the door handles in swarms, so much so, indeed, that, in order to prevent accidents, the train had, more than once, actually to be stopped and the foot-boards cleared.

AT BONGPURA

Bongpura is a big junction-station between Chupra and Masferypur. It is celebrated in Indian mythology as the place where the famous (all-pervasive) struggle between the Elephant and the Alligator took place. As proved, drama is imperative, among other things, in one of the biggest annual

events here in India, when thousands of elephants, horses and cattle change hands. The town makes a fairly long halt at this station. A vast crowd was waiting for darshan. Gandhiji was weary and too tired to go out to the windows. But the incident would give him no rest. He had to respond. Standing in the doorway, he appealed for silence, which being secured, he spoke that in an unusually deliberate tone: "I know what this part of India has gone through. The sufferings of the people have drawn the attention and sympathy of the whole world. In spite of the liberal response to the Viceroyal appeal and that of Mahatma Gandhi, it will be impossible to make good the tremendous losses suffered by North India. But even if they were made good, it would be a very poor result of Nature's terrible warning, if nothing more substantial were to come out of it. The donors of the two funds and the numerous other societies have perhaps started their campaigns by crying in their donations. Will the response be satisfied with merely receiving their share of the timely gift? What is your reaction to the Divine wrath? If you and I do not learn the moral lesson which the calamity teaches us, then, that neglect will be worse than the calamity itself. Yesterday, as the motor was passing along the Gandhi embankment, I received a note from the *Samat* of a village close by, telling me that they were suffering terribly from want of water, as the villagers would not allow them to take water from the common well. I drew the attention of the headman to the note and he promised to get the thing right, if it was found that the *Samat*'s complaint was justified. God's wrath was felt equally by the rich and the poor, the Hindu and the Mussalman, the caste men and the outcast. Shall we not learn from God's terrible impartiality that it is criminal to consider any human being unshakeable or lower than ourselves? If a single cow or any other human being is denied the use of village wells, surely, the lesson of the fifteenth of January will have been lost upon us. I want to tell you this very earnestly. I know you are all poor, among your loved by the sweat of your brows, but I know that there is in this vast crowd none so poor as not to be able to afford a gift. I want everyone of you to contribute your copper as a sign that you have repented of the sin of unshakeability, that you do not consider anyone lower than yourselves and that in your own persons you are determined to shake off all distinctions of high and low. I do not want any of you to give me anything except on this condition I have made." Perfect silence prevailed throughout the speech, of which I have given the substance. Immediately after Gandhiji had finished speaking, the audience began to put silver and copper coins in his hands. The receiving of these little donations could not have taken less than twenty minutes. It continued

till the train had begun to move, and, so far as could be seen, not a man, woman or child left without paying something. Throughout the speech and during the time that Gandhiji was receiving the garlands offered on his head, perfect silence reigned as if to show that the message had gone straight home to his hearers.

A TOKEN OF REPENTANCE

After Sonapur, said we reached Muzafferpur, Gandhiji reiterated the purport of his message delivered at Sonapur, and, at every station where it was possible for him to speak to the people gathered on the platform, he collected copper coins as a token of repentance. He reached Muzafferpur at about seven o'clock. He was driven straight to the speaker's proper position that was arranged there. At the end of the prayer, he read his experience at Sonapur and other stations and invited his audience to follow the example of Sonapur, which they did in a generous spirit.

7.

AS A HARIJAN SEES US

A Harpur correspondent writes:

I believe the work in connection with the uplift of Harijans which has been published in your columns, is not done with pure love and disinterested motives by the adherents of the cause. In spite of all the experiences in their way, the leaders of the movement are, on whole, sincerely and steadily turning out considerable work in the direction of the welfare of Harijans, both materially and morally. Yet I am led to think that all the leadership and power

A word to the readers as to how I think I am justified in giving expression to these feelings. Though I can quote many instances pointing to the same conclusion, but need not suffice. I personally know a young student of the Harpur community who had been in a great leader of the movement to real, personal help. Also the treatment extended to him was so bad that it was hardly human. Suffice it to say he was actually driven out of the room like a beggar by the so-called persons of the Harpur cause. I am holding back the name for obvious reasons.

I have not the same expectations at De Anandpur as demanding economic uplift for Harijans. For, it is impossible in these days of stress, when almost every house being in too short on its own demands, that large numbers are likely to be found to be perfectly just and generous to others. Also, as we know, even a Harpur who knows well how to take from others does not care to help fellow beings of his own community. Yet, I do not wish that a Harpur should be treated by the adherents of the movement as slaves, whose economic uplift is sought. May I say, in the name of civility, that treatment of this kind will only lead to further deterioration. Whenever might be the circumstances under which the help was sought and refused, the satisfaction could have been expressed in gentle words. I can quote many more instances in which unkind, biased, malicious personalities have been introduced by the so-called leaders to the uplift of the Harijans.

Apart from all this, the most significant and noteworthy character in the leaders in these districts, I have not seen many who are sweet and loving when speaking to Harijans. I ask in all circumstances what can anybody expect from a social reformer who is jealous of that noble character of speaking sweetly and gently to others? Each word that comes out of a kind and benevolent heart is more valuable in speaking a falsehood. Following this case of silver in gold, which comes out for a day or two. Again, I ask in sincerity what is it that they are doing, speaking in such of public meeting attended by the work, as going from Madras to Bombay and from Bombay to Wadhwa and so on? Just they hear us throwing imprecations in Harpur? I wish that more hearts were there open to Harpur rather than mere temples.

In saying all this, I have no desire to 'belittle or denigrate any individual or group or the entire action of the work that is being carried on. All that I want is that the moral reformers should be reformed as these hearts and souls before they take up the personal reform work in the country.

Above all, what is the careful use of their wonderful system on the platform and what matter their hypocrisy and of what and brought on their counter-attacks of thousands of rupees (which they are so ready to devote to the public as to be passed by others) when they are not willing to do a thousandth of it as private as to be blessed by the Almighty on January 1, 1934, at the same time to their common the greatest and at the same time simplest doctrine, "Let not thy left hand know what thy right hand doeth", of Lord Jesus Christ!

The above is a far gloomier picture of the situation than is warranted by the facts of the case, even if their conversion as reported is estimated, and we have presented the correspondent's view in full, yet because we agree with him in his sweeping generalisation, but because the latter drew attention to one of the most important points in connection with Harijan Service. Though, therefore, our correspondent need not be taken literally, his statement contains a warning which all workers on the main would do well always to keep before them. As Gandhiji is ever fearful of putting out, the present movement is one of self-purification and reformation, and there is no room as yet for pride and patronage. Indeed, it need hardly be observed that where service is the outcome of genuine tenderness of heart, no question of superiority and inferiority can arise, as have thousands of distinctions. In cases, however, in which service is given, not out of the promptings of the heart, but out of a sense of duty, it is possible that a feeling of superiority is induced, consciously or unconsciously, on the part of the giver. This feeling constitutes, even in ordinary cases, a great danger to the spiritual growth of the person and should be eliminated at once. Such a feeling will be nothing short of a tragedy and will defeat the very object of service, if it were allowed to find a place on a scene like the removal of untouchability, which is solely aimed at destroying all distinctions of high and low between man and man. But the temptation is so insidious

HARIJAN

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MADRAS—FRIDAY, APRIL 12, 1934

[No. 5

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held on Monday on 25th September, 1932, Poondi, Malabar: being in the Chair

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar to receipt of admissions to temples."

M. K. G.

THE DAVID EDUCATIONAL SCHOLARSHIPS

The David Educational Scheme for encouraging the higher collegiate education of Harijans was started in July 1931. A small Advisory Committee, composed of Principal Mahesh, Principal Theobald and the Secretary of the H. S. Sangha, was appointed to frame rules for the administration of the David Educational Fund and make recommendations for the awarding of scholarships. With the help of this Committee, 46 scholarships of the monthly value of Rs. 500 were awarded last year. The scholarships were distributed among various provinces according to their respective needs, Andhra, 8; C. P. (Bihar and Madhya) 1 and the Punjab 4 getting the largest number. The average value of monthly scholarships was Rs. 12 and the highest awarded was Rs. 20. Out of 46 scholarships, 12 were tenable for 1 year only, 15 for 2 years, 1 for 3 years and 18 for 4 years. The total liability incurred for all scholarships is about Rs. 17,200.

Various courses of study were selected by students, a large majority joining ordinary Arts colleges. But out of 46 scholarship holders, 8 joined Teachers' Training colleges, 4 took up Law and one has been recently admitted in the Arts school, Lucknow. Two are in the M. A. class. The largest number of students (8) are in the Morris College, Nagpur, and (4) in the Cotton College, Bombay.

In Andhra, all the 8 youth belong to the Kuchibhotla (Telugu) caste. In Andhra, East Malabar and Madras, 80% by far the largest number of scholarships have been secured by Muslims. 1 in

Bengal, 7 in C. P., 1 in Karnataka, 1 in Maharashtra, One from the Punjab and one from U. P. also got scholarships.

Scholarships were allotted to Bengal, as Rs. 500 from the Bagmandal charity were earmarked for that purpose by the Bengal Free Board. Mysore and Travancore State scholarships are sufficient to meet the needs of the Harijans there. Bihar and Orissa were just able to secure one scholarship, as there were no more applicants forthcoming. But a number of applications from C. P., C. P. and Maharashtra had to be rejected to avoid the allotment of much more than their proportionate share to these provinces.

The maintenance of scholarship money has become more or less regularised. Progress reports are generally received on scheduled terms by the 15th of each month and completion are made by the principals of colleges by the 15th. Receipts are now taken from the scholarship holders also. In Mysore University College, there were repeated complaints that scholarship money was not passed on to the students even after receipt. The Head Office, in such cases, informs students when overpayments are made. I may add that the Head Office also receives a sum of Rs. 481 p. m. to various provinces, for awarding Bagmandal Charity scholarships. These scholarships are reserved for school education and last year 114 school scholarships were so awarded, out of which 12 were for vocational courses of study. The Bagmandal donation has been reduced this year from Rs. 500 p. m. to Rs. 481, but the same number of scholarships of the same value will continue to be awarded.

S. S. M.

COCHIN-TRAVANCORE REPORT FOR JANUARY & FEBRUARY 1934

Religious: Sunday Bhajan parties were held in large-scale night school and in the two schools at Marayur. The Harjan school together at Pallava route the Harjan houses at Thattamattai and conducting Bhajans there. There were more Bhajans for the Palayan of Travancore, the place of meeting being the Harjan house. The weekly holy Vayyas temple at Puthencherry, Travancore, was declared open to Harjans on the opening day. During their propaganda tour, the workers of Marayur gave talks to villagers on reforms in their religious practices.

Educational: The schools and hostel referred to in the previous report continue their work. A new Harjan hostel for boys has been opened by the Government Commission. There are 18 inmates in it. A new night school continuing its activities has been opened in Arattumallem village under the Technical Commission. The Government-run Primary School, Cheralil, Pudukottai, in Cochin district, has been continued and by the Board. It has two classes for Harjan boys and 25 Harjan girls. Government help to the extent of Rs. 50 was paid by the Travancore Commission for the boys in its hostel.

There were 14 new admissions to the night school at Ippanada. There was a slight fall in attendance in the Cochin night school due to local festivals. The Technical section has opened evening classes in the Arattumallem school. A major Harjan house at the Harjan school, Ippanada, attracted a great many caste-Hindus also.

Sanitary: The worker in Cochin paid visits to Harjan huts on 15 days during February and distributed soap, contrasting them on cleanliness and sanitation. Similarly, the Ippanada worker, with the aid of the Harjan volunteers there, has visited many houses—some in distant villages—and distributed soap and water to them. The Harjan at a Government colony sought his advice in three difficulties. Work of the same kind was done by the Technical worker also. The Marayur workers made visits to 31 Harjan villages and did likewise work in the village street as well as in houses. They covered 67½ miles on foot by making visits to about 31 villages. Young men of the village have begun to participate in the work.

Religious: Mr. P. S. Anthoni Palam, M.A., B.L., High Court, Vellore, Travancore, has captured a Palace mummia at a household service. A Palace family of Puzhath and one family at Cheralil were in danger of being visited from their houses when, as they had been asked by their houses who they had been of last. The Travancore worker intervened and made representations to the village authorities that under the assignment rules of the State the families concerned should get their houses seen free. The authorities have refused him to remove persons from their houses. The worker is contesting a writ order by the Palayan of that locality, in which they have also helped with materials and labour. Several Government and Missionary has extended aid to Palayan when they felt they were greatly distressed by their means. The Marayur Secretary arranged for a feast for the school children by the caste-Hindu neighbours on two different occasions.

Medical Aid: The Ippanada worker has attended for medical aid and taken out Harjans to a doctor in the locality who attends on them free. Rs. 5 was paid by the committee in cost of the medicine.

General: Gandhi visited the Palayan at the 2nd week of January and meetings were held around during the first half of January in preparation and arrangements for his visit. The President went on a tour, supporting arrangements in Travancore and Cochin for Gandhi's reception, and travelled with the party during Gandhi's tour in the Province. The President guided the conclusion of the Palayan at Marayur and provided over another meeting at Palayan in Adiramanjeram.

Another important event was the process proclamation by the Harjans the Mahatma of Travancore, including Shivala (Sampathakutty) in all public places and institutions of the State, excepting temples.

During the great wedding of the Palayan at Travancore, President Harjan was invited to the marriage dinner, and even the house. Harjan was allowed to sit at the table to see the, fully decorated and highly ornate marriage palanquin. They were highly delighted by the Harjans, who all recently could not even walk along those streets and made near which the Palace is situated.

G. RAMACHANDRAN,
Provincial Secretary

WYDHORE REPORT FOR JANUARY AND FEBRUARY, 1934

Religious: The Harjan Bhajans started under the guidance of the Harjan are all being held regularly on Sunday evenings. One new Bhajan group was opened in the Kolar district by the Deputy Commissioner, Mr. T. G. Pappu Iyer. Cheluvu and Harjan participated in the Bhajans. During the two months under report a number of caste-Hindus took place in various parts of the State and the Harjans were present in large numbers. As has been at least every year, the Harjan and caste-Hindus jointly performed puja for a month at the 7 temples situated in Harjan quarters.

Educational: Two new schools were started for the workers of Mysore city and one for the workers in Bangalore City. Books and stationery were given to the schools. In the Mahatma school conducted by Harjans near Channarayana, the Harjans are preparing paper bags for sale to construct a permanent school building. During the month under report, Rs. 127-8-0 were distributed as grants for the schools and Rs. 231 as scholarships and grants to boards and prizes for the maintenance of Harjan students. Two Harjan students were given grants to learn carpentry till they were in a position to be paid from the workshop. On behalf of the Government of Mysore, Bangalore, a lady member of whom is a caste-Hindu and a Harjan, are visiting the workers in Channarayana, Bangalore city, mostly men and tracing them and visiting to the girls.

Sanitation and Medical Relief: 109 Harjan patients were treated in the Durga Mata Hospital five dispensaries, Bangalore. 1,200 tubes of soap have been sold at half price. Daily sanitary squads were taken to Harjan quarters in Mysore city, Bangalore, Channarayana and Bangalore city.

Propaganda: During the month last at Cochin to the Harjan district, Mahatma were: Srinivasanarayana Naidu and Governmental in Travancore district, temporary and health propaganda was carried on by the workers of the Harjan. Caste persons and Harjan students were exhibited at all these places, and leaflets and soap-books were distributed.

At Mahatma a Harjan conference was held, presided over by the Sub-Commissioner Officer.

Mahatma Gandhi and party toured in the State from 27th to 30th of January and a great part of the time of the workers was taken up with the collection of the petition and the organization of reception and public meetings. His visit has increased the sympathy of the caste-Hindus towards the Harjans, especially in rural parts.

Publicity: A large number of wall posters and handbills were displayed regarding Gandhi's visit. 17 articles were submitted into the newspapers from the Harjan and published in the local papers of the State.

(Sd) RAMACHANDRAN,
Joint Secretary
M. S. S., Mysore State

TO SUBSCRIBERS

To attract immediate attention, subscribers are requested to mention their No. in all their communications to us.

Manager.

Notes

Let Reception Committee Burn

In pursuance of a circular letter addressed by Tinkar Deka to the Provincial Harijan Sevak Sangha, we have been receiving memoranda of expenses from the respective places visited by us during the Harijan tour in connection with the reception given to us in each place. In a memorandum from Khondra, where a party of over Rs. 3,000 was recruited, I find nearly Rs. 25 shown as the charge for printing the address presented to me and a certain sum for dinner for volunteers. There are other items about which I say nothing, although they appear to me extravagant. But to think that the expenses of the address, uniform for volunteers, and the like should be debited against the purse makes the reception not only immoral but demoralising. If a reception has to be given, money for printed or illuminated addresses should be collected separately as such, and that after the purse has been collected. A costly reception should never mar a Harijan tour. It is wholly unnecessary to use a kind of demonstration, I suppose, is inevitable and necessary. But when it is spontaneous, it ought not to make a single pane, or if it must, every pane should be separately collected and in such a manner that it is on way affects the collection for the purse. Cashless are unnecessary, addresses are unnecessary. A brief report of these Harijan activities should take the place of the addresses and it should be written in clear hand-writing and handed to me to enable me to deal with it. The mention of the Khondra expenses is not intended to cast any reflection upon the Reception Committee. Probably many of the Committees have done what the Khondra Committee has done. They have evidently not realised the imprudence of making Harijan purse pay for addresses and tickets presented to one who claims to be a true servant of Harijans. M. K. G.

All about a Lost Chain

The reader will appreciate the following account of the discovery of a lost chain, which ultimately came to the Harijan owner, and that through the honesty of a Harijan. Sri R. M. Kumaraswami of Palladam, Tamil Nad, writes:—

"Revered Mahatma!

On your way to Coimbatore from Tanjore during your recent visit, a party of Rs. 450 was given at Palladam. Then my sister's daughter aged four wanted to give her gold chain to you. But my aunt did not like to give the chain. So she took a well kept it with her. When you arrived at Palladam, somehow my aunt lost the chain in the crowd. I told her that the loss was a fine for her refusing the child's wish.

After two weeks we got the chain about the chain. A Harijan boy about 15 years old was following

enough to get the lost chain. He was from a neighbouring village. After a fortnight, when we approached the boy's father who was in possession of the chain, he at first denied my knowledge of it. He was under a false fear of his being taken to task. When I explained to him what the object of your tour was and also that there was absolutely nothing wrong in possessing lost property found out by him, he gladly took us up to his cashbox and willingly returned the chain. I gave him Rs. 25 as a present, which he accepted with gratitude, and he has promised to give up his evil habit of drinking. He is now doing us in one of the workers and trustworthy men among the Harijans here.

All the members of my family wish to send you the chain according to the child's wish. I also wish, if you would kindly permit, to have the proceeds of the chain forwarded for Harijan work at Palladam. I will consider this a good beginning for doing Harijan work in these parts."

I have assured my correspondent that the proceeds of the chain will be forwarded as he wishes. He is, of course, wrong in thinking that lost property belongs to the finder. It belongs to the state, if the owner cannot be traced. I cannot blame the Harijan who restored the chain to the owner, the four-year-old girl for her determination and her insistence on their ultimately respecting the little donor's wish. Let her, however, know that she is not the first girl of her age to have parted with her chain for the Harijan cause.

M. K. G.

Four Pairs

Sri P. Murugesan writes:—

"For want of work, or even truly seeking, because of untouchability, which drives them from sources of employment open to the rest, Harijans were reported to be lying on the unoccupied ground picked out from droppings of cattle. I had the pain of secretly witnessing such a disgusting scene in Gudur. I was visiting a village in that district. In the temple quarters, I saw everywhere cattle dung spread for drying. On inquiry into the cause of this, the Harijan resident in the quarters told me that they had no legal employment that they had to make themselves as grass picked out from cattle dung collected by them. After the dung was dried they separated the undigested, half-digested grass from the dung, washed them, dried them and ground them into powder which they eat as the form of chapatti."

I have not even yet heard of such a pitiable amongst various Hindu workers. It is impossible to question the evidence given by Sri P. Murugesan of what he has seen through his own eyes. Let caste-Hindus understand what untouchability is doing to a portion of Hindu humanity.

M. K. G.

HARIJAN

FRIDAY, APRIL, 13, 1934.

A REFORMER'S DIFFICULTY

A correspondent writes:

"In the course of your drive against untouchability you make some remarks which seem to be inconsistent with your previous writings in the columns of *Young India*. For instance, you wrote some years ago that the rule about restraint of inter-dining was introduced for the evolution of the soul but was no part of *Varanashrama*. Now, if you grant the necessity or the advisability of restraint upon inter-dining for the evolution of the soul, how can you say, as you have some-days been saying, that for anyone to object to that with an 'unavoidable' on the ground of untouchability is a sin? I agree with you that restraint upon inter-dining is no part of *Varanashrama*, but I do not understand why inter-dining creates the untouchability of the soul."

Here there is a double confusion. In the first instance, restraint upon inter-dining on the ground of untouchability is wholly different from the restraint based on the ground of the evolution of the soul. The first restraint excludes a whole class whose very existence is challenged, the second excludes nobody on the ground of his birth in a particular class, but it may exclude those individuals who are addicted to particular habits. Thus, restraint on the ground of untouchability will prevent without reference to the person's habits, while that on the ground of evolution of the soul will exclude immediately the person excluded should his objectionable habits. There is, therefore, no inconsistency between the *Young India* writings referred to and my present position. Secondly, even if my opinions as expressed in *Young India* be indefensible, the correspondent's doubt is solved by my showing, as I have shown, that my condemnation of objection to inter-dining on the ground of untouchability has nothing to do with the restraint referred to in *Young India*, of which I have approved.

The correspondent further asks, how do I reconcile my attitude with the prescriptive restrictions laid down in *Varanashrama* literature. The question is pertinent. I must, however, confess my inability to reconcile the two positions. Though I take pains in belonging to the *Varanashrama* faith, my pride does not require my adherence to all the conventional observances prescribed in *Varanashrama* literature. I cling to the *Varanashrama* faith because it recognizes universal love and, therefore, brotherhood, it lays the greatest emphasis on meticulous observance of truth and non-violence and insists on unswerving devotion to God. In *Varanashrama* literature, religious and secular, the unadulterated condemnation of narrowness, hardness and bigotry by

Varanashrama saints and other writers is not to be beaten by any other writing. I need not be distracted, therefore, by conventional observances which are manifestly contrary to the spirit of *Varanashrama*.

The correspondent concludes, "We cannot resolve our doubts ourselves. We yield to your better judgment. But when we follow your teaching, we run the risk of being hypocrites even by those who are near and dear to us. What is to be done under such circumstances?"

This is a difficult question to answer and can only be determined by each one according to his or her individual ability to suffer. Those who feel that untouchability is an evil cannot practice it in any shape or form. In a matter of such grave importance, I should expect every influence to have the courage of his or her convictions and the ability to brave all the social persecution that they may have to suffer. Such has been the lot of reformers all the world over.

M. K. GANDHI.

THE WRONG WAY

A friend who is interested in the *Harjan* cause sends me a collection of clippings from *Varanashrama* writings which attribute to me all kinds of opinions and some of which even contain quotations from my writings mutilated in order to perjure the cause against me. He asks me to reply in this number. It is not new to me. Some of the contents of I have answered from time to time. Those who are prejudiced will not listen to any defence I may offer. Those who are friendly are unaffected by charges, especially when they are wild as those to question untouchability are. But, between the critics who will not be satisfied and supporters who will not be seduced, there is always a middle class that would be swayed one way or the other. The friend who has sent me the clippings probably belongs to that middle class. His letter, therefore, is such as to demand a reply in these columns. Some of the clippings are as follows:—

1. "The *Mahabharata* is a mass of rubbish from beginning to end."

2. "I do not regard Ben Krishna as an 'Avatara' (incarnation) but as an ordinary man."

3. "I do not believe in morals. I am a worshiper of *shakti*."

4. "The *Dharma* of Hindu is devilish, the *Shastras* are godless and *Brahm* and *Mama* are devil."

The last two sentences are in the original Sanskrit without waiting. There is no reference to *Young India* or *Young India* writings at the end of any of the quotations. I have not the files of *Young India*

or *Kona Jena* with us... I have, therefore, to rely upon money.

What I have said of the Mahatmas before and what I believe of it to-day is that it is like a rock diamond mine trap, which the digger you dig the more diamonds you find.

What I have said of Krishna and what I believe of him to-day is that he is one of the many crystals.

I have never said that Hindu temples are brothels, but I have said and repeat now that some of them are like brothels. I could never say 'I do not believe in morals, for, with me religion and morality are convertible terms, as can be evidenced by all my writings.

I am, indeed, a breaker of idols, if I am also a worshipper of them. I do not bow my head to false gods.

Question 4 is a blasphemy I am incapable of uttering. If I had believed the Dharma of the Hindus to be devilish, I should have said good-bye to it long ago.

Sanatan Dharma can gain nothing by distortions or worthless writing in the pages of publications brought out by those who call themselves Sanatanists.

M. K. GANDHI

SOME AMENDMENTS

The following three amendments have been received from the Head Office of the Harijan Sewak Sangh.

I.

A note clause may be added to rule (2), para 2.—To hold that since, the 1st quota and 2nd quota of the principal cities approximated by the Central Board will also be devoted to direct welfare work only. A sum of Rs. 25,000 now donated by Mr. Pota shall be earmarked for meeting the establishment and travelling charges of the Central Board and office. The Central Board will make special efforts to raise separate collections for payment of share of administrative and propaganda expenses incurred by Provincial Boards one and twelfth.

II.

The following be substituted for Rule (2) (b) in view of the difficulty of raising additional funds in the provinces soon after the loss, the Provincial Secretary, or the District Secretaries, should cease to be officers-in-charge, but should become honorary parts of the welfare schemes. The changes of the Provincial staff needed for supervising schemes in the districts will thus be met from the ML-quota and relief from the districts in proportion to their budget. This rule, however, will operate only for one year from the date when new financial schemes taking out of the purse fund are introduced.

III.

The following be added as Rule (3a)

Welfare schemes must be submitted by Provincial Boards within two months after the expiry of the

year in their respective provinces. Failing this the grants under the old arrangement will be stopped. Grants under the new arrangement will be paid only after the welfare schemes submitted by the provinces are approved of by the Central Board.

These amendments should be carefully considered by all concerned, especially Provincial Boards, and their comments sent to the Head Office without delay. It will be observed that the order in Rule (2), para 2, carries out to greater perfection the original intention that decisions reserved for Harijan service should be as far as possible devoted solely to welfare work. And this object can be easily fulfilled, if Provincial Boards will heartily co-operate and realize that the most expeditious way of driving out untouchability is to be prepared for, and render, efficient, welfare service to Harijans. Such work serves a three-fold purpose. Requiring, as it does, purity among the workers, it constitutes the best propaganda amongst the untouchables. No amount of intellectual argument will ever convince those in whom a false religious belief is deeply rooted. But the purity and gentleness of the reformer will undoubtedly do so. Secondly, welfare work amongst Harijans will not only enable the reformer to overcome some, if not all, of the bad customs and habits that are to be seen among them, but will also strengthen their faith in Hindutva, which they have hitherto known only as a means of their degradation. Thirdly, the high standard of character required of those who render personal service to Harijans cannot but be a matter of reward *par* to the workers.

The second and third amendments do not deserve any comment, except this—that the third has evidently been found necessary because of the negligence on the part of Boards of the Provinces in making up their schemes of constructive work. I am fully aware that, strong as it may seem, to produce a good constructive scheme and equally good workers who would faithfully carry it out is far more difficult than to collect funds.

M. K. GANDHI

ALL ONE IN JAGANNATH

The ancient shrine in Jagannath was once upon a time a blue hill set in the midst of a jagged and impenetrable forest, where nobody dared enter. A hunter, Bhramabara by name and father by caste, had his home on the slopes of this hidden hill. One day, wandering about for game, he arrived at the summit of the hill and there, in a cave snugly tucked away from sight, he found a beautiful idol, to which his heart leapt in joy and deep devotion. From that moment, he had no thought for the other things of the world. Sleeping or waking, his heart was with the idol. In his simple way, he called it his Lord on the Blue Hill—*Sita Mathak*. Daily he would rise early in

the morning, proceed to the grove and take the beautiful mango and decorate it with flowers. Then done, he would collect the dearest fruits that the grove offered, taste them and offer the sweetest bits to his Lord.* In the intense absorption of his love, he was not troubled for a moment by any uncertainty whether, by being taxed beforehand by him, the remnants of the fruits did not become unfit for being offered to his Lord. He was clear that only the best was fit to be placed before the Lord, and here was he to make sure of the quality of his offering but by tasting the fruits he gathered! He would run to his Lord with the fruits in his hand and say, "My Lord, pray accept these fruits. They are sweet, I have tasted them." Such was the simple faith of the devotee! It appeared to the Lord and He felt bound to take the offerings of the Sakar, but otherwise he should have, as he would not yet until his Lord had accepted the fruits. Thus the days rolled on and nobody except his daughter, Lalita, knew that the sole interest of his life lay in Nih. Madhab.

Indradyumna was on the throne of Mahara—a good and pious king. It was the ambition of his life to find a holy place, build a spacious temple and install in it an image faced throughout the land for identity, and he was continually sending out messengers in all directions for securing such a place and image. One day, when he was lamenting over the fruitlessness of his quest, a Brahmin, who was a stranger to the place, came to him and expounded on the greatness of the Nih hill which bore on its summit the great God, Nih. Madhab. "Nih. Madhab", he said, "is Lord Krishna himself. If you erect a temple there, it would give you unprecedented fame and unbounded bliss, for, so far as I know, it is the holiest place on Bharatavarsa." The overjoyed king lost no time and sent Vidyapati, the younger brother of his prime minister and a learned man and true devotee, to examine the Brahmin's statement and give a personal report.

Following the directions left by the Brahmin, Vidyapati had little difficulty in locating the hut of the Sakar, Bhavabara, in whom he explained the object of his visit. The hunter received him with the reverence due to such a man of learning and showed him great hospitality, but the latter would touch no food before obtaining a glimpse of Nih. Madhab. Bhavabara had accordingly to take his guest immediately to the place which was dear to him as life. That evening Vidyapati felt that he had reached the end of his mission and stayed the night with Bhavabara. The next day was a repetition of the first, and the succeeding days were the same. The fascination of the place grew upon Vidyapati day after day, so that he forgot the errand on which he had come. One

night he had a vivid dream that the Lord came to him and requested him that he was due back and that the king was anxiously awaiting his return.

Next morning he left for Mahara and gave a faithful report of everything that had happened since his departure for the mountains. The king went at once on the pilgrimage. All along the way, Indradyumna was feeling very happy that his quest had found favour with the Lord. But one thing kept worrying him—he never forgot that a low caste Sakar, an untouchable, was maintaining to the Lord and earning pollution every moment. Before he was at his journey's end, he had definitely made up his mind that the untouchable Sakar should be forthwith removed from proximity to the Lord. Filled with these ideas, he proceeded straightway to the summit of Kichash (his mountain), but, to his consternation, Nih. Madhab was no longer to be found in the cave! Nih. Madhab had disappeared! The King was greatly startled, and the learned Vidyapati—who was unshaken, advised him thus—"You have thought of Bhavabara, the Sakar, with distrust as an untouchable, instead of as a great devotee who had obtained Nih. Madhab's grace in an abounding measure. You allowed your mind to be filled with ideas of 'high and low'. The Lord has, therefore, disappeared from your sight. You will have to purify yourself by fasting and making whatever penance you could to Bhavabara. Then, when your heart is effectively purged of all distinctions among the children of God, you will be able to see Nih. Madhab."

The King bowed his head in humility and repentance and set about carrying out Vidyapati's advice. He fasted for a number of days and succeeded at last in casting out from his mind all notions of high and low. Soon after this, Nih. Madhab appeared in a vision to him and said, "You will achieve me any more here. Go to the cave there to-morrow. There you will find a big log of wood—the remains of my image here. Make four images out of that piece. Remove from everyone in your kingdom all ideas of distinction between man and man and render justice to Bhavabara, the great devotee." Early next morning, the King went in state to the cave there and found a big log of wood there. As directed, he had four images made out of it—one of Jagannath, one of Bal-Nidha, the third of Subhadra and the other of Radharani. He erected a temple at Nihalchal and installed the images therein with due reverence and ceremony. He issued orders that all his subjects that no distinctions of 'high and low' were to be observed in the kingdom and, as an illustrious example to others, gave Lalita, the daughter of Bhavabara, the Sakar, in marriage to the learned Brahmin, Pandit Vidyapati. The Pall Mahapadma of today, who are among the foremost of the worshippers of the Lord, are their descendants; and those

* Krishna is so love centred, that the story of his love is the Bhagavata.

who are known as Desapans and who have the sole authority in the temple are the descendants of phraekasa, the Sakar and are held to be the highest of Japansath. They hold their name on a copper plate dating from the time of King Indraditya.

When the long-haired ruler and capitalists for worship and other services in the temple, he enlisted members from 20 castes, but afterwards the arrangement should be interpreted later on to mean that the Maharajans had the right of going into the temple and not the other castes. By enlisting representatives from all castes for services inside the temple, the King wished to establish that there was no distinction of caste and that any Hindu had the right of going into the temple and having darshan of the Lord. The position has remained unaltered and exists even to-day. The Brahmins, the Pandas, the Bhumis, the Kshatriyas, the Chamars, the Dalits — every caste has an appointed place in the *Ahimsa* ceremony of the Lord and services are a part of service, and there is no question of the superiority or the inferiority of one caste as compared with another.

As if to place this point beyond possibility of doubt, and to emphasize the oneness of all created beings, the food-offering to Jagannath is called *Kashaya*, i.e., common, and its absorption is ever taken by anyone to the accompaniment of the remnants of the food on the basis of the 'highness or the lowness' of caste concerned. Men of all castes may share in a *prasada* and even off the same leaf or plate. This practice also has continued from times immemorial.

It is said that, wishing to dedicate the temple to the Hindu public and to prevent the possibility of his descendants claiming the temple and the Lord to be their own, the king begged the Lord that there should be no heir and that the temple should always be open to all Hindus. It is in accordance with this that the engraving on the Lion's Gate runs, "The Hindus are allowed to enter. Any Hindu may go in." The same provision is seen in the "Soletri Mahadeva," the great code of temple-regulations. The race of Indradynama, the king of the solar dynasty, has disappeared. The present king on the throne is of the Yona dynasty.

The crowning piece of the tradition about Japanese has it that in order to prove that he was no mere lip-synthesizer the King chose to walk as a warrior. During the Car Festival, before the image of Japannath is taken to the Car, the King himself swings the Car. This practice also has existed up to the present day.

PLANTAS MIELO

²² When the Lords change their opinions, there must every day someone and in what number of a dissenting man. Here to us. It was the last that could be said up there, otherwise it is, again, done with that have the privilege of "sitting the stool" in the house.

RAJAPUR (INDIA) REPORT FOR
COLLECTOR GENERAL, JANUARY 1964

Organization The existing committee of Hesper was re-organized on 26th October, 1953 by the co-opting of some new members, such as J.J. Chastanet of the Local Board, J.J. Chastanet of the Local Municipality, and a few members from the local bar. The scope of the committee was further extended to include sub-divisions. It has since held a marriage. A regular office has been opened at 11, rue de la Gare, the office of the whole sub-division. For the only one, Thomas, namely, Kaphan, has been re-organized. A general public meeting was held at Jambo and a large (Hesper, Kaphan) was re-organized with a President and a Secretary. It is proposed to organize a similar New plan in each of the 2 divisions in the sub-division as well as those with down and the other of sub-division is proposed.

Propaganda. Apart from visiting the Harpur centers in Illinois town proper, township villages were visited in the States of Illinois, Michigan and Kentucky. Visits were made of the Harpur quarters in Chicago and the schools of the Harpur movement. The Harpur were contacted to observe churches, schools, theaters, and give us various talks, and the temples of the Harpur movement were explained to them. Harpur group meetings in several villages were held in which members also participated. A large public meeting was also held in Lisle, Ill. in March, 1939.

Pumpkinseed and bluegills spp. and, from the District Hinged Canal, Sucker, H. Kribia, and H. Kribia were also distributed in the above villages.

Education A Haysan school in Walsbyon chapel was started under the auspices of the local Theosophists. Sixty, a year ago, the owner Dr. Ernest Howard Morgan, turned his pupils and other work in connection with the activities of the school were conducted by the female.

Interest in the Higgins schools have been stirred in England—two at Deventer and the night school at Radstede; in Malen (Hann.) 3 day schools and one night school; in Tübing, Gießen and Bielefeld, one each; in the last place.

In all, 100 Harjoan boys and 1 Harjoan girl are receiving their education in these schools. (These schools have been located in places where there is no District or Local Board schools.

[illegible]

The needs of Hispanic students coming to the Maryland schools have been almost overlooked and efforts are being made to meet them.

Arrangements are also being made to distribute the *Journal* abroad to readers in the United States. H. C. Schuchman

Ways have been taken to provide Negroes with a Christian education, where Negroes' institutions do not exist. Teachers of the Bureau of Negroes' education at the Ways have been stationed to assist in many Negro schools as far as possible. A scheme is under consideration for the grant of some amount by way of assistance to assist in the work.

Sanitation. The quarters of Marines in Hong Kong have never been cleaner under the personal supervision of the jungle staff and every man's station is being paid in the work. They are awarded from time to time of the need to have their surroundings neat and clean. On one occasion the Battalion of the 1st and 2nd Regiments did the work themselves.

In the villages noted above, special stress was laid on the study of work.

Pittman: As soon as the alternative was re-examined, a descriptive, restorative of the Sackler staff

and some religious professions, waited on certain people who gave assurance of their unstinted support in this direction, and a handsome amount was collected at them. But the reverend authorities challenged all hopes in the ground and made the atmosphere quite unfavorable to education work. (Those that believe it is made to manage the work of the department, as per a special conditions are prepared)

EDSWORTH PRASAD

Assistant Secretary, H.S.E. Bhopal.

LANDRE REPORT FOR QUARTER ENDING 30TH FEBRUARY 1934

Educational: Special efforts were made towards arrangements for the education of girls. Our educational work during the last year would be enough to show and young men had already started to clear a great deal of material and called enough interest amongst the women to make it possible for us to start schools for the latter. Consequently, three girl schools were started during the period, one for Dhanshi girls and the other two for various girls in different castes. We are now running 15 schools with 150 pupils, of whom about only 100 girls. As no fixed curriculum has been prescribed by the Central Board, we have to devise our own scheme and we lay great stress on moral instruction. Our picnic camp for the students is organized every month. On this occasion, the students of the different schools come into touch with each other and the work is explained clearly and in detail. The boys are organized and their progress from week to week is very closely watched. It is a pleasure to hear them while the Panchayat members, with many of which they have now become familiar, and to hear them, sing hymns and bhajans, which they have learnt to sing in their own language. It is a pleasure to the girls and many have already learnt to make shawls and pyjamas.

We are deeply indebted to Miss Fern, Miss Thayer and Miss Elizabeth Smith who placed their school houses at our disposal and made it possible for us to take our children to Mandla for a picnic which they greatly enjoyed. Our thanks are also due to Miss Mary McLaughlin and Mrs. F. K. Wajal, both of whom opened all our students to lunch parties and treated them, food with their own hands.

The children were twice taken to the Zoo and were delighted to make their acquaintance with the animals there. Miss Harvey and Mrs. Lockhart have kindly undertaken and our girls visit every Friday. Their visits are a source of great encouragement to the girls as well as to the teachers and we are very thankful to them for this help.

Our Chemistry girl has been admitted to the Lady Macleod Industrial School for girls. Miss Anna Davis has kindly undertaken to pay her expenses.

Social: Social evenings were held in different centres, most of which were very well-attended.

A survey was made of the living conditions of members in Mandla town and it was found that they were suffering great hardship for lack of proper houses to live in and for want of proper arrangements for water. Necessary steps are being taken to put matters right.

Medical and General Aid: A list belonging to a doctor and sent to Dhanshi had some required medicines and other things were distributed to some of the needy children. Monetary help was given to some and several other men and women were given medical aid.

For gifts of blankets and clothes we are indebted to Miss Mary McLaughlin, Mrs. Macdonald, Prof. Mahatma Gandhi and Miss Khadi Bhabha the last having given 75 yards of Khadi for the clothing of our school children.

Propaganda: Several tracts and notices of sympathy were distributed by the efforts of members of the Group, but no settlement has yet been reached with regard to the entry of the Harijans into the temples.

A Harrow South, South, Harrow, League has been started, with an annual membership fee of Rs. 1. The members of this League have to take a pledge that they will not observe untouchability in their lives and that they will do all they can to remove it. A few hundred members have already been enlisted and efforts are being made to increase the membership. We are specially grateful to Mrs. Smith, Mrs. Caroline, Miss Anna Davis, Miss Smith, Mrs. Veda Devi, Mrs. J. Fern, Mrs. S. Chatterjee, Harrow South, Mrs. George, Mrs. Mr. Veda Devi, for sending members.

Our women's meeting was called at Lady Macleod in which several women were kind enough to present help in different ways.

DAVID SCHEME SCHOLARSHIPS FOR THIS YEAR

A note on the David Educational scholarships awarded last year will be found elsewhere in this issue. This year the Harrow South, South, Harrow, League has given 50 new scholarships, to enable Harrow to promote their higher studies in the educational institutions recognized as approved by the Central Board. Forty-five ordinary scholarships of the monthly value of Rs. 10 to Rs. 15 will be awarded according to the merit of each applicant, the consideration being paid to the circumstances. Twenty-five scholarships of the monthly value of Rs. 15 to Rs. 20 have been reserved for educational and vocational courses of study.

Applications for scholarships should be made to the General Secretary, Harrow South, South, Harrow, League, D.H.

All applications for scholarships must be accompanied by the Head of the institution to which the student belongs and supported by two respectable gentlemen belonging to the locality.

Applications must reach the Head Office on or before the 31st of May 1934.

Failed students or those in receipt of Government or other scholarships need not apply. The scholarships are not awarded to students pursuing their studies in schools.

Applications are preferred from students from the area will alone be considered.

A copy of the rules for the administration of the David Educational Scholarships can be had from the Head Office, free of charge.

A. T. THAKKAR

General Secretary,

H.S.E. Delhi.

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HARIJAN



EDITOR: K. V. BAKSHI

Under the auspices of The Harijan Sevak Sangh. 6/6/23

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MADRAS—FRIDAY, APRIL 20, 1924

[NO. 16]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 15th September, 1912, Preamble: Mahatmas living in the Chair.

"The Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regards the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all racial disabilities now imposed by custom upon the so-called untouchable classes, including the ban in respect of admission to temples."

M. K. Q.

WEEKLY LETTER—No. 20

THROUGH DEVASTED BIHAR

II

THE OUTER LAND AND THE INNER

We left Munshiganj by car on the morning of the 15th instant for Bhagalpur. The scene of devastation continued unbroken as we progressed further and further into the earthquake zone during the week and with it the ever swelling tide of popular faith and love in which I referred in my last week's letter.

Some of the sights of destruction that met the eye were the appalling far worse. Miles upon miles of smoking craters where not a grain of sand could be found before had been turned into deserts. Roads had sunk below the level of the surrounding ground, bridges looked as if they had been thrown up by a retreating army, boats were dried up owing to the recession of sand. One saw even trees split from end to end, or swallowed up in the earth right up to their tops. At some places the earth's crust was simply relaxed to lattice, while at other places towns were reduced to an indescribable heap of debris. These told their own tale of the unparelleled fury of the God of destruction.

But even this picture of physical ruin could not obliterate from Gandhi's mind the conviction that 'man's inhumanity to man' had wrought its own evil and the imperative duty of immediately rectifying it.

THE REAL UNTOUCHABLES

We reached Bhagalpur on the evening. Bhagalpur, celebrated as the birth-place of this, is an important relief centre in the Munshiganj district. Most of the workers from Gandhi's Ashram are posted in this sub-division. Gandhi learnt that one of them, a Mahomedan, was experiencing difficulty because of the prejudice that prevails among the Hindus of regarding as polluted any food that is even inadvertently touched by a Mussulman or a Christian. Referring to that prejudice in his speech at the public meeting, Gandhi denounced it as a gross sin. "It is not shocking", he asked, "to regard the touch of a Mussulman or a Christian as unclean, even though he may be so truthful, God-fearing, pure hearted and self-sacrificing as any?" God has created different faiths just as he has the various shapes. How can I ever sincerely harbour the thought that my neighbour's faith is inferior to mine and wish that he should give up his faith and embrace mine? As a true and loyal friend, I can only wish and pray that he may live and grow perfect in his own faith. In God's house there are many windows and they are all equally holy, and all the great religions of the world emphasize the equality and brotherhood of mankind and the virtue of toleration. The 'touch-me-not' law that disfigures the present-day Hinduism is a world growth. It only brings a weakness of the mind, a blind self-consciousness. It is altogether alien to the spirit of religion and morality." The real untouchables, he said.

(See Page 15, Volume 1)

A NOTE ON ASSAM QUAKELAND TO QUAKELAND

Assam, like Bihar, is subject to earthquakes. In 1897 the province suffered a severe shock, which led to some the towns of Shillong, Gauhati and Sylhet and led to a loss of over 1,000 lives. In the neighbourhood of Shillong, 'the movements of the earth assumed a magnitude and violence of which those who did not personally experience them can form no conception, to stand was impossible, the surface of the ground moved in waves like those of the sea, large trees were swept backwards and forwards, bowling almost to the ground, and huge blocks of stone were tossed up and down. The peas on a drum. In the course of a few minutes, or, it may be, seconds, all masonry buildings were overthrown. . . . Large mounds were made in the alluvial soil, sand and water were heaved forth, and the beds of the rivers were raised up, great obstructions were made in the level of the country, extensive tracts of land collapsed and became uninhabitable, and so many places roads and railway embankments were utterly destroyed' (Sir Edward Clark's *History of Assam* pp 344-5).

A PREP INTO HISTORY

Assam in ancient times was called Kamrupa, written as Kama, who had been born to father by a fairy glance from Shiva's third eye, have recovered his original form. The country was conquered by Naraka, who had been brought up by Jambh, the king of Vishnu or North Bihar. Naraka made Pragjyotshpur (the modern Gauhati) his capital, but was eventually slain by Krishna, who sent the 10,000 gods imprisoned in his hands to Devavata.

Shagabata succeeded his father Naraka, but, having entered into an alliance with Duryodhana, was slain by Arjuna on the field of Kurukshetra.

Rajha, on the course of his conquest of the quarters, crossed the Lohit or Brahmaputra and defeated the king of Pragjyotshra, who gave him a number of elephants as tribute.

Coming to historical times, we find that Haryas Thung, the famous Chola pilgrim, who passed his studies in the seventh century at Nalanda in Magadha in North Bihar, came to Kamrupa at the invitation of king Bhaskaravarman. The king went with him to attend Bhaskaravarman's distribution of alms, and took rank above all the other Rajas who had accepted Bhaskaravarman's overlordship. In the procession organized on the occasion, Bhaskaravarman, dressed as Krishna, rode to the right of Shalidhara, who was dressed as Shakra.

Ralph Fitch visited Assam in the sixteenth century, and wrote: 'There they be all Gentiles and they will kill nothing. They be so humble for sheep, goats, dogs, cats, birds and for all living

creatures. When they be old and lame, they keep them until they die. If a man sick or lay any sick thing in other places and bring it thither, they will give him money for it or other sustenance and keep it in their households or hospitals. They will give meat to the sick. Their small money is almonds, which sometimes they use to eat.'

It is interesting to note that a small town on the bank of the Brahmaputra called Diksha is known to the Sikhs as Dandara Garodhara, and its small hall was architecturally constructed in 1895 at the instance of Guru Tej Bahadur by his soldiers who brought with them their shields from the Nagpurat hill.

DRINK AND DRUGS

In 1875 the William Hunter wrote about North Lakhimpur that about one-fourth of the adult population was addicted to opium, which was consumed at the average rate of about two ounces per month for each man. Lakhimpur appears to have been bring up to its evil reputation all along, as Mr R. C. Allen on the Goalpada District District (1928) states that, though the population of Lakhimpur in 1911 was about four-fifths of that of Goalpada, the opium revenue of Lakhimpur in 1923-24 was more than eight times as great, the chief cause of this difference being the enormous quantity of opium consumed in Lakhimpur, India, opium, which was introduced by Captain Welch's soldiers and first used as a specific against bowel complaints, soon entered the Assamese and has since been acting as their evil genius. From two-fifths to five-sixths of the opium revenue is derived from opium in different districts, and in all India Lakhimpur the opium revenue is two lakhs more than the total land revenue. Mr Allen also gives the following table, showing the number of shops and the amount of revenue derived from opium agents in Goalpada District at various years:

	No. of shops	Revenue Rs.
1875-76	4	130
1879-80	12	4,200
1903-06	31	10,151
1923-24	18	50,000

Figures for other districts tell a similar tale.

HOMESPUN HOMEWOVEN

As regards cloth, Assam appears to have fully realized Gandhi's ideal throughout the ages, and the curable state of things has continued practically up to the present day. Spinning and weaving are still practised as the usual thing in an Assamese household.

Hunter, writing about Kamrup district in his *Statistical Account of Assam* (1875), says, 'Every household possesses a loom and weaving is carried on by the women of the family, principally for making clothes for home use' (The Indians are more thorough).

About Darrang district, Babban in his report states, "This (saree silk) manufacture, like most others, is carried on without capital, without division of labour, by male individuals, each of whom spins, weaves and does his own work."

About Nowsrang (properly Naragan) district, Hunter writes, "Several varieties of cloth are manufactured, but only for local use."

As regards Shivasgar district, Hunter says, "The local manufacturers . . . consist chiefly of . . . and weaving silk and cotton cloth for home use."

Writing about the Lakhimpur peasant, Hunter states, "To clothe himself and his family he rears silkworms . . . His wife weaves the cloth and makes it up." Again, "Manufactures consist of . . . saree silk cloth, which are made up by the people themselves, each family providing for its own needs only, and seldom or never manufacturing for sale . . . There is no special class of people in Assam who gain their living by making saree cloth, which is carried on in nearly every household. The manufacture is left entirely in the hands of the women, who each supply their own family needs. None of the cloth is made especially for sale or exportation."

Lastly, about North Lakhimpur Hunter says, "Nearly all the silk produced is used for domestic purposes."

Most of the above was written in 1879. The next document I have consulted, viz., Allen's *Gazetteer Gossamer*, was published in 1946. During the 15 years between these two dates, there occurred a big change for the worse, as witness Allen, who says, "The weaving of cotton cloths is carried on by rich and poor alike, and one or more looms are to be seen in the courtyard of almost every house. Though cotton is grown in the hills of the province and though many different dyes are to be found growing in the forests, the material employed is generally imported yarn, which is supplied in the regular shades by the village shop-keeper. Its weaving only occupies the leisure moments of the women, the use of looms made clothing belongs to the pocket of the village." In the *Kamrup Gazetteer* Allen observes, "Of recent years the use of imported clothing has been coming into favour, an occupation which has little to favour it, as the time formerly spent on this loom is not so well employed in any other useful or profitable."

In order to have an up-to-date idea of the situation, I took of all locked into the 1951 Census Report for Assam, where we are told that ordinary agriculturists and their wives supplement their income from agriculture by the sale of articles made in their spare time and that, of these cottage industries, the principal is hand spinning and weaving. Mr. Mallan, the Census Superintendent, summarises the rural scene as follows: "The peasant ploughing his fields with his patient oxen,

his wife spinning her loom while the tea garden labourer busies himself with hoe and pruning knife among the tea bushes."

Subsidiary Table III attached to the report gives the following figures:

Occupation	No. of persons working and working days (thousands)		No. of females per 1,000 males
	Spinning	Weaving	
Cotton spinning among men and women	1,641	4,91,401	51,914
Silk spinning and weaving	604	1,100	8,476

This shows that even in 1950 things had not come to a very bad pass, and with a determined effort it would not be difficult to recover the ground lost during the fifty years between 1880 and 1930 and restore the happy conditions which obtained when Hunter completed his volumes in 1879.

HARIJANS AND BACKWARD CLASSES

According to the note prepared by Mr. Mallan for the Latham Committee, no unapproachable caste is known in Assam, and boys of all castes are freely admitted into all schools and colleges. Nor are there any difficulties worth mentioning as regards the drawing of water by all castes from public tanks and wells. On these grounds Mr. Mallan rejects the adjective "depressed", calls the Harijans "Hindu outcaste caste", and proceeds:

"By the use of the word 'outcaste caste', I certainly do not intend to imply that such a caste can never raise itself to a higher level. On the contrary, I intend to imply that this can happen, as it actually has happened in the past, and that an outcaste caste may in the course of time possibly become what I may call an 'interior' one."

As an instance of this levelling up, Mr. Mallan cites the Shabars, who, "though technically outcasts, have by their own efforts raised themselves to a position, in which the upper classes simply cannot afford to ignore them", and about the Nulis and the Sais he holds that they are 'superior outcaste' who are moving upwards and 'it seems quite possible that within the next ten years they may acquire further social privileges and become generally recognised as interior castes.' Mr. Mallan further says that the Shab and Nulis do not themselves desire to be classed as depressed and in fact strongly object to it.

The population of outcaste castes in the Brahmaputra valley, according to Mr. Mallan, is 1,52,000 out of a total population of 47,23,291.

The backward classes comprise (1) backward tribes, some of which in the hills are unaffected by Hinduism (eg the Nagas, the Garos, etc.), while others in the plains have become Hinduised (eg Mysi, Barmis, etc.), and (2) tea garden coolies whose number in the Brahmaputra valley exceeds one million souls. Out of these, about 1,00,000 were actually concerned in tea gardens the rest being home-acquired coolies settled outside the gardens.

V. G. B.

HARIJAN

FRIDAY, APRIL 20, 1934

A HARIJAN'S QUESTIONS ANSWERED

A Harijan sends the following questions for me to answer:

1. Mahatmas, why are you so much interested in our caste?

2. If all religions are one in your estimation, are the Christians not entitled to combat untouchability?

3. In what way will our people be benefited, if untouchability is removed?

4. Why should we enter Hindu temples?

5. Did not the Hindu deities that have incarnated appear in?

6. Arya and non-Arya are the divisions created for us. What harm is there if we remain separated?

7. Even in untouchables there are many sub-castes. What do you propose to do with this problem?

8. Once you said that Swaraj can be attained the day untouchability is removed. Is the present propaganda directed to that end?

9. If so, are you going to give equivalent rights with other Hindus to our caste of untouchables?

10. Instead of opening temples and eradicating untouchability, suffice it if you make provisions for our livelihood.

They are good questions. My answers are—

1. I am interested in the Harijan cause for the sake of purifying myself of the taint of untouchability and doing penance for the sin, viz., being a lion of the reputation of the faith I profess. I am anxious that fellow-members of the faith should also purge themselves of the same.

2. Not only are the Christians entitled, but it is their duty to combat untouchability in their own midst. Yet if the question is that Christians should combat untouchability in Hindustan, my answer is that they simply cannot do it, because untouchables of Hindustan should not be untouchable to Christians. The anti-untouchability movement means weaning Hindus from their error. This cannot be effectively done by non-Hindus, even as Hindus cannot bring about religious reform among Christians or Mussulmans. If the question means that Christians should combat untouchability among Hindus by converting untouchables to Christianity, they do not advance the cause in any shape or

form, the cause being reformation among non-Hindus. If the latter repented of their sin, the Harijans would be delivered from the yoke of untouchability as a result. Conversion can never do it. It can only add to the prevailing bitterness and introduce a disturbing factor in a situation, which is already bad but which, owing to the work of the Harijan Sevak Sangha and other movements of internal reform in Hindustan, is steadily improving, untouchability being daily exterminated.

3. In many ways. I enumerate some below.

(a) Caste-Hindus will be purified by their repentance.

(b) The economic, moral, social and political status of Harijans will be improved as a result of the removal of an artificial barrier which has been stopping their growth all along.

(c) Untouchability that is imposed on untouchables is such a poison that it has overtaken those living within its zone. And, therefore, Hindus, Christians, Mussulmans and others have become untouchable to one another. Real removal of untouchability must bring us all together and thus promote a heart unity of the different communities of India.

(d) Removal of untouchability with all its implications must mean a great contribution to the promotion of universal brotherhood.

4. Harijans need not enter Hindu temples, if they do not wish it. But they should, if they have faith in them. The temple-entry movement has for its object, not the entering by Harijans into Hindu temples, but the opening of those temples to all those Harijans who wish to enter them for worship. In other words, it is a movement of repentance and change of heart in caste-Hindus.

5. I should be sorry if I found that the Hindu deities oppressed Harijans, and if they did, they were certainly not beneficent deities, but evil ones to be shunned.

6. He would be a bold man who is able to say today with any degree of accuracy who is Arya and who is non-Arya. Mahatmas tell us that blending of the two took place centuries ago. If now a sharp division subsisted, it will harm not only Hindus, both caste and uncaste, but it will harm the whole of India and, by implication, the whole of humanity.

7. When untouchability practiced by caste-Hindus is radically removed, its offshoot among untouchables will automatically wither.

8. I should correct the statement again. But the present propaganda is directed only to the purification of caste-Hindus and, therefore, of Hindus. And when that purification is demonstrably effected, not only Swaraj but many other desirable results will follow, as day follows night. The word Swaraj, as here used, does not mean a mere legal status but something far better and more

lasting. I would call it an agnostic state evolved from within.

4. "Whether renunciation may be given to the word *Swamy*, removal of untouchability will be a trust, if it does not carry with it the enjoyment by the freed Hindus of precisely the same rights as the other Hindus and all other communities may enjoy under it.

10. It is beyond me, a single, poor mortal, to make provision for the livelihood of millions. That can only be achieved by their whole effort and God's grace. But, if temples are kept open to Harjans and untouchability is eradicated, the devil would that is grinding them down will have killed, and they will have an equal opportunity with the rest of their fellowmen for securing an honest livelihood.

M. K. GANDHI.

(Continued from page 75, column 2.)

them, were the impure thoughts that lurked in the mind thinking the convenience and the deceit which carried our daily dealings. It was there where hatred was contaminating and ought to be cleansed.

NATURE'S SIGNALS

Dadhanga was the next important place visited. Gandhiji was the Mahatma's guest. Here, again, there was a momentous meeting, at which an address was presented to him by the Maharajadhiraj Kumar, the Chairman of the local District Board, who acted as Gandhiji's host in the unavoidable absence of the Mahatma. In the course of his reply, Gandhiji made a fervent appeal for the abolition of the tar-castes, as a means of self-purification and reform. Referring to the allegorical story of the elephant and the alligator he reminded the audience that the vandals of nature were the inevitable—but how long delayed they may be—consequences of our sins and were intended to save us from our spiritual slavery. The elephant and the alligator, the legend goes, were in their previous birth brothers. But, instead of loving each other like brothers, they hated each other and so were condemned to be born as natural enemies. Still they refused to reform. One day, when the elephant visited the lake, the alligator seized his leg and tried to drag him under water. The deadly struggle lasted for "a thousand ages." Finally, when the elephant found his strength failing and only the tip of his trunk remained above the surface of the water, he called upon God and God came to his rescue. His deliverance left him and he again loved his brother, both of them being restored to their human form through God's grace. "Nature shows us warning to us as a voice of thunder," Gandhiji concluded. "It flashes it before our eyes in letters of flame. But seeing, we see not, and hearing, we do not under-

stand." He warned the people that, if they failed to pay heed to Nature's signals, Nature would smite his dot with uncompromising interest.

"LORD, SEND ME MISFORTUNES"

Leaving Dadhanga on the morning of the 21st ultimo, we reached Mathabum at noon. Mathabum is the head-quarters of the Bihar branch of the A. I. S. S. and the largest production and distribution center for khadi in the province. The programme here included a flying visit to Karpagaon, a place eight miles away. Gandhiji was deeply moved by the sight of magnificent palaces and temples that were said to have taken over a crore of rupees to build and were now released to a mass of ruin.

"As I viewed the pictures of ruin spread out before me at Karpagaon," he observed in the speech he delivered at Mathabum immediately afterwards, "I felt overwhelmed and scorched by the weight of human misery. But then I remembered Kunti's prayer, 'O Lord, send me misery and misfortune always, lest I forget thee.' It may not be given to all of us to have Kunti's Narayana faith to utter that prayer. But may we not at least learn from it the lesson of using our calamities as a means of self-purification and turning the cruel God-word?"

THOSE BLACK FLAGS

While he was then proceeding with his speech in an unusually vibrant strain, a wild breeze was raised at one end of the meeting by the appearance of about half a dozen persons with black flags and black umbrellas. After asking the audience not to resent the presence of the intruders, but to hear with them patiently, Gandhiji strenuously reiterated his view on untouchability, which he characterized as contrary to the teachings of the shastras and aberrant to the spirit of Sanatana Dharma, which was the most catholic and tolerant of all religions in the world.

"Is it not ridiculous," he asked, "to regard a *Dasi* as untouchable, when for performing the same function we honour and worship our mother?" While Gandhiji's speech was in progress, the intruders disappeared from the meeting as mysteriously as they had come. At the end of the meeting, Gandhiji, as is usual with him these days, asked for contributions from the audience, as an earnest of their resolve to do away with the evil of untouchability. And it was significant to note that not many were there who did not give their copper-

NEVER TO BE FORGOTTEN

The rest of the journey through the Bhagalpur district was a nerve-to-the-bone experience. It was a roared journey as regards length, too. Gandhiji having covered 118 miles by car in the course of a single day over shocking roads. From the end zone within a radius of eight to ten miles, men and women, who had never seen Gandhiji,

before, who had never even been reached by any of the workers, flooded in their thousands and tens of thousands for devotion. There were gatherings of from fifty to sixty thousand people at about half a dozen places. The number of people whom Gandhiji met in the course of that single day was afterwards computed to be not less than four lakhs. Gandhiji delivered no speeches at these gatherings, none were possible and none were needed. They came to see, they saw, and went away happy.

THE MYSTERY OF MYSTERIES

At Sakara, where Gandhiji halted for his Monday silence, a crowd of fifty to sixty thousand people literally laid siege to the bungalow where Gandhiji was staying, from 3 o'clock in the morning. The whole day they sat round the outside of the compound fence, without food or water, in the midst of choking heat and dust. Towards the evening, their number swelled to over a lakh. Gandhiji addressed them in an open air meeting. The speech turned on the theme "Is the God who sent the earthworms a heartless and revengeful deity?" "No," replied Gandhiji, "He is neither. Only His ways are not our ways." He sketched the argument further in a letter to a friend, which he wrote about this time. "When we know that God Himself is the mystery of mysteries, why should anything that He does perplex us? If He willed, as we would have Him do, we would not be His creatures and He our creator. The impenetrable darkness that surrounds us is not a curse but a blessing. He has given us power to see only the step in front of us, and it should be enough if Heavenly Light reveals that step to us. We can then sing with Newman, 'One step enough for me.' And we may be sure from our past experience that the next step will always be in view. In other words the impenetrable darkness is nothing so impenetrable as we may imagine. But it seems impenetrable when, in our impatience, we want to look beyond that one step. And since God is love, we can say definitely that even the physical impenetrability that He made now and then makes a blessing in disguise. But there can be no only to those who regard them as a warning for introspection and self-purification."

SHADALPUR AND MONOITY

A night's journey, during which the debris exhibition of the crowds at each railway station rendered all rest impossible, brought the party to Indrapur in the early morning of the 3rd instant. The morning prayer was offered before a huge crowd of perfect silence. Shadapur was reached by crossing the Ganges in a ferry boat. Taking over a sharp turn westward, Gandhiji reached Munphur. Two thousand houses lined the ground, and ten thousand persons lined, up—even a modest estimate of the toll taken by the north-quadrant in this city.

'WE ARE SINNERS ALL'

"Nothing can be more absurd than to suppose," observed Gandhiji in the course of his public address, "that the Indians were specially marked by nature for its attention because they are more wicked than the rest. Nihilism is not a proof of an individual's wickedness. All the same, there is an indelible connection between natural calamities and man's sin." He explained the point by pointing to the organic unity of all life. "You cannot have an interruption of the moral law or any part without producing a reaction in the entire system. When one limb is afflicted, through it the entire body is punished. Every individual should, therefore, lead to a thorough cleansing of individual as well as social life."

"LIVE AND LET LIVE"

Leaving Monphur, we re-entered the Patna district on its south-eastern side. The town through the Patna district was a mad rush. The only important speech made by Gandhiji was at Barh, where some 'Black flag' had indulged in their usual tactics, as Gandhiji's car approached the outskirts of the town. Gandhiji's speech, therefore, naturally turned on the theme of the black flag. He regretted the growth in Southern District of these tactics of the politicians. "I have never been able to associate black flags and Southern District together in my mind," he continued. "The combination seems so increasingly grotesque." He had never liked the employment of black flag tactics even in the political field. He wanted them that indulgence in these tactics would not redound to the credit of Southern District. Catholicity and 'Live and let live' had always been its motto. He stood for toleration for all—even for the black flag. "Let us not," he pleaded, "try to snuff them away from their source." He was anxious to cultivate the friendship of the 'Black flag', too. Anyway, they could do him no harm; but harm would be done to them, if the reformers lost patience or succumbed to the temptation to retaliate. If anybody did not like his own crime, he was free not to listen to him. But what was the cause of indulging in discontent? Mutual enmity and respect was the foundation of culture. He invited everybody to join with him in the race for the superior of that virtue. He could not understand how a culture that boasted of having produced a Tolstoy could sanction a practice which condemned an entire section of humanity to a life of abasement and inferiority. "Endurance is the foundation of all religion, pride the parent of all sin"—had once Tolstoy said. He had further said that no one could see God, unless he developed a universal outlook first and shed all narrowness and partialism. He commended this text to them all to remember and reflect upon.

HOW THEY SHOULD ACT

The reader is aware that I have dissuaded Harijans from pressing for representation on Harijan Boards, for the very simple and complete reason that these boards are meant to be composed of various Hindus who regard caste-discrimination as a sin and who would do everything in Harijans' favour except those in which Harijans are themselves debilitated and Harijans' enemies. When debilitated in the ways and means of discharging their obligations it is they alone who have to frame their proposals for the acceptance of outsiders, who have their own boards which consider such proposals and accept or reject them or advise amendments before acceptance. I have, therefore, suggested the formation of Advisory Committees of Harijans to assist Harijan Boards through Boards.

Writing on my suggestion, a Harijan correspondent says:

"If you will kindly paint a picture of an ideal Harijan Advisory Committee, what it should do, how it should act and how it should assist itself, I shall certainly be able to have a clear cut idea of what it should be. I feel sure this to be essential, in view of the necessity of establishing such committees."

There are pertinent questions I should suggest the formation of competent, small representative committees who would truly represent the opinion of local Harijans. They would frame rules for the conduct of their proceedings and formulate their expectations of various Hindus and generally watch the proceedings of Harijan Boards. These Advisory Committees, wherever they are formed, would advise Harijan Boards of their activities and show their preparedness to help the latter. If the Boards are sincere in their desire to discharge their debt that is, to save Harijans, they will establish the friendliest contact with the Advisory Committees, and perfect co-operation and harmony will prevail. There may be friction in the beginning because of mutual suspicion. Harijan Boards, being naturally better organized and better off in every respect, will have to exercise tact in handling what may appear to be extravagant demands. Advisory Committees would undergo to be conservative. The mere counsel which they are, the better able they will be to help themselves. From their ability to conduct themselves in a dignified manner, they will learn the art of asserting themselves if the occasion ever arises. For they should know that various Hindus will never be able to discharge their debt except with the co-operation of Harijans. But the question of asserting themselves does not arise just yet, because the vast mass of Harijans have been rendered so completely helpless that they have no power of anything (positive) even if they wanted to. Let me

explain what I mean. Harijan Boards have three functions, to save the economic, social and religious status of Harijans, or to put it in another way, to remove the disabilities that various Hindus have for entrance not in the way of Harijans meeting their needs in any department of life. Thus the Harijan Boards have to provide wells, schools, hospitals, housing houses, schools and social activities, wherever the need arises. In all these, the general body of Harijans simply take the help wherever it is offered. Advisory Committees can, therefore, help the cause and themselves by making useful suggestions to the boards and also rendering such help as they themselves are in those whom they represent. Thus only will they acquire the power of asserting themselves. In short, Advisory Committees will best help the cause for taking up internal reform and creating an awakening among the Harijan masses, so that they may begin to realize that they are men and women entitled to the same rights as are enjoyed by the other members of the society to which they belong.

M. K. GANDHI.

IN S.S. QUARTERLY REPORT

The following are extracts from the report for the quarter ending March, 1934, issued by the General Secretary H. S. S.

Financial

The most prominent event since late before the period under review was the commencement of Goodall's Harijan Tour on 15th Nov., 1933. The tour began in C. P., where it lasted for nearly a month and was the first of a series of popular tours to follow in the South of India. After C. P., the tour was continued to Delhi, Andhra, Madras, Co., Mysore, Malabar, Cutch and Transwar, Tamil Nadu, Coorg, Karnataka and Hyderabad. The tour was virtually finished on the 31st of March, 1934. The total collections upto the 31st March, including some collections in Bihar are Rs. 4,12,499-6-6.

The tour collections created a new situation with regard to financial relations between the Central Board and Provincial Offices, which was not rightly anticipated during the annual meeting of the Central Board held on 11 to 13-12-33 at Delhi. At that meeting separate budgets were presented both for the Central Board and Provincial Offices, and speakers of tour collections. The Central Board had budgeted for an expenditure of Rs. 2,17,975 and the Provincial Boards for the sum of Rs. 2,91,285, inclusive of grants (Rs. 1,71,000) received from the Central Board. But soon after the commencement of the tour a war found necessary to account thoroughly the former arrangement as neither the Central nor the Provincial Board were in a position to make any independent collection worth comparing to the proceeds earned by Goodall. After consultation with Goodall, Circular No. 16, 28-1-34 Draft rules for the disbursement of Goodall's Harijan Tour Funds, was issued by the Head Office on 29th January 1934. According to that circular "the money for all welfare work incurred after the passing of welfare schemes should be charged to the grant fund and will come out of the 75% quota of the tour fund." — Goodall of Provincial Boards were invited and a final list of Delhi

EDITOR: R. T. SASTRI

Under the auspices of The Harijan Sevak Sangh.

Vol. II.]

MADRAS—FRIDAY, APRIL 21, 1934

[No. 41]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on the behalf of the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Malaviya being in the Chair

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded heretofore will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to ensure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar to receipt of admission to temples."

M. K. G.

MADRAS (CITY) REPORT FOR JANUARY AND FEBRUARY, 1934

Meetings of the Board. During these two months the Board met four times, twice in each month. The attendance of the members was quite satisfactory.

Visit of Mr. Thakkar and Mahatma Gandhi. Mr. Thakkar was in Madras on the 14th and 15th of January. The members of the Board met him and had a discussion with him regarding the progress of work during the past two years and the situation of the Gandhi Poor Fund. Mahatma Gandhi came particularly to Madras City a second time when he took part in a demonstration on the 19th, 20th and 21st February. The members of the Board were invited to be present at the meeting of the Gandhi Seva Board on the 21st February, which Mahatma attended and addressed.

Major barriers stand on the removal of untouchability. At the meeting of the Board held on 15th January, 1934, it was resolved that a list of social barriers should be prepared on the removal of untouchability and a social welfare committee was appointed to settle the subject matter of each item. Lists have now been prepared under the direction of the sub-committee.

At the same meeting it was resolved that a special report on Mahatma Gandhi's visit to Madras City between the 19th and 21st December should be drawn up. The report has not been published.

In the light of the discussions which the Board had with Mr. Thakkar, proposals for expansion of work were drawn up after consultation with local workers and a revised budget was framed. The proposals and the revised budget was discussed at the meeting of the Board held on 3rd and 4th February, 1934. The same have been sent up for approval of the Board Office.

New work started. From 1st February the following series of new work have been begun:—

L. Naval Hospital Road, Vengay. (i) **General** for 1934. The proposals of the Young Men's Association, Vengay, who are now conducting a night school under the auspices of this Sangh, to remove the children of the

Naval Hospital Road in that hall and village hall were approved and materials supplied in them. The Association is making these grants to the children.

(ii) **Shale** or **An Ayah** has been arranged to give bath to children and to instruct mothers in the matter of great health to children and keeping houses clean. Soap and washing soda are being supplied for washing clothes periodically. The Ayahs give leather bands here and gifts to comb their hair and to be tidy.

(iii) **Swarnam Vello** In this locality there are a number of people whose occupation is collecting among bottles and selling them in Madras. They gradually become a rascal or a multiple of a rascal from private money-lending, paying on it interest at half an anna per rupee per day. With a view to saving this amount for the bottle-collectors and generally promoting thrift among them, money is advanced by this Sangh to a small number of selected milk dealers and several collected from them at the same rate of half anna per rupee, so as, done by private money-lenders. But this amount is collected (i) confined to the removal of each individual who pays it. This is really an enlarged co-operative society. The object is to teach to develop character among the milk-dealers as to save their thrift among them. The experiment has so far been quite successful. More people are coming forward to join the scheme, but education is being made compulsory.

(iv) **Krishnasam.** The people of this locality are all scavengers.

(v) **Tarun class.** In this locality a tuition class has been opened for the benefit of boys who are attending secondary and high school classes. Hardly boys are generally very backward in these classes for various reasons. The tuition class is intended to bring up the boys to the average level of the classes. A graduate teacher has been appointed. The classes are taken for about an hour in the evenings.

(vi) **Adult education class.** A class for adults has been started. The various topics of news are read out from the daily papers and explained. In addition, talks are given on various subjects, and passages and poems are read out from books. The graduate teacher mentioned above also takes these classes. Others occasionally give lectures and talks.

(C) A reading room has been started by the young men of this locality and our Staff is giving aid to it.

Scholarships etc.—Scholarships for boys and girls were paid as in the previous month. In January, one boy scholarship of Rs. 1-0-0 for a girl and a sum of Rs. 10 in S. S. C. remuneration for the boy were sanctioned. In February, a boarding scholarship of Rs. 1 for a girl and three scholarships of Rs. 1, Rs. 1-0-0 and Rs. 11 respectively for boys were granted. Of the scholarships granted in the beginning of the calendar year, some had expired so accounts of the holders getting other scholarships or discontinuing their studies. In these places, new scholarships were granted for the same sum portion of the year. At the end of February, the number of scholarship holders was 46 boys and 40 girls, the total amount of scholarship being Rs. 31-0-0 and Rs. 22-0-0 respectively.

Night Schools: The Staff is conducting one night school weekly. In addition, it is giving grants to 9 institutions for conducting night schools, the aid so given amounting to Rs. 22-4-0 per month.

Reading Rooms. The number of institutions conducting reading rooms for which supply of books is made is more than in January was 26 and in February 31.

Other Items: The Hostel at Amalshastapuram continued to work satisfactorily, the strength standing at 12.

Meat lectures began, with slides on health subjects and Karyakaram employed to be given by the President, the usual number of lectures being about 30 per month.

For purposes of these lectures, the National Health Association has been kind enough to give the use of their slides. In co-operation with this Association, cinema shows were arranged in several localities. On these occasions the President also distributed lectures on health subjects obtained from different organizations and explains them to the people at Harijan schools. He also distributed medicines for people ailments.

V. VENKATESWARAIA,
Joint Secretary,
R. S. S., Madras

RAJPUTANA REPORT FOR FEBRUARY, 1934.

Religious. 13 mixed Harijan by Harijan and caste-Hindus were held.

On 11 programs Indian from religious temples were recited by Harijan students.

Nearly all the branches of the Board celebrated the Holi festival in a religious manner. Harijan and caste-Hindus participated in these celebrations in equal spirit.

Educational. 1 Harijan day school was started at Nareh near Ajmer.

1 night-schools were started at Nareh, Bhuchal and Bafra.

1 Harijan night school was opened at Talwara (Bikaner).

1 Harijan night school was opened at Chhoti Sadri (Mewar).

1 Harijan day school was opened at Talwara (Bikaner).

1 Harijan day school was opened at Narehchal.

8 Harijan girls were secured admission into ordinary schools.

10 more girls were admitted into the Board's schools.

1 more Karyakaram Scholarship of a monthly value of Rs. 5 was sanctioned to a Harijan pupil of Jagan Kaur at Vairatoli (Jaipur).

1 public meetings attended by over 1,000 persons, was held to promote Harijan education.

1 Harijan student has been recommended for David scholarship for the teachers' training course.

Employment. 1 Harijan has been secured employment as a teacher at Amarsar (Jaipur).

1 Harijan was secured employment at Sonigarh (Jaipur).

A sweeper at Bamed was secured a loan so, in many case of students and then moved from the districts of Jaipur.

10 Harijan students were supplied clothes, shoes, caps and school fees.

100 Harijan students were supplied books, slates, pencils, etc., free.

Education. 116 Sunday schools were taken in Harijan villages in 25 different places.

140 Harijan boys were taught to clean their teeth properly.

104 Harijan boys were taught to clean their hands and faces.

On 158 occasions the teachers and workers gave baths to the Harijan students at 19 different places.

54 boys were made to wash on soap free.

Activities. 16 meetings of Harijans, attended by over 6,000 persons, were held at 25 different places where the advantages of education and social standing were explained.

54 Harijan took vows of abstinence from liquor and women eating.

At 15 places public meetings were held to select the Harijans to election from wards on the sessions of the High Tribunal.

Medical. 100 sick Harijans were provided free medicines.

10 free visits by doctors and physicians were arranged for Harijan patients.

100 Harijans recovered from sickness.

Civic and Social. 12 caste-Hindus took vows against the observance of untouchability.

13 public meetings were held to expose to caste-Hindus to remove untouchability.

Propaganda. To every 100 Harijans and 100 caste-Hindus the Harijan Book was read out and explained at 19 different places.

24 books related to the Harijan movement were sold.

The total collection of 10 Harijan families was surveyed.

Water Supply. 1 well was declared open to the Harijans at Sonigarh (Jaipur).

Expenditure on Welfare work. The expenditure on welfare work during this month was as under—

	Rs.	A.	P.
1. Schools	=	995	0 3
2. Scholarships		18	0 0
3. Books, slates, etc., distributed free		15	0 0
4. Clothes and soap supplied free		54	0 0
5. Miscellaneous aid		54	0 0
Total	Rs.	1,036	0 3

General. This month had the advantage of having the Holy cow of the most important leaders of the Harijan. It was successfully utilized for Harijan service. On instructions from the Provincial office, nearly all the branches celebrated the occasion in a religious manner. Many programmes were taken up. Meetings were held. The caste-Hindus gave up distinction of high and low and the Harijans obtained from liquor and other vices which they long.

S. M. CHAUDHRY,
Joint Secretary, N.S.S., Rajasthan.

Notes

Is *Shantol* *It* *True*?

The same Pandit was complained to me about the taking of opinion by Magistrates in Baramon on the anti-untouchability bill; also complained that some temples had been forcibly opened at the instance of reformers. If that is so, it is certainly shameful and contrary to the wishes of those who, like me, view the movement from the purely religious standpoint and regard it as one of self-purification. Even if all the temples could be compulsorily opened to Harijans, I should not regard it as a welcome event in Hinduram. It would contribute nothing to the promotion of the spirit of brotherhood of man at which the movement aims. Indeed, the compulsory opening of even a single temple to Harijans can only retard the movement in that it must associate opposition, instead of welcoming it. A change of heart is possible only in a free atmosphere.

The Pandit produced no proof in support of his allegation that certain two temples in the North were forcibly opened. I have asked for proof and referred the allegation to friends for verification. I thought, however, that I should not wait for verification before referring to the subject. If it is true, the matter the slightest is mended, the better it is for the cause itself. Such temples should be closed to Harijans till a better day dawns. If the allegation proves to be false or exaggerated, nothing will have been lost by the expeditious warning given by me.

M. K. G.

Cow or Buffalo?

One of the items on the programme of the Greater District Harijan Sewak Sangh published in Nagpur in June last year was that they would give a milk buffalo to a Harijan who gave up drink and opium and recover the price from him in every installment. If the idea has taken shape anywhere, I would suggest that the cow should take the place of the buffalo. For, in the case of the buffalo, the owner is often compelled to kill off male calves as he finds it unprofitable to rear them. In the case of the cow, the male is as useful as, and may be even more useful than, the female. Again, cow's milk has been pronounced to be healthier than buffalo's milk. Moreover, in our national emergency we cannot maintain two animals, the buffalo for milk and the cow for bullocks. Attention must, therefore, be concentrated on increasing the quantity and improving the quality of the cow's milk by better breeding and feeding, and we must rely upon the cow alone for milk as well as for draught cattle. Lastly, the security of the cow may not be kept sight of.

M. K. G.

The Glare of Aram

In 1931, Government for the first time took a census of handlooms and other cottage industries in Aram with results that are tabulated below.

TABLE I.
No. of Handlooms at work

	without dy machine	with dy machine
Brahmaputra valley	166,195	2,440
Goalpara	49,491	2,101
Kamrup	1,28,418	126
Garoga	49,417	7
Norasing	42,125	28
Shivasagar	58,641	137
Lakhimpur	79,770	47
Gura Hills	6,991	9
Sadiya Frontier tract	1,031	10
Bakpeta Frontier tract	205	

TABLE II.

	No. of spindles or charities at work	No. of hand- picks at work
Brahmaputra valley	1,29,390	75,081
Goalpara	17,196	7,881
Kamrup	98,110	20,791
Garoga	15,795	1,507
Norasing	38,549	8,051
Shivasagar	12,652	1,085
Lakhimpur	15,916	1,047
Gura Hills	4,042	14,897
Sadiya Frontier tract	495	107
Bakpeta Frontier tract	47	25

The Census Report makes the following comments on these figures:—

"The enormous proportion of handlooms in the Brahmaputra valley as compared with other divisions [the Soma valley viz.] will be noticed from the statement [omitted], there is an average of nearly one loom to every two occupied houses. Weaving is an established custom of the house wife, and cloth is usually always made for home use."

In the Naga Hills weaving [for home use] is even more common than in the Aram valley, in other hill districts it is less common."

The cost of an ordinary loom varies from Rs. 4 to Rs. 15, the average being Rs. 12. Looms of better make last a generation or even lifetime, while the cheapest kinds last four or five years. Mahabari looms cost Rs. 38. Naga looms cost nothing but a day's labour.

The report also gives the following comparative figures of the population supported by looms at these centres:

	Population supported in		
	1901	1911	1921
Cotton, glassing, dyeing and printing	1,475	46	25
Cotton, spinning, weaving and weaving	51,199	58,495	48,465
Silk, spinning and weaving	168	1,757	908

V. G. D.

HARIJAN

(FRIED) APRIL 27, 1934.

WHOSE OPINION CAN COUNT?

A Sanskrit Pandit complained to me the other day that in the matter of the untouchability bills the opinion of non-Hindus, Arya, Sanatana, Sikhs and others who did not believe in temples and idol-worship was being taken by Magistrates in Benares. If that is so, it is surprising. I have always held the view, and have expressed it in these columns, that, if opinion must be taken, that of non-Hindus, say even of Hindu Harijans, cannot count either way. For, untouchability is a doctrine with which the caste-Hindus alone are concerned, and the bills have been designed to reflect their opinion. To hold otherwise would be to introduce confusion of caste-Hindus by non-caste-Hindus and others. The anti-untouchability movement is a movement of internal reform among caste-Hindus. It is one of repentance and self-purification. These cannot be imposed from without. If, therefore, I had any influence with the Government and if the Sanskrit Pandit has given me correct information, I should advise the Government to reverse their instructions so as to confine the taking of the opinion to caste-Hindus only on the question of approval of the bills.

My fear, however, is not that the bills are likely to be passed by reason of non-Hindu opinion being given in their favour. My belief is that the so-called Sanskrit opinion is not truly representative. For, so far as I am aware, caste Hindu opinion is overwhelmingly in favour of the temples being thrown open to Harijans. As to the advisability of passing the bills in question, the matter I hold, are incapable of pronounced judgment. It is purely a question of law to be decided by lawyers. If caste-Hindu opinion is overwhelmingly in favour of the opening of temples to Harijans, they have to be opened, notwithstanding the opposition of Pandits, however earnest they might be. If the existing law is powerless to give effect to that opinion, so lawyers say it is, the legislature ought to correct the existing practice so as to enable caste-Hindu opinion to operate freely.

Indeed, viewed in the light here suggested, the bills should never have been considered for opinion. They cannot themselves throw open a single temple to Harijans. They are enabling bills. The opponents held that, even if there is one caste Hindu against the opening of a single Hindu temple, indeed, even if no one is against the opening, no temple can be opened. The position is no doubt absurd, but such is theory in the opinion held and expressed by those who claim to speak for Sanskrit Hindus. I hold that it is the duty of the Government to hold the scales even and remove the artificial legal obstacles in the way of reform. The bills are designed to do that and, so more. The opening of temples would depend wholly on the will of caste-Hindus who are entitled to worship in the existing temples. N. K. GANDHI.

HARIJANS' HANDICAP

One of the addresses presented to me at Lucknow by the Harijans has the following recital of their grievances:

1. We are not allowed entrance into the great Raja temple and many other shrines for purposes of worship, nor are we allowed admission into shrines belonging to Mahaparashada or Dattatreya sects.

2. We are subjected to persecution by the higher castes, if we want to make use of elephants and dogs in marriage.

3. At the time of giving *dakshina*, we have to be satisfied with touching the footprints of our Deities. Others had not only been allowed to touch their feet.

4. In some places, people of higher castes prevent us from using public wells, although the local authorities themselves maintain no discriminatory rules regarding them.

5. No Pagar *hathaga* would touch us to put essential oil on our forehead, and the oil made by us are considered polluted.

6. Ghatikars do not perform *dakshina* for want of priests and some Brahmins would not perform any work for us even in their own houses.

7. In villages the higher caste-Hindus would be polluted, if they happen to touch us after their daily bath.

8. Excepting in the Lucknow College hostel, we are not allowed into the common dining room.

In spite of the galling social persecution, the majority was able to say on behalf of those whom he represented—

"From the consideration of grievances you must not think that we do this with a view to spite, or out of ill-will towards our more fortunate brethren of the higher castes. We venture to assure you that we have tried to realize the significance of your great doctrine of non-violence and that we believe that in course of time the more advanced sections of the Hindu community will embrace us as their fellow brethren."

In Assam I noticed an excited conversation about untouchability even among those who might be considered orthodox. A little hard work put in by cultured men and women of purity can bring about a healthy and vibrant revolution in the entire system of untouchability.

I would like to complete the list of the grievances enumerated above by adding those of the so-called 'coolie' population exported from the other provinces. The scavengers of Assam are mostly drawn from the neighbouring provinces. These are consigned to *dakshina* where they have, as they complained, no lighter and more comfortable railway accommodations. Their plight is the worst that can be imagined worse than I found it to be when everything was comparatively dry. With but a little consideration and very little expense, the grievous plight can be immediately relieved.

M. K. GANDHI.

SPINNING AND WEAVING FOR HARIJANS

During my progressions I have observed that spinning and weaving are among the industries that are supporting thousands of Harijans and, if properly organised, can support many more. Indeed, in some places, there are to be found weavers who are classed as untouchables on account of their occupation. They are mostly weavers of coarse khadi without any pattern. This class was fast dying out when khadi came to the notice and there was created a demand for their coarse manufacture. It was then discovered that there were numerous Harijan families that were contented on spinning. This khadi is doubly the poor man's staff of life. It helps the poorest including the Harijans, who are the most helpless among the poorest. They are so because many occupations which are available to the others are not available to the Harijans.

Apart from its great value from the Harijan standpoint, I have not omitted, to the extent I have been able during the Harijan tour, to study the whole problem of khadi. And I have found that we have had some far-seeing workers to emphasise more than ever before the necessity of greater co-operation on the observance of the laws of khadi economy. Some of them are essentially different from those that govern the general economy. Thus, as a rule, articles manufactured in one place are sent or attempted to be sent to all parts of the world. Thus the manufacturer of articles need not use them at all. Not so with khadi. Its peculiarity is that it has to be used where it is produced and preferably by the spinners and weavers themselves. Thus, the demand for khadi when there could be automatically assured. No doubt this ideal will never be reached. But the work of khadi will always be measured by the extent to which the ideal is reached. Khadi is a cottage industry in the special sense in which no other industry is or can be, except agriculture is a restricted sense, if agriculture may be regarded as an industry. Therefore it is necessary to educate the spinners and weavers to appreciate the simple economy of khadi. When cloth is spun and woven by the spinners and weavers for their own use, it is naturally cheapest for them.

It follows that we must not seek to send khadi far and away from the place of manufacture. The finest khadi should be sold in the village where it is manufactured. If there is still a surplus, it should be sold in the district of its manufacture. Special reserves will no doubt continue to be manufactured by those families which have woven artistic patterns from time immemorial. That sort of khadi will live, no matter what befalls the villages' khadi, which is meant as a personal source of labour and income for them.

The foregoing does not mean a revolution in the present-day administration of the A. I. & A. The

depots will go on as usual. But it does mean a revolution in the thought world. The best mind of khadi workers will concentrate itself upon the village khadi, upon its style and durability, to suit the taste of the villagers. There will then have to be a better and more real bond between spinners, garden, spinners and weavers, on the one hand, and the khadi workers on the other. There will be no feverish anxiety to increase the sales or income. These sales will be regulated according to the demand of town dwellers and the requirements indicated by khadi lovers who will not at present directly reach the villagers but who will not be satisfied till they have sold some khadi on behalf of the poor spinners and weavers. Let this be borne in mind that khadi can be permanent only when it has obtained a permanent footing in village work.

M. K. GANDHI.

A GREAT HARIJAN OF ASSAM

The acting Principal of Cotton College, Assam, thus writes to Thakur Bapu.

'The welcome will speak for itself. Dr. S. B. Mah. has left behind him a brilliant vision and two sons of the age of 7 and 3 years, respectively. As they belong to the depressed classes (presently inaccessible to the orthodox Hindus of higher caste), it will be among the pretence of the public of Assam, if your Society could sanction an allowance for the widow for the education of her small boys. On receipt of your favourable reply I shall ask the widow to send a formal application to you.'

Thakur Bapu is attending to the widow's welfare and has sent me the character sketch of the late Dr. S. Mah. which I share with the readers of *Harijan*. Had Dr. Mah. not been an 'untouchable', it is difficult to say how high he would have soared. We are so stupid that we do not know even our own interest. In examining traits of people to untouchability, we usually write some of the finest human material we have in our midst, and the pity of it is that we do all that in the sacred name of religion and make religion itself hateful to those whose humane instinct is wounded and who in their work are unable to distinguish between religion and its false votaries.

M. K. G.

DR. MAH

(A brief sketch of his life)

Dr. S. B. Mah, B.Sc., was born of a humble Kshatriya family in Garoth Road, a small village near Manda near in the district of Sylhet. The word Mah signifies 'Gardener'. A caste like this is perhaps found also in other parts of India. The Hindus of Sylhet are mostly peasants, diggers of roads, drivers etc., breeders of pigs and ducks etc., being their additional vocation. The caste has recently so much improved in that of

the Manuscripts of Sykes. But in population and wealth, they are perhaps poorer than the Hindu colonies. The high caste is to be found excluded in the list of the depressed classes framed by the Government of Assam. In history, they stand on the same level as the Manuscripts of Sykes. The number of people from this community that have passed the Bhowanipore can be counted on our fingers.

This is the background behind the birth of Nanda Brahma, who ultimately became a D.Sc. of the Calcutta University. His parents were as poor as any other member of his community, and boys of such a family cannot think of any education beyond the village pathshala. Nanda Brahma began his education in his native village, and fortunately there was a M. E. school near his village in Manohar Bazar and he secured a scholarship in the Middle English Scholarship Examination. Then he joined the Manohar Bazar High school, whereupon he passed his Intermediate examination, securing a first grade scholarship. Then he passed the I Sc. class of the Sykes M. C. College. He occupied a very high position in the I Sc. list of the Calcutta University and secured there also a first grade scholarship. Then he went to Calcutta for B. Sc. and joined the Scottish Churches College. He passed the B. Sc. of the Calcutta University, with First class Honours in Physics. In M. Sc. also, he secured a First class in Physics. Then he collected over for a very short time as a Lecturer in Physics in the Sykes M. C. College. Then he worked for sometime as Research Assistant in Calcutta. Subsequently he came to Dacca University as an Assistant Lecturer. He was in the Dacca University for about 3 years, and all these 3 years he worked on research work with considerable energy and zeal, not only with the less spirit of research as here. He devoted himself most of the minutes of social life and could be found crowded in the research room in the Dacca University Physical Laboratory, from morning till 9 P. M. in the night. It was from there that he contributed most of his original papers, submitted his thesis for the Dacca and obtained the D.Sc. of the Calcutta University in the year 1926. His research papers are scattered over different scientific journals and it may not be possible to give now an exhaustive list of his papers, but a short bibliography of some of his important papers has been embodied in two books—'A Text book of Physical Chemistry', edited by F. G. Donnan, C.B.E., M.A., D.Sc., Ph. D., F.I.C., F.R.S.—Vol. on "The effects of Moisture on Chemical and Physical changes by J. W. Smith. These papers have left an indelible mark on this branch of science.

In July 1932, he joined Comilla College, Comilla, as Professor of Physics, and one of his above papers is also dated at Comilla. But unfortunately for Comilla College, before he could put in even two years' service, his life took a very sad turn. He went on leave and, after some 2 years, was repatriated from service on medical grounds. His relatives, friends and scholars did all that they could for his treatment and recovery, but it proved to be an irretrievable chain of misery. He was gradually sinking down

ill at last he breathed his last at the age of about 40 on the 2nd February 1934 in his father-in-law's house near Digha, leaving behind him his wife and two sons—one aged seven and the other aged five. That is the lamentable end of a career so brilliant and so unique. About his self help and brilliancy on special stress need be laid—his career suffered slowly and speak for itself and will remain for long an example to those who complain of poverty and social handicap. But a word or two about his nature and character will be pertinent. Dr. Mahi was a very modest, unassuming and quiet sort of man. His conduct stood before as his scholarship. He was also keen even to offend any one and, as far as is known, he was overburdened with warmth and kindness wherever he went. Either by his love of research or because of his quiet nature, he deprived himself of the pleasures of social life, and that might have helped in the development of those scholastic complex than make honesty. It is a baffling job to analyse honesty. No single factor could have developed Dr. Mahi's brain. One thing is undeniably—that his brain was already too much taxed by his increasing scientific pursuits; and, as to the rest, it will always remain a riddle—a mystery.

WEEKLY LETTER—No. 21

ASSAM—1

ITINERARY

April, 12th—Bonga: morning, address, paise Rs. 1-00. Ladies' meeting. Bonga to Dibrugarh 19 car miles. Dibrugarh: morning, municipal address, paise Rs. 500. Overcast. Rs. 42. Dibrugarh to Daburi 22 car miles. Bakhra to Barpeta Road 13 rail miles. Bakhra to Chapakata Rs. 150-5-5. Barpeta Rs. 10-0-0. Bonga Rs. 12-3-3. Barpeta Rs. 7-0-0. Barpeta road to Barpeta 15 car miles. Barpeta: public meeting, public, subscription and flower-lamp address—paise Rs. 500, miscellaneous Rs. 100-0-10. Barpeta Rs. 50. Bakhra Rs. 30. Bonga Rs. 20. Ladies' meeting, address, paise 100. Dibrugarh Pothok Rs. 150, Barpeta to Barpeta road 15 car miles.

April, 13—Barpeta to Rangga 22 rail miles. Rangga: morning, paise, Rs. 30-0-0. Rangga to Rangapala 17 rail miles. Rangpala Rs. 2-0-0. Rangga Rs. 100-0-0. Oshigala to Bandaband Rs. 100-0-0. Rangapala to Teapra 14 rail miles. Teapra: visit to Rangga quarters; public meeting, public and students addresses, paise Rs. 500. Ladies' meeting, Rs. 15-0-0. Left Teapra for Guwahati by steam, 180 miles.

April, 13—Guwahati (transferring from Ashokan, visit to Luper Arayan and Harigan quarters, interview to Harigan leaders, morning meeting, municipal, local board, sub division, Charitable Club and Harigan addresses; public paise Rs. 500, Charitable Club Rs. 100-0-0.

April, 14—Guwahati: ladies' meeting, address, paise Rs. 500, miscellaneous Rs. 150-10-00. Morning meeting, paise Rs. 225.

Total journey in three days: 380 miles.

INTRODUCTORY SPEECH

Goodships entered Assam at midnight on the 19th April, and in the morning on the 21st he addressed public meetings at Rupsi and Dibrui. The following is a summary of his introductory speech at Rupsi.

I am glad to be again in Assam after a very long period. The time my mission is in connection with the Harpur movement. Unattachability is a great idea on Hinduram, and if we do not often it is time, we shall ourselves be effected from the face of the earth. I congratulate you for your name and address, for both are a promise of your determination to resist unattachability in your daily lives. It is said that there is no considerable unattachability in Assam and Bengal. But I do not think that statement squares with facts. We are ready of unattachability as soon as we make distinction between men and men and have grades of high and low. Surely there are distinctions enough in Assam. And those against whom distinctions are drawn feel them just as keenly as we in the other parts of India. Then you look down upon Dora, Bhanga and Chama, who come from their own provinces, as lowest among the low. And it is a common thing for almost all castes to consider themselves superior to some other caste and to treat Mysticism, Christians and others as unattachable in some way or other. Removal of unattachability implies that we shall get rid of all the high-and-lowness and extend equal treatment to all human beings as children of God and the same God, and thus have a real brotherhood of men. I have no hesitation in saying that there is no warrant in our scriptures for the unattachability that I have described to you and that we are practicing more or less all over India. I ask your blessings and co-operation in this, one of the noblest of all causes.

SRI SRI SHANKARADEVA

The last place visited on the same day was Rupsi, a place noted for its Siva or Vaishnava monastery founded by Sri Shankaradeva, the foremost disciple of Sri Shankaradeva, a great reformer who flourished in Assam in the latter half of the fifteenth century. In his youth Shankaradeva embraced all the best of his age as study as well as sports. If he was an erudite scholar, he was also a fine swimmer and also even, across the Brahmaputra. Shankaradeva preached to the Assamese a reformed doctrine based on the Gita and Bhagvata. He condemned animal sacrifice and called upon the people to offer their allegiance to one Supreme God to be worshipped simply through hymns and prayers without any external or elaborate rites. He was a public writer and he translated the Bhagvata into Assamese verse. After his death his teaching was spread far and wide by his disciples, Madhavadatta and Damodaradeva, so much so that Vaishnavism may be described as the national religion of modern Assam.

Shankaradeva's was a catholic creed, and he expected all people to be faithful without distinction

of caste, race or religion. It is, therefore, a great pity that several classes of Vaishnavas should be excluded from temples throughout their lives except at the time of their festivals. Indeed, the Karmata of Rupsi complained that some of their young boys who entered the temple were freed by 200 by the Siva authorities.

During the few hours that he passed in Rupsi Goodships lodged in a simple but nicely laid out camp, and the platform in the morning, with its umbrella draped roof, was also a thing of beauty. Goodships in his speech stressed the point that the real unattachables are the evil passions which corrupt the human heart and whom it is our duty to banish. No human being freed from the image of the Supreme Being could possibly be unattachable. And one more unattachable was spoken, which had been calling into the trials of Assam and which was an excellent remedy to be drawn out at any cost.

MORNING PRAYER MEETING

While going by train to the 11th from Rupsi to Tezpur, Goodships offered morning prayers at Rupsi station, which was passed early in the morning and where there was a long enough halt. The discourse on that occasion has been summarized below—

I should not have been asked to speak after the morning prayer. But as the mission that has brought me to Assam is for one of a deeply religious character I have no hesitation in combining the meeting with the prayer. But before I speak on the mission, I should like to ask you all who have gathered here, in such large numbers to take to the practice of rising early in the morning and commencing the day with prayer and finishing the day with prayer before retiring. Do it with the members of your family, if you cannot get your neighbors to join, and if you cannot get the members of your family to do so, do it alone. If you will cultivate the practice, you will find for yourselves what a peace, giving thing a prayer from the heart is, and you will find that it will steady you. And a day begun under such happy auspices will inevitably end well. One of the verses sung this morning paraphrased, means thus: "O God, I desire no earthly riches, nor heaven, not even salvation. I desire the attainment of the sufferings of all Thy creatures." That is not a verse of modern origin. It is an ancient orthodox prayer. Do you think that you can truthfully utter that prayer from day to day and yet least traces of fellow beings as unattachables whose very life is crushed out of them and who are treated as less than domestic cattle? You have, therefore, to choose between unattachability and the prayer which is repeated upon every good Hindu. I suggest that you choose the prayer and banish unattachability from your hearts. Regard unattachability as a barren tree, for while it is useful to regard a single human being as unattachable, I can introduce you to such unattachables whom you have to shoot at any cost, and there are the evil thoughts which



HARIJAN

EDITOR: R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

Vol. II]

MADRAS—FRIDAY, MAY 4, 1934

[No. 13

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on her behalf by the meeting of her representatives held in Bombay on 25th September, 1933, Pandit Mahatiraj being in the Chair:

"This Conference resolves that untouchable, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the coming Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

WEEKLY LETTER—No. 22

ASSAM—II ITINERARY

April, 14—Gauhati to Chhaparvati by rail, 24 miles. Electric car, Rs 24-5-0. Chhaparvati to, Rs 148 12-6. Chhaparvati to Nongpog by car, 71 miles. Various villages Rs 130 12-6. Nongpog interviews to members and Harjans, public meeting, public address, purna Rs 50 0-0, Mahila Sabha Rs 22 0-0. Nongpog to Dibrugarh by car, 71 miles. Chhaparvati to Phekabati by rail, 142 miles.

April, 15—Phekabati to Golaghat by car, 4 miles. Golaghat interviews with workers and Abor, Naga and Mizo leaders; opening exhibition, passed by Harjans, children, public meeting, Local Board and Municipal, Women's, Executive, South-west classes' and Rajkumari's addresses; purna Rs 500. Women Rs 140-1-0. Golaghat to Jorhat by car, 21 miles. Gussakpatti, Rs 45. Purgaon meeting, ladies' address and purna Rs 75, public purna Rs. 60.

April 16—Jorhat, Day of Silence

April, 17—Jorhat. Harijan Day. Marwadis Rs 315, Ekabratyas Rs 225.

April 18—Jorhat. Interview to Harjans leaders, private singhar opened to Harjans at K. N. Sharma's; visit to Muzharhat singhar, Harijan quarters, Berman singhar, new singhar opened to all Hindus; translation laid at Sakchikhat Hall; Purna Memorial Hall Ladies'

meeting, address, purna Rs 120, Sangali ladies Rs 44-4-0, public meeting, public, Mla Ryat Sabha, Rsa Association and Yana Sammelan addresses, purna Rs 225-1-0, Bar Rs 100, Yana Sammelan Rs 20-0-0, Ryat Sabha Rs 25, Jorhat to Dibrugarh by car, 71 miles. Chasing Rs 120. Six villages Rs 27 1-0. Dibrugarh public meeting, address, purna Rs 1,179, ladies' meeting purna Rs 100. Kallipand Chakha Hall opened, Municipal and Local Board addresses.

April, 19—Dibrugarh to Dibrugarh by car, 12 miles. Damsara Rs 38-4-0. Baga Rs 45-12-0, Kering Rs 47-12-0. Dikong Rs 50. Dibrugarh. Interviews to workers and Harjans, ladies' meeting, address, purna Rs 79-4-0, men's meeting Rs 175-12-0, Marwad ladies' meeting, purna Rs 475-4-0. public meeting, address, purna Rs. 1,150.

April, 20—Dibrugarh. visits to Poor Asylum and Harijan quarters and school. Dibrugarh to Thakshila by car, 30 miles. Chikabua Rs 315. Thakshila visits to cook's house, public meeting, address, purna Rs 579-4-0; Marwad Society Rs 1,620. Last Thakshila by train for Silchar.

Assam collection up to 20th. Rs 34,375-12-0

Total journey in the week. 315 miles.

CORRECTIONS OF SERVICE

On the 14th Gandhiji visited Nongpog, and on the 15th he reached Golaghat, where he granted interviews to workers and Harjans and Mizo leaders and attended a opening exhibition and Rs.

tribution of printed to Harijan children. At the public meeting in Golaghat, Gandhi reflected the confidence of Harijan workers. He said what he particularly wanted of them was a witness and trustworthy report of Harijan service, addresses were unnecessary, and no expense should be incurred on that account. And if they must present an address, it should be written in a line hand on good paper and given to him along with a translation into Hindi or English. If it was printed, the printing charges should be privately met and, in any case, should not be charged against the Harijan purse. To recover printing charges from the purse would be nothing short of theft or misappropriation. Conveyance and feeding charges, too, must not be deducted from the purse, if no one came forward to bear the cost of feeding him and his party, he would insist upon funds for it but never touch the Harijan funds. It was necessary to make some propaganda through hand-bills, etc., workers should not spend upon it more than five per cent of the total collection. The collection should be handed over intact and bills presented to the General Secretary for the expenditures incurred, which should not go beyond the limit of five per cent. He was leaving out to have receipts, but to do business on behalf of Harijan, to wake up the people, to fit with workers and collect as much money as he could.

At Durgam, on the way from Golaghat to Jorhat, Gandhi remarked that it was a pity to imagine that food or water could be defiled by the pole containing either being touched by certain human beings.

WORKERS' QUESTIONS

At Jorhat Gandhi, being asked if the present movement would benefit backward classes other than Harijans, replied that they would certainly be benefited indirectly. When he ceased to recognise untouchability, there would be only backward classes, whether touchables or untouchables, to demand State protection. In answer to another question, he said that inter-casting and inter-marriage were matters of individual choice not amenable of social regulation. These constituted a reform by themselves, which had nothing to do with untouchability. A worker asked if the present movement would not lead to inter-casting strife among Hindus. Gandhi replied in the negative, for, he said, it takes too long to make a quarrel and he himself was working on the lines of least resistance and waiting for public opinion to be ripe on the subject. But they must work away with a will while there was still time. Otherwise, there would be a terrible epidemic, a human earthquake, due not to the present movement, but to the natural effect of the sin of untouchability which it was designed to conquer. And if he was not sorry for the part he played in the Khilafat

movement, Gandhi said he was as proud of it as of any event in his life, and it would go down in history as an outstanding instance of unselfish co-operation.

PRIVATE PRAYER HALL, FLUNG OPEN

On the 13th, at Jorhat, Gandhi performed the ceremony of throwing open to Harijans the private chamber of Sri Krishnaswami Sarma, the owner of a family which has played a prominent part in the history of Vaishnavism in Assam. This was the first instance of the kind in Assam, and the aged mother of Sarma distributed passed to Harijan children, on the occasion with her own hands.

Gandhi was then taken to a assembly of the Karmaites, the powerful Harijan community in the Bokochoira valley. He advised them to give up opium, as progress was out of the question as long as there were opium smokers among them. Giving up opium implied giving up guns, liquor and all other intoxicants. And then, they must stretch untouchability as between different Harijan castes, for, untouchability must go all along the line. They must protect all classes of the community to enter their temple on a footing of absolute equality, for, there could be no distinctions of high and low in the house of God, whose children all of us were.

Gandhi also visited the quarters of unemployed sweepers, who complained of scarcity of water and want of lighting arrangements. It is to be hoped that the Chairman of the Municipality will look into the matter and redress the grievance.

Gandhi also declared open to Harijans a newly constructed temple, which in place of the usual image only held a copy of Sri Ram Chandra, Ram's Anantashilpi, and had the foundation of Mohanram Mehta. Memorial Hall, Sri Mehta was a shanty worker and acted as Secretary to the Andhra Pradesh Entry Committee. He had taken out passport to go Geneva in the same connection, but had in the interval an attack of pleurisy, to which he succumbed in the prime of life.

CONVERSION

Gandhi had an interesting talk with an Assamese missionary, who asked for his views about conversion. He reported the opinion he has often given that he did not believe in conversion by human agency. Sinner after Truth were in the same position as the blind men in the Indian parable who went to see an elephant, or rather in a worse position. For, if the physically blind failed to sight, they were compensated for it by other senses. But sinner after Truth could only see as through a glass, darkly, so far as outward sight was concerned. It would, therefore, be sheer presumption on their part to seek to 'convert' others to their own faith. God had no ready ways of approaching Him as there were human beings

Upon the missionary friend attempting a comparison between Jesus and other men revered by humanity, Gandhiji said that such comparison was fruitless. Jesus of history was not the same as the Jesus whom Christians adored. For them He was the living God of their conception. Blindly he himself believed in the Krishna of his own imagination, who was blessed with truth and had not much to do with the historic Krishna about whom there was a mass of conflicting evidence. Historical persons were dead. The mythical incarnations were living ideas—more real than earthly existences. Religion could never be based on history, for, if it was to be based, truth would be undermined. Tolstius therefore checked the point by saying that *satya* (the name) was greater than *Rama*.

From Juchet Gandhiji returned to Shillong, which, under the name of Shillong, was for several centuries the capital of the ancient independent kingdom of Assam. In Shillong the Bhaktis dwell and the Shival temples have been shown open to Harijans. In his speech at the public meeting in Shillong, Gandhiji dwelt upon the their injustice of treating as untouchables the scavengers, who were really entitled to our gratitude like mothers and surgeons, who also handled dirt for our benefit. Gandhiji opened the Kalkhaperas Chakha Memorial Hall built by the widow and sons of the late Rao Bahadur Kalkhaperas Chakha, who had fought against opium and served as member of the Royal Commission on opium.

HINDU

We reached Dibrugarh on the 19th. In his speech at the public meeting in Dibrugarh, Gandhiji said that the Harijan question in Assam was full of complications, for they in Assam had not only to fight the bar against Assamese Harijans, but also to check into their society the tea garden coolies who were treated as untouchables. And the Assamese must learn Hindi, if only because they could not hope to enter into the lives of the coolies without a working knowledge of Hindi.

On the 20th Gandhiji visited the *Poor Asylum* in Dibrugarh, founded in 1895 by Dr. Charnobandhu Ray, and then returned to Tezpur, where he inspected a tea garden coolie bazaar and delivered his last speech in Assam at the public meeting.

FAREWELL TO ASSAM

On his way to the meeting Gandhiji was met by some friends, who said that they had been invited as going to the platform and bed, therefore, to leave it. They, however, gave him their parts. Alluding to the incident, he said that, if anybody had insulted these friends, it was wrong. But those who wanted to serve the cause of religion must learn to rise above all petty considerations of courtesy and discourtesy. Those who could not interrupt their peace and become as humble as the very dirt under their feet would not be able to render Harijan service.

Proceeding further, Gandhiji said he did not set much store by money as such. It was, therefore, perhaps, that he had the reputation of being an export bagger. He wanted money only if he could carry with it the hearts of the donors. If a single donor gave him one crore of rupees, he could not shirk untouchability; but he could undertake the task without a single rupee, if he could carry with him the hearts of one crore of caste-Hindus. Let them know what he meant by the removal of untouchability. It meant complete removal of all distinctions of high and low, not only as to Harijans, but also among caste-Hindus themselves. That was sure to lead to heart-unity among Hindus, Muslims, Christians and others. For the political reasons for the division were superficial. The root cause was the distinction of high and low, i.e., untouchability. They must, in the language of the Gita, learn to treat the Brahmins and the Shangi with equal regard. No human being could be excused by birth. If they would search for unclean things, they had only to drive into their own minds, where they would find a multitude of evil thoughts worthy of being treated as unclean. Bathing was all very well, but even buffaloes had long daily baths. He only was pure who walked in the fear of God and served His creatures.

Then they had a special untouchable in Assam. That was opium. They must get rid of the curse. It was stealing their strength. Medical evidence went to show that, if the opium habit was not given up, it would enfeeble the Assamese. Harijans were a step to the habit just as much as the others. He implored the cultured men and women of Assam to deal with the cause.

The residents of the labourers from other provinces demanded the special attention of the Assamese, who must derive pleasure for their uplift and fusion with Assamese society.

In appealing to the Marwatis, of whom there was a fair number in the meeting and whom he described as the teachers of India, Gandhiji said he well knew their humanitarian work. They were ready to find money for the poor, for Hindu propaganda, for relief of the distressed. He wanted them to take their full share in the task of serving the refugees Harijans and the unfortunate labourers from the other provinces, who were mis-called coolies and who were treated as worse than Harijans.

Assam was a beautiful country, from whose natural scenery he could not bear to withdraw his eyes. Thanks to the noble Bishnupetris and surely and selfless nuns, Assam was a veritable land of gold. But it required sustained human endeavours to extract the gold. If all the hands of society were worked efficiently, Assam would be as prosperous and happy as it was beautiful to look at.

HARIJAN

FRIDAY, MAY, 4, 1934

THREE UNHAPPY INCIDENTS

On the 26th April I commenced the Harijan tour in South Bihar. The first place to be visited was Arrah. On the way I had to motor to visit the temple of a Zamindar, who had opened it to Harijans, and to receive a permit from him. As the Reception Committee had feared obstruction by black flag volunteers, they suggested that I should go in a lorry, in the hope that it might escape molestation, the volunteers not suspecting that I would be thrown aside. But, unfortunately for the members and for me, the black flaggers had anticipated the move, and as soon as the lorry entered the huge crowd which contained them, they made a dash for it. They were hit a drop in the crowd and were soon surrounded and torn away bodily from the lorry which to which they were clinging. I could not hear the fight. That nobody was seriously hurt was more good luck. The mood was certainly in no mood to tolerate the destruction. Terrible shouts of *Wah, Wah* (alas, woe befall the car). The heading was now too painful. The black flaggers were determined to court martyr, as the leader had assured me even when the party had begun the plan of destruction. They were, therefore, retaining the nature of their protest.

I was the helpless spectator of the wretched scene. I had no personal method of dealing with the volunteers, unless I was to turn back from my mission. I had, therefore, to allow the black flaggers to be bodily removed. The police were on the spot and they, too, were trying to remove the obstructionists without hurting them. But though there was an attempt kept to be made, the night was enough to move me to the marrow. An indescribable confusion swept over me and I felt like vomiting. I began the conscious recital of *Shawwa*, which unconsciously goes on automatically in me. It steadied me. I was able to go through the day's work without anybody knowing what had happened to me or what was going on in my heart.

We reached the temple, resumed the permit and motored to Arrah to attend an evening meeting, owing to the day and were, it was impossible to address beyond saying a few words in response to the address and a poem. From Arrah we took the train for Bihar, which we reached at noon. There was a big demonstration at Bihar. My car passed safely, but Nishat's came in for a little blow on the head of her car. Within 15 minutes of my arrival, I heard that there was a scuffle between the reception volunteers and the

black flaggers, who must have numbered not more than thirty in a vast crowd. The news was followed by three volunteers walking in, two with broken heads. The third had a swollen arm. They told me that they were injured while they were evading the blows of the volunteers and beating the infamous crowd which was angry over the temporary tolerance of the demonstrators. They told me also that some volunteers were undoubtedly injured.

The time for attending the public meeting was approaching. I was ill at ease. The Arrah incident was still fresh in my mind. In consultation with Thakur Bapu and Yashvir Bahu I decided to walk to the meeting. I felt that the car was a red rag to the bull and that my walking would perhaps disarm the black flaggers' anger and calm the crowd of sympathisers and admirers. Yashvir Bahu went in advance to tell the crowds that I proposed to walk to the meeting and that they should neither shout, nor attempt to touch my feet nor molest the black flaggers. If they wished to demonstrate, the whole route, less than a mile, was lined on either side by a dense row of people, leaving a clear broad passage for me. The walk for me was a pilgrimage. Thakur Bapu and Yashvir Bahu had accompanied me. The meeting was most successful. The enormous crowd listened to me in perfect silence. I described what I had heard and seen and said that my apology was due to the demonstrators, if any apology was due to them by the reception volunteers, and gave my assurance that I would venture further into the happenings.

The meeting over, I walked back to the residence. Immediately on my reaching there, I found a wounded volunteer, who showed an injury in his head and told me that there were others hurt, of whom one would surely die. They were all at the hospital. I went Thakur Bapu to the hospital, whilst I was preparing for going to the station. On finding the preparation, I followed him to the hospital and saw the injured man. I saw four in all, of whom the one who was reported to be dying was certainly not in any such condition. He was injured in the head. He was wearing a turban. He was able to carry on a sustained conversation with me and was calm in his voice. I should not describe his injuries or wounds. The medical officer entertained me first about his condition. The other three were not much hurt. All said they could recognise one of their assailants who had the reception committee's shikha. As I was unable to make a detailed account, I asked them to send me the names or description of their assailants and a full account of what had happened. I told them what the injured volunteer had told me and assured them that I would do such justice as was possible for me. I found that the volunteers had assaulted them or had invited others to do so, and

that for me they were just as dear as the volunteers. It was a hurried visit to the hospital. I had to hasten to the station to catch the train for Jamsal. The junction for Deogarh, which I was to reach at 2.15 A.M. the next day, is 100 miles.

The night was disturbed by Pandit Lalwari and his party, who were travelling with us, getting out at every station and uproariously stamping out 'We shall not let him proceed on his mission' and the other slogans. To my knowledge, they were in no way molested whilst they were going through the performance. Indeed, the monks who had come to greet me, as they did previously at every station, remained still whilst the volunteers were trying to provoke me into stopping the train to the public into seriously molesting him and his party. Thus we reached Jamsal which was a working centre of humanity. The station was ill-lighted. I therefore could not see them. The police were certainly there. They took part side by side with the volunteers in escorting me.

After we had arrived with difficulty at the station gate where tickets were collected, we passed through a sufficing crowd (intermingled with numerous black flag demonstrators. With the greatest difficulty the police effected and the volunteers showed me into the car. Thakur Singh, who was to have got into it with me, simply could not do so, and it was considered dangerous to detain the car for him. So the car proceeded, making its way very slowly through the crowd. Heavy blows descended on the hood of the car. I momentarily expected it to break to pieces. Meanwhile came a blow on the pane of the back of the hood. The broken pane fell at my side. Shashi Bala, who was occupying the front seat, was sure it was a pane that was aimed at the pane. I was not sure. But I knew that I had escaped serious hurt, if not worse.

I felt sorry and humiliated to find Ramcharan Dasgupta so vulgarly and violently represented. I even find no justification for the conduct of the few men who are organising these demonstrations in the name of Varanacharan Dasgupta Singh.

M. K. GANDHI.

HIS SORROW

[The following is the summary of his Hindi speech delivered by Gendhap at Deogarh after the incident that happened at Jamsal station. The summary is prepared by Gendhap himself. Editor.]

"It is a matter of great pleasure to me to have been able to attend this holy place. My ancestors had visited it. But I admit that I was not fired with the same kind of motive that they had. You may not also know that this was one of the places where, on my return from South Africa to India in 1892, I was invited to open the Ashram. During

my last visit, practically all the Pandas (priests) were volunteers, burning their affectionate service on me and my party. They knew that I had the same convictions about untouchability that I have to-day. They knew, too, that there was hardly a meeting at which I did not speak on untouchability in those days. But, also, on this occasion they are divided into two camps, one serving me and my party, and the other, be it ever so small, resisting me. I know that it is not given to man to retain the affection of all men for all time. I know of myself that such a possibility has existed for me, a very imperfect man, only in imagination. Here, therefore, neither a matter for surprise nor sorrow that some of my old friends, the Pandas, I had in the opposite camp. But the manner of resistance is a matter for deep grief to me. I suppose they are responsible for the circulation of leaflets full of untruths and half truths about myself designed to win the people from me. Denial of language has been shown in the words. One of the leaflets is supposed to have been issued under the instructions of the Mahatma Sahib of Gandhinagar. But unless I had authentic proof, I should refuse to believe that he had lent his name to it.

Black flag demonstration took place also at some places during my tour in the South. But they were carried out gracefully. It was mainly a demonstration that those who held the black flag were opposed to the movement. Many of them were workers who did not hesitate to return my greetings, which invariably went to the black-flags as to the others, and even to take part in the shouts of joy. And I have little doubt that they would have said with their distinguished ancestors, Drona and Bhishma, that they were doing it for the sake of their father. Here, also, not only has dignity of language been thrown away, but have resorted to violence. Early in the morning, at half past five, when I alighted at Jamsal, they filled the air with yells of demonstration. They even became violent. If they could have done so, they would certainly have smashed the hood of the car to pieces. Heavy blows descended on it. The pane of the back was smashed and I had a providential escape from being seriously hurt. I believe that they do not want to do me bodily injury, and by leading their blows on the hood and breaking the pane, they had intended merely to make a demonstration of their anger against me. But whatever their intention, their action was undeniably violent. It might have ended in a manner which they would themselves have deplored. I should like to contrast the behaviour of this morning with that of the very correct behaviour of the Samoris of Calcutta. I went to Goranagar. The Samoris had certainly come there for migration, when the temple was raging round that famous temple of the Gorkh, and

you had prohibited any demonstration, even the black flag, against me, and he received me with marked cordiality in his palace. He frankly recognised that on each side it was a battle of principle against principle. The Friends of Darghee and the local Varanashree Swamy Sang have not had even a protest, which the Congress would have had, for making a demonstration against me. And what is their opposition for and why this violation of possession of Sanskrita truth by the self-styled nationalists? I have put forth the same claim that they have of trying to follow Sanskrita Dharma. They have as much or as little right as I have to the exclusive interpretation of what it is. I swear by the same Shastras that they do. There undoubtedly is a difference between them and me. But that is purely in the matter of interpretation. Such differences there always will be. Surely they should be equated with the assurance that I do not seek to impose my views on anybody. I utterly disavow as methods of compulsion. I seek to bring people round to my view of truth by an appeal to their reason and to their hearts.

Take, for instance, the temple-entry question. In the course of my tour, I have had the privilege of declaring open many temples under the sole motions of thousands of people, practically without a dissentient voice. In the single instance where there was an appreciable minority against the opening, I refused to open the temple till the majority was won over or it had at least ample time to act upon the majority. If I discovered that a temple temple was opened without such consent or by compulsion in any form, I should have hurried and sought to have the temple re-closed to Harijans. Then, take the temple-entry bill. I do believe that it is the bounden duty of every caste-Hindu to adopt every legitimate means to remove the plague given to Harijans in Bombay during my last in 1932. That plague included even the legislation when it was necessary. I may be allowed to say that the temple entry bill or an equivalent is absolutely necessary if the will of the majority is to prevail. To day, according to legal custom, even one dissentient voice is enough to keep a temple closed to Harijans. But I would be no party even to such enabling legislation being passed, if there is not a clear majority of caste-Hindus in favour of it. What, therefore, the nationalist opposition means is that I must not even entertain public opinion in favour of such legislation under self-imposed restrictions, which several of my friends and co-workers consider to be ludicrous. For, I do not even take the value of public confidence. Though I know that the majority will vote in favour of such legislation, I refrain, because I believe that it will be wrong to take the voice of the general body of people in technical matters. The question of necessity or advisability of such a law as the temple-entry bill is one to be

decided by technical experts, that is, in this instance, lawyers. I have said repeatedly that the votes of only caste-Hindus should count in the matter of opening temples. For, if they are unwilling to open their temples to Harijans, it shows that they have not cleansed themselves of untouchability. And it would be of little avail to me, if all the temples were opened but caste-Hindus were against such opening. There is no such thing as bringing about purity by compulsion. I have tried, therefore, to discover the cause of the opposition, and I have failed, unless it be that public opinion is that changing and untrustworthy as on the hot lap and that, therefore, by hook or by crook my law should be brought in a standstill, no matter how conspicuously fair my intent may be of converting Hindu opinion. I have, therefore, no hesitation in saying that by the morning's behaviour the nationalists lowered the nationalist flag in the sacred place, even as the great Yashwantrao lowered it by violating a half truth. For, has not the reputed author of Mahabharata told us that when Yudhishthira uttered the fateful half truth, the wheel of his chariot sank some feet into the ground and that he had to make amends even after death? I, therefore, implore the nationalist friends to repent of their behaviour in the sanctuary of their hearts and resolve never to repeat the violence of this morning. To the reformers, I say, you are in an overwhelming majority. Those who are opposing the opposition are to be counted on one's finger tips. You should try to win them by your patience, gentleness and personal purity. This movement is one of self-purification, and only the pure of heart can have place in it. There ought to be no interference with the demonstrators. They have every right to express their sentiment by carrying flags, if they like, so that I may know how many are opposed to this movement. The difficulty comes in only when they obstruct my passage or show their movement by resorting to other species of violence. In any case, you must, especially as you are in an overwhelming majority, be gentle and patient with the nationalist friends, seek to win them over by persistence and trust that, even if persistence fails, time will bring them round to the truth if you are really representing it. There should be no retaliation on the part of reformers. You should know that in this movement of self-purification any violence done by the reformers may involve serious sinners in my part.

Now, a word to the audience. I understand that there are several tribes of the tribe, who call themselves Hindus, observe Hindu customs and manners, worship the Hindu deities and yet are regarded as untouchables to all Hindus and persons. Those of them who do not call themselves Hindus are not regarded by you as untouchables, but those who do call themselves Hindus are almost regarded for dargahs. What is the wrong they have done?

They have given up interesting inquiries. They worship the cow as you do and I do as should do. They have even adopted vegetarianism. They wear ^{flowers} flowers with perhaps greater ardour and certainly greater faith than you or I do. They utilise their idle hours by spinning and weaving and then add to the wealth of the country. They deserve to be treated with affectionate consideration, instead of as parasites merely. There is no warrant in the Shastri for regarding them as antineutrals. If there is, the sooner we perish, the better it will be for us and the world. And as for the Souths, I would say, "if you have faith in flowers, you will have a insight of your being rejected by your fellows. That is real shame, and not they, will have you and give you peace and joy, of which no one can rob you."

THE BANE OF ASSAM

The *Assamese* are a fine race, but opium is dragging them, Harijans, backward tribes and all, to destruction. The author of *Pushpajit* / *Pushpajit*, a historian who accompanied Sir J. J. J. J., one of the generals of Assam, during his expedition to Assam in 1838, pays unstinting tribute to their military prowess. Says he: "A small number of their fighting men may indeed challenge the British, they are the true Akhais. . . . If one of them should meet the Englishman on foot, he will fearlessly attack them and even be victorious." But opium has now been sapping the strength and vitality of the Assamese for about the last 150 years. According to the League of Nations, the full medical requirements of such 10,000 of the world's population are shown, as it is, while we find the following rates of consumption in the districts of the north valley of the Brahmaputra in the order of districts:

District	Consumption in tons per 10,000
Dogra Frontier tract	337 089
Lakhimpur	289 995
Somprag	258 623
Dogra Frontier tract	238 181
Silchar	116 945
Dimaas	106 728
Kamrup	45 324

Half of the total population of the valley is addicted to opium; and the worst of it is that even according to the Government Indian Committee Report (1913) 'one half would be a moderate estimate of the proportion of those now smoking in the total number of consumers.'

It is worthy of note that the cultivation of the poppy was practically unknown in Assam before 1793, and even when it was introduced into the country, it was 'put down by the Borphas and Nangphas of the Assam Rajas', who imposed a tax of 12 rupees per pound (or 2 rupees) of land under poppy cultivation. Thus, according to the

present rates of money, would amount to only to a hundred rupees.

In 1838 Assam came into the hands of the British, who introduced their own system for revenue purposes, in order to underbid the indigenous product, but did not take any steps to check the opium habit. This indifference continued until the publication of Moffat Mills' report in 1883. Here are two illuminating excerpts from that report:

'Judging from my personal observations, I am of opinion that . . . there' fourths of the population are opium eaters, and men, women and children alike are the drug.

As regards the barriers to improvement which it is within the power of Government gradually to demolish or remove, the greatest is the immoderate use of opium.'

While further quotes the following from Lieut.-Col. Mallin's report:

'The evil that has resulted in the Assamese, particularly the lower classes, from the immoderate use of opium (opium), caused by the absence of all restraint as to it, is beyond doubt very serious.'

Dr. John Barry, David Burgess, Goalpara writes:

'The cultivation of the poppy and the Government sale of opium is an unflagged evil, a grievous curse to the people of this country. It is appalling to see the father and children of a single family sunk in degeneracy and wretchedness, but when a community is thus afflicted, a nation, indeed, politically, morally and socially brought, we are bewildered and amazed that a mild and enlightened Government such as ours should have permitted such a state of things to be ever reached much less to exist, in any of her provinces for a single day. . . . The male adults, from infancy and manhood, become drags and surroundings, while at the same time they are rendered impotent in propagating their species and the offspring that happen to be born to them are weak, stunted and often decrepit, as wretched and perhaps more miserable than their fathers were. . . .

Unless it [the] present and deplorable condition of the Assamese] is apprehended, checked and remedied, there, let me ask, are the magnificent resources of this beautiful valley to be brought to light and developed? The province — is rich in everything that can make a country wealthy, except in population. That there are other influences at work . . . conformable to the growth of the nation. I do not deny, and the

* Following evidence in 1883 before the Royal Commission on opium. Mr. Denning said that as many as 10 per cent of the 14 lakhs were addicted to the opium habit.

* According to census records in the Brahmaputra valley covering about 50 lakhs, the total population being over 40 lakhs.

HARIJAN

EDITOR: R. V. SASIRE

Under the auspices of The Harijan Sevak Sangh.

Vol. II]

MADRAS—FRIDAY, MAY 12, 1934

[No. 23

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of the representatives held on Monday on 25th September, 1932, Punda Malaviya being in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hereafter will have the same right as other Hindus as regards the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admissions to temples."

M. K. G.

WEEKLY LETTER—No. 23

ITINERARY

25th April: Haridwar to Guma by car, 42 miles. Banerghat district, Rs. 150-5-5. Guma-Santali meeting, public and Mani Soma address, Rs. 35-11-8. Varanasi, Rs. 17-4-4. Guma to Benne by car, 18 miles. Benne meeting, public address, total Rs. 1,58-8-8. Lalpur meeting, Rs. 218-7-8. Benne to Jaipur by car, 44 miles. Daman Akhal, Rs. 27-3-5. Kanpur, Rs. 302-15-6. Jaipur: public meeting, Rs. 1,45-1-11.

18th April: Jaipur to Purnali by car, 52 miles. Jamsheda meeting, Tata Colony workers' and Harijan workers' addresses, Rs. 321-4-1. Purnali Municipal Committee District Board, Marwah Yarak Gandhi's and Marwah's addresses, Rs. 497-4-9. Purnali to Ranchi by car, 12 miles. Adra to 115-5-5. Patnaboli, Rs. 18-15-0. Baranasihpura, Rs. 125-5-4. Chhatana, Rs. 65-0-0. Katanali, Rs. 17-4-3. Baidia, Rs. 125-0-0.

25th April: Ranchi: Day of silence.

1st May: Ranchi: Pongal Day, public work, Brahmanacharya Vidyacharya address.

2nd May: Ranchi: public work. 5811, Rs. 16-5-4.

3rd May: Ranchi: went to Harpan quarters, Harijan school children's gathering, opening Harpan Shiksha Vidyapeeth, laying foundation of Nihanga Gandhi Ashram public meeting, public and municipal addresses, total Rs. 2,49-11-10.

Marwah ladies, Rs. 212-4. Ladies' meeting, Rs. 107-7-5.

4th May: Ranchi to Chhatnacharya and Jamshedpur by car, 129 miles. Chhatnacharya public and S. N. Balwarman's addresses, Rs. 268-4-13. Ladies' meeting, Rs. 45-15-3. Jamshedpur public meeting, address, Rs. 459-14-21. Jamshedpur to Jharwaga by train, 184 miles.

Total journey during the week: 521 miles.

IN RANCHI

Gandhi had four very strenuous days in Ranchi, for in addition to Harpan work, he had talks with Dr. Ambedkar and the other Swarajist leaders who had come for the Swarajist conference. But I may not chronicle any events here apart from his Harpan work.

HARIJAN STUDENTS' CONFERENCE

On the morning of the 3rd instant he visited Harijan bazar and then in the company of his wife and two children visited Harijan students in a conference only cursorily so called. For the conference consisted in an inspection by him of the Harijan boys and girls and their teachers. He found the boys and girls seated upon no two of them sitting in the same fashion. Gandhi examined their teeth, ears, eyes, finger nails and saw that for the most part they were western. Many had no more than rags for clothes. He therefore suggested to the teachers that they should begin the education of their pupils by giving them

HARIJANS AND TEMPLE-ENTRY

The importance and urgency of allowing Harijans entry into all Hindu temples do not appear to be generally understood. Many good-hearted Hindus, while approving in the full the efforts of the Harijan Sevak Sangh towards the social and educational uplift of the Harijans, disapprove of that part of their activities which relate to temple-entry. Even some of those who entertain no religious scruples on the score do not think it expedient or practical to press this question at the present moment. There are many, too, who entertain doubts as to its efficacy and hold that any undue stress on the question may lead to dissensions among the Hindus themselves, which should be avoided at all costs. As there are the types of waves held commonly amongst the Hindu public, I beg to place certain observations before them for their consideration.

The Harijan movement has been started to remove all discriminating bars that exist against the Harijans and to give them their due status of equality with the rest of the Hindus in all aspects of life. Their poverty and ignorance, however deplorable, are features they have in common with the masses, the only distinction being that owing to untouchability the latter suffer under a much heavier handicap. The chief object of the movement, therefore, is to remove this handicap and, by an effective removal, to make the Harijans an integral part of Hindu society *de facto* as well as *de jure*. All the educational, economic and so-called social uplift work, which is being done by the Sevak Sangh throughout the country, is merely an adjunct to its main work, namely, the removal of untouchability in all its forms, and has been undertaken only to facilitate it. In other words, unless this work brings about a change of heart and a done in a spirit of humility, with a determination to make amends for the wrongs and injustices inflicted on our Harijan brothers by us, it will not only be ineffective, but harmful. Mahatma Gandhi has often called it a movement of self-purification and, unless it is so in fact, it cannot succeed. There is no room for untouchability or for compromise with untouchability. The movement simply cannot go on, if we slacken our efforts in this all-important direction. All the rest will be the better without the spirit, a body without life which will begin to rot for want of the vital spark. No amount of so-called uplift work by itself will be able to sustain the movement. For the self-purification of caste-Hindus, it is not "uplift" work that is required; we have to bring ourselves down from the artificial pedestal of pseudo-purity on which we have placed ourselves and to realise that the Harijans are as high as or lower as we are and that there is no moment. For supposing that we are the chosen people of God. In other words, we have to strangle the pride of caste from our hearts, and

until that end is achieved by the majority of caste-Hindus, the movement cannot succeed. And what better proof can there be of the necessary change of heart than the opening of the temple doors to our Harijan brethren? Being Hindus, they have as much right to worship there as we have. We freely admit the sin-befetter and the temple-for many of the western-educated, so-called Christians are such), and yet we have no hesitancy in indignantly casting out the believers and the faithful amongst us.

It is sometimes urged that the Harijans have no desire to go into the temples and that most of them appreciate measures leading to their economic and educational betterment much more than efforts directed towards their admission into the temples. There may be a few English-educated amongst them who entertain such views, but my personal experience has convinced me, and it is corroborated by no less an authority than Mahatma Gandhi, that the majority of the Harijans have strong faith in temples and desire the unrestricted right of worship in them. In the course of the survey held by the Lahore Committee of the Sangh, 68 weavers, men and women, were asked whether they cared to go to the temples. With the exception of one, they all desired it. And even the one exception did not say positively that he did not want to go, but only that the right of temple entry, if it did not lead to better living conditions, was of much use by itself. I shall never forget the telephone with which one woman affirmed that it was the duty of the caste-Hindus to take their Harijan sisters and brothers to the temples. Their commitment at the treatment they received at the temples was very great, and some remarked that they were treated as their dogs worse than dogs. The most disappointing part of it is that this attitude has been adopted even by some of those temples that at one time were announced to have been opened to the Harijans. One movement during the last year has raised hopes in the hearts of the Harijans and the refusal of admission into the temples now after all that has taken place will give rise to keen disappointment and resentment.

I have heard that there is a proposal from certain quarters that separate temples should be created for the exclusive use of the Harijans. This proposal does not solve the problem itself and is in addition open to grave objections. Instead of bringing them together, it perpetuates the separation between the caste-Hindus and the Harijans. It is not even like having separate schools for them, which are consequently a necessary wrong to someone's account. I do hope that my countrymen brothers and sisters will recognise the necessity of the solution and will no longer refuse the Harijans that which is their due, namely the right of worship in the Hindu temples.

Notes

Drawing Responsibility

In a letter dated Feb. 1931, the Mahatma Belader of Gidhaur writes to me as follows :

"A press copy of your speech at Deogarh having just been put into my hands I desire to inform you that you were right in dividing the blame alleged to have been caused under my instructions with us at all, and that I have no knowledge of such incidents. Certainly there is not the least foundation of truth in the statement that I had lent my name to it in any way.

This is to make my position perfectly clear, and without troubling to have to let you know my feelings very as regards the proposed temple entry bill. I must share with you an expressed regret of the spread of untouchable as well as the untouchable demonstrations at Deogarh.

You may publish the letter for the press, if it is worthy of notice."

I am glad of this disclaimer. It would have been regrettable if the Mahatma Belader had lent his name to palpable falsehood.

M. K. G.

Harijans and Tippers

Shri Hari Dayal Nag of Chandigar writes :—

"I had the honour of presiding over a conference of Harijans held on 3-3-34 at a village Ashram called Dhanwanagar Karamnath in the district of Tigrana, Bengal and I send the following details, as they may be of some interest to your readers. The Dhanwanagar Karamnath is at present a cultural centre of an area measuring about 25 square miles, where, in rough estimation, 30,000 Kshatriya, 4,000 Jains, 1,000 Mahishas, 1,000 Kshatriyas, 1,000 Bramhmins, 500 Tigranas, 150 Brahmins, 150 Mahishas, and 50 Dignis, all of whom are untouchables, reside along with about 1,000 high caste Hindus, including about 100 bankers. These untouchable communities are not only untouchable to the high caste Hindus, but they are also untouchable to one another among themselves. About 11 years ago, the Math was established for the cultural improvement of the untouchable Hindus of the surrounding area. It has a middle English school and a Hindu temple for the worship of Gauri. These untouchable communities have their own ponds, cow-barns and cow enclosures. They are almost self-sufficient. Their cultural improvement has reached such a stage that their habits are so no way inferior to those of high caste Hindus. The Ashram people are, though most of them come from untouchable communities, not at all vegetarians. There are many wells in that area and they are generously used by all communities, irrespective of touchability and untouchability, not to speak of the tanks. There are 16 schools, including the Ashram school, where boys of all classes sit together and receive education. The only difference that still persists between the high caste Hindus and the untouchable Hindus is that the high caste drink tobacco by the latter is not taken by the former. The same kind of

intemperance is observed even among the untouchable communities themselves. In all other respects, there is one human brotherhood of all Hindus within the area. The conference was held mainly to further improve their brotherhood and material, moral and spiritual conditions. About 500 people of almost all classes dined together and it was, indeed, a unique spectacle in a village area."

Harijan Students and Indian Universities

In our issue of the 18th October, 1933, Gandhi congratulated the Nagpur University on the passing of a resolution that no examination fees will be charged to students belonging to the depressed classes and the untouchable tribes and hoped that other Universities would "copy the excellent example" set by the Central Provinces. That this hope has been fulfilled by three other Universities is a matter for some gratification. From the General Secretary, H. S. S., we have received the following :

Bombay University

The Executive Council of the University of Bombay has resolved its rules and Harijan students will be exempted from payment of fees at all examinations* of the University till 1935.

The Secretary of the Andhra Board H. S. S., has sent us the following :

Andhra University

"It shall however be competent for the Syndicate to waive payment of the examination fees by students belonging to the depressed classes subject to the following conditions :—

- (1) That the candidate is appearing for the first time for the examination concerned.
- (2) That he is poor.
- (3) That in the case of a college student he is recommended for the grant of the concession by the Principal of the college in which he completed his course for the examination.
- (4) That he could not get the benefit of the concession shown in G. O. No. 1995-L of the Public Works and Labour Department dated 26th October, 1933, for want of sufficient funds with the Labour Commissioner, Madras."

(Andhra University Code, Chapter XXV, Sec. 4-10)

Bombay Trade University

* Resolution No. 92

Recd. letter No. 1234, dated the 15th October, 1933, from the General Secretary, Secretary of the Untouchables Society, requesting the Vice-Chancellor that the Harijan boys of the Andhra Province who are appearing at the Bombay University examinations may be exempted from the payment of the examination fees.

Resolved that the Harijan boys who are poor may be exempted from the payment of the examination fees on the recommendation of the Principal."

* This exemption is not a University but an office, right

TO SUBSCRIBERS

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Manager.

HARIJAN

FRIDAY MAY, 11, 1934.

SHALL IT BE ON FOOT?

Early this morn the idea is growing on me that I should slash the balance of the Haripur tour by walking, as far as it may be possible. When the Tamil Nadu tour was being settled by Thakkar Bapa and pressure was being put upon him and Dr. Rajan to include places which could not possibly be done during the time allotted to Tamil Nadu, I suggested to Thakkar Bapa that, if he could spare my feet I would gladly cancel the elaborate programme that was then being drawn up and slash the tour by walking from village to village. Luckily the idea has been revived and it has gripped me, especially after the Dargah incident. I know that those who are reacting to the violent method are to be counted on one's finger's ends. But even the faintest non detach feelings I would love to demonstrate in form in every way I can that the movement is essentially religious in atmosphere and content. If the matter is religious, so is the end sought. I am anxious, too, to show that it does not depend for its spread upon swift locomotion. A suggestion that I should use the aeroplane was dismissed as soon as it was made. Nor need anyone run away with the idea that the tour has been undertaken for the sole purpose of collecting funds. I am sure that both the men, women and money that may be necessary for the cause will be forthcoming even though I may be walking. It is likely that, if my message comes from the heart, it will travel faster on foot than by rail or motor.

And then I am tired of the tawdry scenes, though they are an expression of the people's affection and joy at seeing me. They set on my nerves, which have now become too weak to bear them. I am equally tired of the harrying that has become my daily lot. The pressing towards me of vast crowds and the hectic efforts of volunteers to protect me from these crowds are proving too much for my weak body. And I see no use in these shouts and this pressure. The waste of touching my feet is a source of deeper to my body. Nearly a day passed when I do not get slight rest when from the racks of the stercorarium.

I have made little lasting impression, in spite of my having strongly disapproved of the shouts and the pressings and the touching of feet. I do produce a local impression when I succeed in being heard. This opportunity cannot come to me often when I have to rush through spaces, as I have been doing, and have to take, during the day, three places for a pack from one another.

For the essential truth of the message is such into the people, it has to be delivered in silent and listening crowds. Religious truth, for that matter, any truth, requires a calm and meditative atmosphere for its penetration.

I have, therefore, three suggestions to make to co-workers for the balance of the tour. I give them in their order of merit.

(1) I should begin the tour on foot wherever I may be on the day the resolution is made, interrupting it for attending the A. I. C. C. meeting at Poona on the 14th and returning for resumption to the point where the interruption may take place, or choosing a fresh start after interruption.

(2) Choosing a new province, after finishing Orissa, and finishing the tour in that Province, or taking so many provinces as possible on foot.

(3) Drawing up a new programme to cover, not all is arranged at present, but as many provinces as possible, and using the railway for going from province to province.

(4) I am sure that, if the workers have faith in the spiritual nature of the message, they will not hesitate to adopt the first suggestion. In no case may the workers slip to a mechanical decision. There must not be hurried faith. If none of my suggestions appeals to their hearts, they must reject them unanimously, and I shall go through the balance of the tour in the best manner I can.

The question may be asked. If I am sure of my ground, why do I not act independently of the co-workers, as I have been known to have done before now? The question is appropriate. I do not so act, because my own faith is not quite as strong as I would like it to be. I preserve the truth of it but dimly. Then, the course out of my meeting. It was suggested by Thakkar Bapa and Shree Chhannabhaiji Shree. It was planned, too, by them. I have not needed my suggestion to the latter. The former is not enthusiastic about it. He doubts what he thinks might be breach of prison to the provinces, and is so sure will be set without the consent of the provinces concerned. Of course, he is right after his own manner. Will the Chairman or Secretaries of the remaining provinces, after consultation with their co-workers, were likely their views to go?

M. E. GANDHI.

GANDHIJI WITH NATURE'S CHILDREN

After motoring for many miles from Ghatsnigh through fairly open forests, we came to a little group of men standing by the road-side who headed us and directed us along a track decorated with festoons of leaves. It led us to the meeting place of the Santals near Giria, beautifully situated in a deep gorge amidst their scrub forest and rocky hills. There they had gathered in large numbers. In the middle a charming rustic platform had been erected and on each side of it had been arranged groups of craftsmen. On the left the women turning their little wheels with stone bats and on the right the men with their long taklis.

Speaking to these simple living forest folk, Gandhiji said that it gave him great joy to meet them. Referring to the groups of women, he said it was a fine thing that they should be producing yarn in large quantities and wearing the cloth woven from it. But this did not fully satisfy him. He wanted all the Santals to take to it. If they all spun, wove and wore their own cloth, they would fulfil the great ideal of khadi and they would be infinitely the better off themselves. "What mothers or aunts are there," he said, "who would think of giving up making their cloth at home and getting them from the bazaar? Just as we and our home-made chupans, so should we wear our home-spun cloth. And remember this, too, that our mothers and aunts, who make our chupans in the house, take care not to give us badly mixed and under-laboured bread. They know that, for the good of the family, the bread must be well made. That is exactly how we must regard khadi. We must not be satisfied till we can card, spin and weave well, thus producing good, lasting cloth for the home. Then holding up in his hand a takli and showing which had been presented to him, and pointing also to a huge pile of yarn on the platform, Gandhiji said, "I must confess that the quality of carding and spinning is not half good enough to satisfy me. Your chupans are also awfully, but could easily be improved if you had the technical knowledge. The rough quality of your khadi and the slowness of your production are simply due to want of knowledge. It is clear that those who have been working amongst you to serve and help you, have not been able to impart the full skill of khadi production because they themselves are perhaps not in possession of the art. It is necessary for an instructor to have full mastery over the technique himself."

Gandhiji then went on to explain to them how, if their instruments were improved, they would be able to get the same output as at present in half the time each day. That would give them leisure for other things, or if they needed more cloth, they would produce double the quantity.

Gandhiji then spoke of the curse of drink, describing its awful effect on men's morality, and urged those of them who were addicted to the habit of drinking tea to stop it henceforth.

He then referred to the complaint that they had voiced in their welcome address about the handicaps they were suffering from. "You must have patience," he said, "and you must acquire knowledge—the knowledge gained through a pure and devotional life. That operation which you will gain when you improve your spinning methods can be devoted to the study of the Ramayan and other religious books, to improving your Hindi, to learning English or anything else you like of that kind. If you gain purity and have ledge in this way, your handicaps will melt."

Gandhiji then spoke to them of the beauty and power of the name of God. "You must learn to take the name of Ram with full devotion and faith. When you study the Ramayan, you will learn from Tulsiidas the divine power of that blessed name.

"You might ask me why I tell you to use the word Ram and not one of the many other names of the Creator. True His names are as many as sand and more than the leaves on a tree, and I might, for instance, ask you to use the word God. But what standing, what associations would it have for you here? In order to enable you to feel anything when repeating the word God, I should have to teach you some English. I should have to explain to you the thoughts people's thoughts and associations.

But in telling you to repeat the name of Ram, I am giving you a name worshipped ages ago—long generations by the people of this land—a name sacred to the very animals and birds, the very trees and stones of Hindustan through many thousand years. You know the story of Ahalya—I do, I am sure you do. But you will soon learn it when you study the Ramayan—how a stain by the road-side sprung to life at the touch of Ram's feet as he passed by. You must learn to repeat the blessed name of Ram with such reverence and such devotion that the birds will pause in their singing to listen to you—that the very trees will bend their leaves towards you, stirred by the divine melody of that Name.

And when you are able to do this, I tell you I will come all the way on foot from Bombay, as on a pilgrimage, to hear you. In His sweet name has a power which can cure all our ills."

MIRA,

THE EPIC PART—By FRANKLIN

An account of Gandhiji's last in September 1933 and month's teaching at the Tirahat Fair, with all relevant details. Price 2s. 3d.

Available at all approved Khadi Dealers and also at Narayana Karyalaya, Patna and Banar, Banar.

"INTO THE SUN" OF HARIJAN SERVICE

Readers of the *Horizon* will find in "Into the Sun," a novel by Prada Das, an unobscured and graphic picture of the currents of national life and activity and of the remarkable manner in which the baffling problems of Harijan service are handled by a band of women volunteers who, shaking themselves free of the fetters of Hindu domestic life, respond to the call of "a holy guru, a saint, truly a man of God." The heroine of the novel, the leader of the band, is Hemadri, who, widowed in her eighth year, dedicates her whole life, under the influence of her understanding and passionate brother, to the constructive social work inaugurated by Mahatma Gandhi's historic fast of last year. The book is bound to be a useful guide to every Harijan worker, for, the psychology of the problem, the trials and difficulties of the workers and the proper attitude which the workers should adopt for the freedom of their subject are all presented in a fine, and yet unobtrusive, way.

What baffles a Harijan worker is the first place is truly stated to be the disappointed belief on the part of the Harijan that his abject condition is a just retribution for sins committed in his past lives and is to be accepted uncomplainingly as part of an inevitable expiation. "We are untouchables," it is our doom, we live as God wishes us to live. We live where God has placed us, and it is a sin to wish it otherwise." When the band of women volunteers approach the village with a smile of frank, warm friendliness, the Mahatma, in a voice shaken with tears and full of vague apprehensions, cries, "Oh, Ye, Heaven-born, turn your feet. Turn your feet! What have we done to you? How have we offended? Oh, do not destroy our village, do not bring the curse. If you put your foot in our village, some great calamity will befall us. Why do you want to destroy us?" The bewildering puzzle of the situation is that "the education, where the high-caste interpretation of Hinduism had for untold ages exploded and degraded below the level of human existence, should yet be so loyal to the Hindu faith. Above everything, every Hindu, however degraded his position, decides to be cut off from the living body of his people, for, his Karma is indissolubly interwoven with its fibre, within the Hindu fold alone can he conceive the working out of his salvation—progress from life to life, from Meher to Indra, from low-caste to high-caste, even upwards to an ascending scale."

The Mahatma's attitude towards the question has been admirably put in these words:—"The Mahatma are where their eyes have been put there.

Step by step they must mount from incarnation to incarnation by their own efforts, not by power, they must pass from re-caste through rebirth to the lowest caste, up, up, from birth to birth. You cannot raise them, only they themselves can do that. You rub them of their apertunities and push them back when you give and serve. It is they who are born to give and serve, that is divinely ordained. Have you completely forgotten our sacred books, which teach that the only way we, high-castes, may help low-castes and outcasts is by providing opportunities for them to serve us? If Mahatma asked against their lot or aspire to rise out of existing degradation during this life, they defeat their own hope and will but sink deeper with each rebirth. You who are claiming to be patriotic, defenders of our Motherland, if you destroy the Hindu faith, Hindustan perishes."

The reply of the reformer is couched in refined and dignified language:—"We wish to build a new India, based on a pure faith."

Again, the attitude towards the Harijan problem, of those who are strongly influenced by their training in economics and sociology and by their mastering of knowledge about restricted labour struggles in the west finds expression in the novel as follows:—"See that those poor devils get decent wages, and you may trust them to take care of all the rest of their problems." The question of temple-entry does not appeal to them; in their opinion, that is all back! "As if it mattered where untouchables worship, as long as their beliefs are empty. Or as if all people who worship side by side trust each other well! Some-day temples are not worth entering anyhow! They are neither spiritual nor cultural centres, and I doubt if ever they were!"

The right attitude towards the whole question is indicated to be that adopted by the heroine of the novel, Hemadri believes that respects other than the economic ought to be equally, if not more, important. Thus is the result of the deep influence exercised on her by Gandhi's expiations of self-purification. Mahatma's novel conception that the work of uplift of the untouchables constituted for the high-castes a *God-given chance of atonement for their sins of age-long sinners and conversion, for they sin of exploiting and degrading their poorest of human brothers*, has made a tremendous appeal to her. She feels it essential for deep and lasting success that the worker should live in the village, share the life of the untouchables, be truly and wholly one with them and experience their moral hardness. She also feels at times that it is just this sense of overwhelming dependence, this necessity to the untouchables of the presence of the outsiders, which forms the weakest spot in her own, and in all Western influenced, efforts towards village regeneration. Something is lacking, some-

* A novel by Prada D. Das, dedicated to Harijan service. J. B. Devi & Sons, pp. 222, price 7/6, 5/-.

thing which of old had been present as a living force in Indian village life, upholding and revivifying it from within and not from without.

The moral is clearly impressed on the minds of the reader. Harijan writers should not fancy themselves as the role of benevolent crusader. They must, to begin with, take the role of sympathisers, beggars, who must first earn the privilege to serve those whom their hand had sootied. Brick by brick, they must first, with their own labouring hands, demolish those brick walls erected between themselves and the unfortunates. Deep-seated suspicion and superstition must be overcome, they must woo and win the confidence and consent of those whom they so kindly and confidently have undertaken to uplift.

Every one optimist for the future of our country in the message of the book which like the reader's mind with a new hope and a new faith that "we shall all know better, juster ways and that all shall be free, all of us, everyone of us, every man and daughter of India. We are all Sikhs, we are children of the One Great Mother! We shall walk forward together into a better day, we shall grow more ready, more worthy together! But one of us can walk alone, no parents, no caste, no town, no province."

I commend this fine work of Frodo Das to every reader of the Harijan and every Harijan worker, present and potential.

H. KANDYAM, TRICHUR.

P. S., L.S.

(Continued from page 97)

object lesson in sanitation by washing their themselves. It was a revelation, he said, to think that soap was necessary for keeping oneself clean. Nothing was universal before the invention of that useful article. The clean soft earth of Bihar was in some respects better than soap and soap nothing. The teachers should see to it that the people properly clean their teeth, preferably with broom made of babul or sunbaga, and scrape their tongues with the same tongue with. Their toes and ears should be well cleaned, the neck should be examined daily and periodically pared. The people should be given lessons in physical drill and taught to sit in approved postures. Gandhiji suggested that, not until the people had the training in practical hygiene, sanitation and physical drill, could they be engaged in literary training. Indeed he thought that some training in handicrafts should precede literary training. Gandhiji held representatives of the Harijan Sevak Sangha responsible for the teachers attending to the training he had advised.

THE BHAGATS

Now the students were arranged in rows the Bhagats who had come from distant villages. The

literal meaning of "Bhagat" is "devotee." Those so called aborigines are called Bhagats because they shed most of their old habits of drinking, flesh eating and smoking, under the influence of a kindly person who lived some years ago. They spun and even wove for themselves. They regularly sang bhajans and matter *Aramesh*. They are said to be most reliable and steadily progressing, ever willing to learn. Gandhiji had on a very long with them, for he had nothing to say to them save commiserating them upon the progress they had made in material matters. He could not help deploring that even these men should be treated as untouchables in that they were not allowed to enter the local temple.

INDUSTRIAL HOME AND AN ASHRAM

Kabirji Baba is in charge of a *Brama-charya* Ashram in Ranchi. Through his efforts has been built an industrial school for Harijans on a high of land donated by Gaudhari Mohi. Shri Jagad Kabirji Baba paid Rs. 1,500 towards the building of the school. Nearly a complete plot, donated free by the same gentleman, where the foundation had to be laid of new buildings for the Industrial School, the completed buildings having been transferred as payment to the Gaudhari Sevak Sangha for the purpose of sheltering workers. This was named *Bhawan Ashram* after *Bhawan Baba*, an elderly servant of the people devoted to all for a long life of selflessness and devotion. The headquarters are Patna, but he had come to Ranchi for regaining lost health. Gandhiji opened the Harijan Industrial Home and laid the foundation stone of the *Bhawan Ashram*.

JAMSHEDPUR

The public meeting at the evening does not call for any special mention. Gandhiji and party left Ranchi at 5-20 a.m. for Jamshedpur on the 4th inst. a drive of 115 miles. But the time that was thought to be saved by starting early was lost owing to an accident to Gandhiji's car. It might easily have proved fatal but for the driving car having braked itself on a ditch between the road and a solid rock which protected it from being completely overturned.

In Jamshedpur, Gandhiji visited all the Harijan huts which he found to be situated as they were in 1925 when he last visited Jamshedpur. Referring to them, he said in his speech before the public meeting that in a newly-built city like Jamshedpur, taking in name after one of the greatest and the wisest philanthropists of his age, it was a pity that the hovels occupied by the Harijans were not changed into decent dwellings. He added that in that *apartheid* city it was hardly creditable to its population that there had to be separate Harijan huts at all. It was essentially a labourer's city. Labour at least should be free from the taint of untouchability.

The speech also dealt with the drink and which, he had learnt at Jhansi, was on the increase. Chalking himself to be a labourer by choice, Gandhi warned his fellow labourers that their greatest enemy was not capital but drink and other bad habits. If they did not give up drink, it might finally prove their undoing.

Gandhi also adverted to gooseberries, which was reported to be growing in their midst. It was a disgrace that labourers' methods were employed, no matter by whom. He had heard that labourers were employed on this notorious traffic. It was a shame, if such was the case.

Gandhi had come to know that the pots contained very little from the labourers. At first it was arranged that an account notes from individual labourers, the company should pay the Reception Committee amounts specified in the respective notes as the driver's donation. Subsequently the company reversed the order, because, it is said, payments against notes from labourers could not be legally made. Adverting to this report, Gandhi deplored the fact that the labourers could not trust themselves to part with their money for feared reasons when once the cash came into their hands. He, therefore, asked the labourers and their advisers to arrange for payment of their donations on the next pay day. He did not mind how small the donation was, but he wanted to feel that labour was validly for the removal of untouchability. He mentioned the example of labour in all the other labour areas he had visited, the best being Chakradharpur that very day. Labourers there had paid their own quota.

AT SAMBALPUR

From Jamshedpur the party went by train to Barugaon, which was reached at 3 a.m. The Ghanta Ghar began with Barugaon. After having taken a morning shower, the party motored to Sambalpur. Here the contrast was most marked between the comparative plenty of Jamshedpur and the poverty of Sambalpur. Immediately on arrival Gandhi visited the two banks of the place. Everywhere there was bitter complaint about dearth of clean water. The tanks from which the Harjans drew their water were dirty cesspits. The result was that they were suffering from all the diseases due to deficiency of clean water. Gandhi talked to the Harjans assembled and asked them if they would give their labour to the cleaning of the tanks, if some encouraged them. Unanimously and enthusiastically they consented to do so. This was duly pointed out to the Chairman of the Municipality. It is to be hoped that its sanitary engineer will take the men at their word and expedite the cleaning of the tanks.

V. G. D.

FOR APPLICANTS

Applicants for the David Scholarship should adhere to the following regulations issued by the Board:

"The David Educational Scholarships were instituted by the Marjorie Sevak South in July 1929, for encouraging the higher education of Harjans. Higher education under the scheme means collegiate and university education only, general as well as technical and professional.

Last year, 40 such scholarships of the average value of Rs. 125 were awarded. The Marjorie Sevak South intends to grant 60 new scholarships to enable Harjans to prosecute their higher studies in any educational institution recognised or approved by the Central Board. Forty-four ordinary scholarships of the monthly value of Rs. 10 to Rs. 20 will be awarded according to the merit of each applicant, the remainder, now being paid to his descendants. Twenty-two scholarships of the monthly value of Rs. 10 to Rs. 25 have been reserved for industrial and vocational courses of study.

Applications for scholarships should be made to the General Secretary, Marjorie Sevak Sangh, State Mills, Delhi.

All applications for scholarships must be accompanied by the consent of the institution to which the student belongs and supported by two respectable gentlemen belonging to the locality.

Applications must reach the Head Office on or before the first of May 1934.

Tuition students or those in receipt of Government or other scholarships need not apply. The scholarships are not awarded to students pursuing their studies in schools.

Applicants on prescribed forms obtainable from the office will alone be considered.

A copy of the rules for the administration of the David Educational Scholarships can be had from the Head Office, free of charge.

BOOKS ON UNTOUCHABILITY

MR. MOULVI ABDOU

Comments Gandhi's statements on untouchability and suggests measures to be adopted, carefully studied and adopted as to how. From London.

Available at all approved Book Shoppers and also at Marjorie Sevak Sangh, Marjorie Sevak, Bombay.

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EDITOR: K. V. SASTRI

Under the auspices of The Harijan Sevak Sangh.

11/10/34

VOL. II.]

MADRAS—FRIDAY, MAY 18, 1934

[No. 14

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on her behalf by the meeting of her representatives held in Bombay on 25th September 1933, Pandit Moharajji being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus as regards the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, no early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

THE GREAT DECISION

By making aside from and under our feet, and taking to the road on foot, Gandhi has, at one stroke, brought his entire life into harmony with his ideal. The Harijan now has now become more real, because more in keeping with the religious spirit. No more rush from city to city, no more expenses or unwanted preparations.

Now we quietly walk from little village to little village, the poorest of the poor gathering round us as we go along and often accompanying us for many miles. When we pass through the village streets, the inhabitants, from high caste Brahmins to humblest Harijans, are at their doors and reverentially greet Gandhi as he passes by. One knows that they feel that this is a pilgrimage of the poorest. The meetings have naturally taken on the new atmosphere. Though several thousands attend them from surrounding villages, perfect quiet prevails and every word spoken is heard.

After the morning prayer and breakfast, we start each day at 5-55 a.m. and reach our day-long camp by 7-30, before the blazing heat of the day has set in. The camp is somewhere a villager's house and park, but more often a mango or palm grove. One or two members of the party are regularly sent ahead to make arrangements. The shades, part of the grove is chosen; here, with some benches and matting, chattering groups are put up against the dry wind, hidden from the hot sun and, a little refuse and, some way off, small

benches for latrines which are then surrounded with matting. Sometimes there may be one or two tents for Gandhi and the party. Sometimes, just clusters of leaf and making. Cleanliness is fairly strictly observed. All offerings from the kitchens and other vehicles are thrown into the pit which is covered up with earth before leaving. Likewise all members of the party must use the latrines. In the proper sanitary way and, last thing before starting on the march, the benches are filled right up with earth, so that everything is clean and neat. The villagers, who crowd round the camp in large numbers whenever we go, get in that way enough object lessons in sanitation.

As soon as we arrive in the camp, Gandhi addresses the people gathered, and the party quickly takes up bathing, clothes washing and cooking. The meeting over, Gandhi settles down to writing work. We stay in the camp throughout the day, and usually at 5-30 P.M., after taking the evening meal, we set out again for the night halt.

All day long, crowds of peasants are around, going with curious interest at all that is going on and especially at what Gandhi is doing. When the evening becomes too much, Gandhi goes outside, calls the people to follow him and, taking them to a little distance, addresses them. This happens once or twice during the afternoon.

When we take the road in the evening, many hundreds accompany us, and all along the way we keep passing groups of villagers—men and women—waiting by the roadside. Some of these

also join us, and, by the time we reach the right bank, it is a huge band which is accompanying Ghatkap.

The first thing on arrival, as in the morning, is the meeting. The feature of the evening meeting is that they are invariably preceded by Ashram prayers in perfect silence. The meeting over, the whole party sleeps on Mother Earth under the sky, sitting up generally between 2 and 4 A.M.

If the use of umbrellas is not used and in the quite spiritual atmosphere produced by the prayers, it is not likely to be by any other effect for generations to come.

Mina.

SUMMARY OF PUNJAB REPORT OF WORK FOR 1933-34

The Punjab branch of the Harijan Sewak Sangh was organised in the middle of December 1933.

Religious. (1) *Tract-distribution*—48 tracts were thrown away in the Harjans during the first half of Christmas Ghatka. Due to the opposition of the orthodox section of the population, the progress has not been maintained afterwards.

(2) *Religious programmes*—In all centres of work the Harjans have been deeply interested with the so-called caste-festivals in religious programmes, Jantar and stamp.

Education: (1) *Admission into schools*—Systematic efforts have been made by the branches of the Sangh for the admission of Harijan children into the new free schools. Karpur, however, from the Harjans has not been proceeding. These children are not allowed to take to the family earnings and they don't want to lose their by working from the schools.

(2) *Adult schools*—18 adult schools were started during the year, distributed thus among the various branches:—Lahore 3, Amritsar 3, Kolak 3, Ludhiana 3, Amritsar 1, Hoshiarpur 1, Multan 2, Rawalpindi 2 and Jalandhar 1. The number of pupils attending these schools was 342.

(3) *Admission*—There were three Harijan Ashrams started during the year managed and supervised by the Jammu, Amritsar and Multan Sanghs. The Amritsar Ashram is on industrial basis, making arrangements for housing the Harijans in carpentry, tailoring, and laundry work. The other two Ashrams provide facilities, such as lodging, boarding, light, food, etc., to the Harijans receiving education in ordinary schools. The total number of students in these Ashrams is 14.

(4) *Scholarships*—The total amount disbursed in the form of scholarships by the provincial board and its branches, Rs. 441-1-4. The amount of scholarships varied from Rs. 5 to Rs. 30 each year and the number of Harijans receiving them was 58. Besides six Harijans were receiving Bachchan and David scholarships of the monthly value of Rs. 25, given by the All India Harijan Sewak Sangh, Delhi.

(5) *Books etc.*—The various branches of the Sangh spent Rs. 141-10-4 for general books, elementary and other educational material free to the Harijans by providing education in schools and colleges.

(6) *Publications and*—Shree Ramdas educational aid to the Harijan boys in the shape of tuition fees, stationery, diet and education has amounted to Rs. 471-15-9.

Economic uplift. (1) *Self Reliance*—No organised effort has been made for solving this problem, but the Karpurk branch has attempted to do so by organising lamp-making drive of the Harijan there. The Punjab and Lahore branches have also made small advances with a similar object.

(2) *Registration*—Registration has been started by the branches for 10 Harijans in occupations in various crafts and in domestic services.

(3) *Employment Union*—A Sewak Sangh, registered under the Trade Union Act, has been organised in Lahore for improving the general economic condition of Harijans in municipal service.

(4) *Relief Work*—The various branches have distributed clothes and medicines free to Harijans. The Sangh in Kolak recently organised to collect the clothes of the Harijans caused by heavy rain and flood there.

Statistics: (1) *January Report*—Taking of monthly returns into the Harijan question has been a regular feature in all other centres of work. As a result of these returns, the Lahore Sangh has been successful in drawing the attention of the municipality to the physical uplift work in the Harijan localities.

(2) *Free public well* has been built in village Sampla in Multan district and another proposed in Harjans. Wells have been drilled and public donated to 4 villages in Jalandhar district.

(3) *Distribution of rice*—20 months of rice, worth Rs. 90, has been distributed by the various branches.

Activities: Due to the influence of the Harijans of Agra (Sangh) and Bikaner, a majority of the Harijans have given up wearing shawl, but the shawl is still worn among the other Harijans, mainly the women, opposition propagated by the branches of the Sangh, not with standing.

Measles: (1) *Free Clinics*—The Kolak branch is maintaining four free clinics for doing medical work among the Harijans, i.e., conducting skin tests, giving free medicine, attending to their grievances and carrying on sanitary and temperance propaganda. Free medicine was given to 200 persons, and 100 persons were attending the skin tests working at these centres.

(2) *Legal Aid*—Legal aid was given to Harijans in 13 cases and based upon them.

(3) *Frontiers of government*—Complaints of the Harijans in municipal service have been regularly attended to by the branches. Through the intervention of the Harjans Sewak Sangh, about 100 villages have been exempted from the operation of the Criminal Tribes Act, which made them liable to our stringent measures for having a village without the permission of the village leaders.

(4) *Harijan Sports*—The Lahore Sangh organised sports in which the Harijans have participated.

(5) *Harijan expert committee*—A Harijan expert committee has been appointed by the Lahore Sangh for reporting on the educational, social and economic condition of the Harijans living within the city of Lahore.

Propaganda—The three Harijan Days were observed by the branches according to the instructions received from the local office. Sanitary research were made, door to door collection made, sports organised and meetings held everywhere for promoting the cause of Harijan uplift. Propaganda has been actively done in favour of the temple entry bill. 20 rural conferences have been held, in which resolutions for the removal of untouchability, abolition of liquor and introduction of social reforms among the Harijans have been adopted.

Financial: The net income of the Provincial Sangh including that of its branches, was Rs. 11,027-15-0 and expenditure, Rs. 1-1-0. The amount received from the All India Harijan Sewak Sangh in the form of grant was Rs. 5,715-15-0, which was about 45 per cent of the total expenditure incurred. The opening balance for the new year with the Provincial Sangh and its branches is Rs. 2,121 9-00.

Branches: The Harijan Sewak Sangh had centres of work in 14 districts of the province, i.e., Hoshiarpur, Amritsar, Ludhiana, Jalandhar, Amritsar, Jammu, Sialkot, Lahore, Multan, Ferozepur, Moga, Patiala, Bahawalpur, Faisalabad and Sukkur.

Mohammed.

Secretary, Punjab D.D.

HAIPUTAYA REPORT FOR MARCH, 1934

General This month was marked by considerable increase in the educational activity of the Harijan. Another noteworthy event was the Secretaryship of the Southern Rajasthan State, resulting in the emancipation of the path of Harijan masses, despite political and social opposition of a pronounced nature prevailing in those parts.

Religious 25 sacred Haryas by Harijans and caste-Hindus, were held.

21 Ashes from religious scriptures were recited before sacred shrines in Harijan colonies.

The Fairplay Committee held occasional meetings in the local Harijan schools, when religious discussions were given by Harijan students.

Educational 1 day school was opened at Bikaner. 3-day schools and 3 night schools were opened in the District of Jaisalmer.

1 day school and 2 night schools were started at Garwa, near Chittor Sahn (Rajput).

3 night schools for Harijans were started at Sarmadpur (Delwar).

1 day school was opened at Gangwan near Pandipya (Jaipur).

2 Harijan schools in Jodhpur were added to the list of the Board's schools.

1 lady student was admitted into the Harijan school at Marwar (Jaipur).

1 Charan student was helped by the Fairplay Committee to enter the industrial class at Firoz.

21 Harijan pupils were secured admission into military schools.

15 more Harijan girls were admitted into the Board's schools.

100 more Harijan pupils were admitted into the Board's schools.

3 new Raychand scholarship of a monthly value of Rs. 4 each were sanctioned for the Harijan pupils of the Rajasthan Ashram in the Dungsapur State.

1 fresh Raychand Scholarship of a monthly value of Rs. 4 was granted to a Hindu student of Bikaner.

17 social public meetings, attended by about 2,000 persons, were held to promote Harijan education.

1 library and reading room has been established by the Harijan students at Anantpur (Jaipur).

500 copies of a booklet entitled "४८ ४९ ५० ५१" were distributed to Harijan students.

Economic 1 Harijan was secured a job on an easy rate of interest at Anantpur (Jaipur).

2 Harijans were secured employment at Sargodha (near Amritsar) (Jaipur).

225 Harijan pupils were supplied books and stationery.

15 Harijan students were provided with clothes gratis.

To 250 Harijan boys and girls sweets were distributed.

1 Co-operative Store was started by the Khoshrud branch of the H.S.S. mainly for Harijans.

1 Harijan woman at Sonwar (Jaipur) was helped at a cost of Rs. 4 to re-thatch her hut destroyed by fire.

The workers of the March Ashram persisted upon the struggle of March and encouraging villages to co-operate respectively on marriage and dowry customs.

Sanitation 271 sanitary works were taken in Harijan colonies in 18 different places.

12 villages were visited, 121 houses inspected and several groups of Harijans were addressed, when the advantages of a latrine were explained.

112 Harijan pupils were given baths at 15 different places by the Board's workers and teachers.

1,299 Harijan boys were taught to "shape their feet" properly.

1,295 Harijan boys were made to clean properly their heads, feet and face.

250 boys were supplied washing soap free.

At Kishan the teachers and Harijan students cleaned Harijan colonies.

At Narda, the Ashram workers clean Harijan quarters every day.

Abstinence 24 meetings, attended by over 450 Harijans, were held at 18 different places, and the advantages of abstinence and social courtesy were explained.

201 Harijans took vows of abstaining from liquor and women eating.

Medical 300 sick Harijans were provided free medicines.

12 free visits to Harijan patients by physicians were arranged.

426 Harijans recovered from sickness as a result of this treatment.

3 Harijan students suffering from spleen at Faridpur (Bikaner) were provided with medicine and nutritious food for two months.

Gifts and Social 25 visits (Hindus took vows against the observance of untouchability).

12 public meetings were held to educate caste-Hindus to remove untouchability and give the Harijans equal social and social rights.

At Bikaner, the opening ceremony of a temple belonging to the Charan was celebrated under great auspiciousness in a mixed gathering of Harijans and caste-Hindus. Over 1,000 Harijans from various parts assembled in that part of the ceremony. The State also showed its sympathy by lending the elephants and horses for the procession.

Water Supply 3 "basic funds wells" at Sargodha, Jhokhara and Narwar in the Jaipur State were declared open to the Harijans.

1 well is being constructed for Harijans at Sahn (Jaipur).

For the sake of the unemployed Harijans has been constructed on a well belonging to the Marwar at Jhokhara (Jaipur).

Propaganda The moral contents of 25 Harijan families were surveyed.

14 subscriptions to the Harijan Sewak were enrolled.

25 books relating to the Harijan movement were sold.

To over 1,300 Harijans and 420 caste-Hindus the Harijan Sewak was read out and explained at 15 different places.

Organisation The Harijan Sewak Sena of Jodhpur was affiliated to the Board.

Expenditure on Welfare work The Board and its branches spent during March on welfare work as under :-

	Rs.	A	P
1. Schools and Ashrams	1,094	12	7
2. Scholarships	84	5	9
3. Books and stationery, etc.			
Printed form	21	14	2
4. Clothes and soap supplied free	24	1	6
5. Medicines	2	7	0
6. Miscellaneous aid	46	0	0
Total Rs.	1,271	12	15

B. N. CHANDRUP.

Dist. Secretary, H. S. S.

Jagatpura Branch, Jaipur.

PLANETARY WORKS—BY C. RAJAGOPALACHARI

Being an account of the history and object of the Planetary Association and the Temple Entry Campaign, the Revised 2nd edn. contains the following tables. Price 5 annas.

HARIJAN

FRIDAY MAY 18, 1934

APPEAL TO CO-WORKERS

The day on which I am writing this is the sixth day of the walking pilgrimage. By noon and earlier I would have covered probably seven hundred and fifty miles and would have met usually over 1,25,000 people at least. On foot I have covered not more than 40 miles, the sixth day being my release day, and come in touch with not less than 10,000 men and women.

My innermost feeling is that the work done is in inverse ratio to that between the artificial locomotion and the natural. The contact during the past few days has been upon real, human, the villagers and myself. Not, of these experiences, perhaps, some other time. The purpose of this note is to invite the co-operation of the whole of India. It was no small thing for the United leaders all of a sudden to disturb the programme, which they had prepared with statements made and from the fulfilment of which they had expected to receive nothing less than Rs. 50,000 even from the poorest provinces in all India. I had certainly set my heart on Rs. 50,000. But they had no hesitation, when the truth burst upon them, in surrendering the necessary sum and asking the worth of their statements. Now, when I approached Dr. B.R. Ambedkar, had he any difficulty in surrendering the Bengal programme practically altogether. I expect no difficulty from the other provinces. I must refuse to believe that they will fail to see the expense lavishly of the walking tour over that of the train and motor travel.

But I ask for and expect much more than mere passive co-operation. I invite the active co-operation of all India. I expect the all-India workers to arrange spontaneity walking tours in their own provinces for the purpose of delivering the message and even collecting copper and silver pieces from the people by way of payment to be sent to me, as they would have given if I had gone to them. There should be more intimate touch established between the workers and the Harijans and brother approach to the non-Harijans. There should be a more real appreciation of the difficulties and disabilities of the Harijans in the villages visited. There should be more temples opened, more Harijan children brought to public schools. Let the workers and the villagers believe that, inasmuch as I am walking to the United villages, I am walking to them also. If there is a spiritual war, it should have that value, the people should feel impelled to intensify their effort on behalf of the cause. The pilgrimages should result in the discovery of more workers and the increasing dedication of the existing ones. M. K. Gandhi.

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

1

THE STRUGGLE FOR AN EDUCATION

Every reader of *Haryans* must be familiar with the name of the great negro, Booker T. Washington, an ex-slave. From slavery he rose by sheer perseverance to be one of the finest educationists of the world. How he educated himself, how he came to move Tuskegee from a dilapidated building and what he meant by education cannot fail to interest the readers of *Haryans*. I therefore propose to devote a series of articles to the monumental work of the late Dr. Booker T. Washington with those successors that Dr. Bimbalendu Andrews has already made acquainted with. I am indebted for this suggestion to Dr. Washington's own book 'Up from Slavery', published by Messrs. A. L. Hart Company, New York. I hope that this effort will prompt the reader to read the original, which, though written in a very simple style, is full of thrilling interest.

But before we see how this ex-slave educated others, let us have some idea of his own pursuit of knowledge under difficulties.

As a slave he had no schooling whatever, though on several occasions he went as far as the school house door with one of his young mistresses, to borrow her books, and read with every spare the children in the school as the demands of a happy world that was closed to him.

After the Emancipation, Washington could have attended the very first school started for Negroes by themselves. But he had to work in a salt business all day long. He therefore arranged with the teacher to give him lessons at night, after the day's work was done. 'These night lessons were so welcome,' writes Washington, 'that I think I learned more at night than the other children did during the day. My own experience in the night school gave me faith in the night school idea, with which, in a few years, I had to do both at Hampton and Tuskegee.'

Later on, Washington could attend the day school for some months, but the school was some distance from the furnace. He had to work till nine o'clock, and the school also opened at nine. How was young Washington to reach the school in time for the first lesson? The eager boy hit upon the plan of moving the clock hands from half past eight up to nine o'clock! Then he had to get a hat or cap, which his master approved for him by sewing two pieces of brown paper together. Lastly, every child in the school had two names. Booker, therefore, named himself Washington when the time came for enrolling his name!

But Washington had soon to stop attending the day school and to devote all his time again to work.

He then reported the night school, and most of his education as layman was gathered through the night school after his day's work was done. There was a dearth of teachers, and, therefore, Washington often had to wait several miles at night in order to reach his night school lessons.

From the salt furnace Washington went to work in a coal mine where he heard two miners talking about the Hampton Normal Agricultural Institute, and at once he was fired with the ambition to go there for study.

Hampton was two hundred miles away, and Washington set forth with little money in his pocket. At the end of the first day, the hotel on the roadside would not admit him as he was a Negro. He, therefore, managed to keep warm by walking about and to get through the night. In Rockwell he passed the night under the board sidewalk. Having no money and being very hungry, he helped to unload a cargo of pig iron, worked long enough to earn money for his breakfast, and "it seems to me," says Washington, "as I remember it now, to have been about the best breakfast that I have ever eaten."

After all, Washington reached Hampton, the goal of his hopeful ambition, but his struggle for an education had not only commenced. The hard mistress would not admit him at first, but after some hours said to him, "The adjoining room is now ready occupying. Take the broom and sweep it."

Never did Washington receive an order with more delight. He knew he could sweep, as he had mastered the art as a boy servant. He swept the room three times. Then he put a dressing-clock and dated it four times. All the work went around the walls, every bench, table, and desk he went over four times with his broom. Besides, he moved every piece of furniture and thoroughly cleaned every closet and corner in the room, for he was aware that his whole future was bound up with the impression which he made upon the mistress in the cleaning of that room.

When he had finished sweeping with meticulous care, Washington reported himself to the mistress, who was unable to find one bit of dirt on the floor or a particle of dust on any of the furniture and quickly remarked, "I guess you will do to enter this institution." "I have passed several examinations since then," remarks Washington, "but I have always felt that this was the best one I ever passed."

The headmistress offered Washington a position as janitor, which he accepted, as it was a place where he could work out nearly all the cost of his board. He had a large number of rooms to care for and had to work late into the night, while at the same time he had to rise by four o'clock in the morning, in order to build the fire and have a little time in which to prepare his lessons.

At Hampton Washington was deeply impressed with the personality of General Samuel G. Armstrong, contact with whom alone, as he puts it, would have been a liberal education. At the General's desire Washington and others lived on tents during winter, in order to make room for all the students that sought admission.

V. G. D.

WEEKLY LETTER—No. 24

CORRESPONDENT

ITINERARY

5th May. Jharsuguda. public meeting, Rs. 304-14-3 Jharsuguda to Ranchalpur by car, 36 miles Ranchalpur, visiting Harman quarters and Lajpur Ghosi, public meeting, address, Rs. 338-4-3½. Ranchalpur to Raipur by car, 33 miles.

6th May. Raipur to Anup by car, 45 miles Anup, public meeting, Rs. 393-2-3 Anup to Miramandala by car, 14 miles Ranchalpur to Miramandala by train, Miramandala Rs. 31-14-5 Hundal, Rs. 185-3-3 Gada, shipper to Raipur Rs. 43-4-4

7th May. Raipur. Day of silence

8th May. Raipur. Rayera day; public meeting, unveiling bust of Pt. Gopabandha Das, public and Taruna Sahitya Sabha, addresses, ladies' meeting, total collections, Rs. 393-3-3

9th May. Raipur to Hardikeshpur on foot, 43 miles Gopabandha Rs. 35-3-18 Hardikeshpur meeting, address, Rs. 18-3-3 Hardikeshpur to Chandrapur on foot, 34 miles Chandrapur, meeting, address, Rs. 55-3-4½

10th May. Chandrapur to Raipur on foot, 53 miles Vignavadya, Rs. 4-4-3 Sahibpur: meeting, public, Sahyavardh Datta Board, Sahyavardh Club and Sarvadhan addresses, Rs. 376-3-6 Ladies' meeting, Raipur, Rs. 1614-11, Raipur to Vignavadya on foot, 3 miles, Vignavadya meeting, address, Rs. 17-3-3 Bhadrak (Lajpur) Rs. 39

11th May. Vignavadya to Dandmakundpur on foot, 5 miles Dandmakundpur: meeting, Rs. 45-12-3 Dandmakundpur to Pipli on foot, 3½ miles. Pipli, meeting, Rs. 45-3-11. From Raipur Rs. 10-7-4

Total journey during the week: 378 miles (144 by car + 189 by rail + 35 on foot)

LETIMORY

Ranchalpur, dist. 1918, in which Jharsuguda is situated, is claimed by the Orissa as part of the newly projected province of Orissa, but no one would question that we were in Orissa when we came on the 5th to Ranchalpur*, where the meeting was held in the shade of the Mahanadi, reached by

* Captain Baker then Ranchalpur used to supply Raipur with diamonds.

straining a temporary bamboo bridge erected over it at present slender and innocent-looking stream. Quackery visited the Leger Clinic in Dambodgar. Leprosy appears to be prevalent in many districts in Bihar and Orissa, but one of the worst places in the present is Puri, which we reached at night on the 24. The Government of Bihar and Orissa carried out a leprosy survey in Puri district in 1924-25. As we are now passing through the Puri district at a leisurely pace, doing only night miles a day on foot where previously we did 50 to 100 by car and several times 50 by train, space may perhaps be made for the truly awful findings of that survey, a fact because the corresponding proportion of leprosy is 5 per 10,000 in India as a whole, and 15 per 10,000 even in Assam.

Name of District	Population	No. of Lepers	No. of Lepers per 10,000 population
Bhadrak	75,307	719	95.2
Tripura	45,454	406	111.3
Sharanpur	25,413	289	135.2
Puri town	30,004	355	62.2
Puri	14,008	158	48.4
Jajpur	15,284	212	138.2
Bhadrak	48,710	442	102.2
Puri-Bihar (half)	1,264	158	458.5 (half)
Bhadrak	21,362	408	125.4

The leprosy expert who carried out the survey observes that even these evidently abnormal figures are an underestimation, as, on account of strict guards amongst the women of better class Orissa, a large number of women could not be examined and were not, therefore, included in the census. The infection is supposed to have proceeded from the many lepers who come on pilgrimage to Puri, spurred on by the idea that balmage to the Lord of the Universe at Puri would cure them of their affliction.

In spite of such a heavy incidence of the disease, we were told that there were no more than a couple of leper asylums, and these two were managed by Christian missionaries. Puri Magistrate and the District Board would do well to follow in the wake of Orissa and establish Lepers Asylums of their own.

ORISSA

If Orissa is afflicted with leprosy like Assam, it is also in the same boat as Assam as regards the use of space, which some Orissa foolishly regard as a necessary preventive for chills and fever. O'Malley writes in *The Bengal, Bihar and Orissa, Rajahs* (1922) "The consumption to-day is greater than in any other part of the two provinces (Bengal and Bihar and Orissa), but is no longer excessive. A century ago, it was so increased that it was officially stated that the people ought to need to live on space and could hardly exist without it. When a proclamation was issued commanding untidied spaces, open-air seats came before the

Magistrate, with open roads their make, saying that they would hang themselves if their supply was stopped." Even to-day the use of space is fairly common in Orissa, and Balasore (properly Balasore), according to Bradenbach, Andrews holds the second rank among the open-air hospitals in India.

FUGITIVE NOTES

As at present arranged, we shall be in Orissa for a month and more, and a few paragraphs may, therefore, well be devoted to odds and ends of interest in the province.

It is worthy of note that the land along the coast in Orissa is largely impregnated with salt. Salt manufacture was formerly an important industry, and a century ago yielded the East India Company a yearly revenue of 18 lakhs of rupees (O'Malley, op. cit.).

Orissa is full of architectural monuments of the past, such as the oldest of all Jain caves as the Khondagar and Udaygar hills in Puri, which are honeycombed with rock-cut chambers and cells of the Mahayana age, and the famous Kalinga inscription of Ashoka at the Bhubaneswar. The Hindu period is represented by the noble temples at Konark and Sharanpur. "There is", writes Sir J. H. Marshall, "no monument of Hindutva, I think, that is so close to superstition and so perfectly proportioned as the Black Pagoda (at Konark) as distinguished from the White Pagoda at Puri, and none which leaves so deep an impression on the memory. It is remarkable both for the profusion and delicacy of its carving, and the massiveness of its structure. The tower, originally 160 feet high, was crowned by a great stone disk, 24 feet thick, the weight of which is estimated at 2,000 tons. How such enormous masses were raised is a mystery. Modern Orissa passing is often not very inferior to the old work, but is dying for want of encouragement."

The Orissa script is perplexing, as used recently it was written with a stroke on palm leaves—a fragile material, which is apt to split if a line follows the grain. To avoid this, the scribes discarded the long straight line of Devanagari and substituted a series of curves round the letters. It requires remarkably good eyes to read an Orissa printed book, for the intricacies of the printing press compel the type to be small, and the great part of each letter is thus curved, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre and is so minute that it is often difficult to see. At first glance an Orissa book seems to be all curves, and it takes a second look to notice that there is something inside each. Orissa is very much like Bengali and would not be difficult to misread, if it was written in Devanagari or even Bengali characters. One sometimes wishes one had the dagobla power to compel all the pre-

times by a stroke of the pen to adopt the Dornagan street.

ANGUL

But to return to the relevant. Between Sambalpur and Puri we were scheduled to pass a day at Angul, where our halt was signified by a considerable feature. Gandhiji had to endure the full heat of the noon-day sun under a hastily rigged up thatched tent and in full view of a persistent multitude, who, however, he stood to their eternal credit, perhaps made up for the trouble they gave Gandhiji, by filling his hands far more with copper notes which, when counted, came to about Rs. 125.

GOPABANDHU DAS

At Puri, on the 8th, Gandhiji entered upon the second phase of the great Harijan yatra by resuming the use of newspapers for the balance of the Orissa tour and giving to the public meeting on foot through the crowded streets of Puri. Before addressing the meeting, he conveyed the best of Pundit Gopabandhu Das, the pioneer of national activity in Orissa, and in doing so, paid a well-deserved tribute to his simplicity, truthfulness and courage.

THE NEW DISPENSATION

Proceeding further, he gave the citizens an idea of the New Dispensation. He was glad that his walking tour would commence from Jagannathpur, the Eastern shrine par excellence, where all Hindus received the grace of the Lord of the Universe on a footing of perfect equality. The walking pilgrimages emphasised the spiritual nature of the Harijan movement. His own experiences, fortified by a study of history, had convinced him that all conversions, even bullock carts, not only did not help but hampered the free operation of spiritual forces. The work before them was no culture, and the cancer of untouchability had taken such a deep root in their holy points, that all the conversions and hopes that they were capable of were required for its removal. Hence did the idea grow upon him from day to day that he must arise up railway trains and motor cars and content himself with what he could do on foot, so far as the delivery of the message was concerned. But at Tadipatri the idea simply gripped him. He had long realised that his body must ever be resigned to the tender mercies of the people, and he also felt that, if God still intended his body as an instrument of service, His arm was long enough to defend it against all dangers upon it. It would be painful to him if he had to have resort to conversions in order to save his skin. Whilst the police did their duty, he could not help feeling ashamed that they had to defend him against possible mischief. All these considerations had weighed with him in coming to the present decision. If there was vital truth in the message he was delivering, it should be self-evident and self-propagating and reach millions

by the sheer force of thought. If, therefore, the results were not what he expected, he would question his own worthiness for the mission, rather than question the truth of the message. He would wait for the villagers on the Puri-Cuttack road the next day, and be asked them to blow the effort.

To the Harijan opportunity he would give the assurance in sight of the great temple that, so far as he could help it temples would be thrown open to Harijans only with the consent of the temple-guards and never by force.

People were welcome to join him in his pilgrimages, but they must not try to touch his feet or crowd round him. They must walk behind the pilgrims, never ahead or ahead of them, and obey their instructions. They must not make noise, but march in peace, and they must make their own arrangements for food and shelter. There must not be any burden on the villagers.

VARAHAKIRISHNAPUR

From Puri Gandhiji marched on the 9th evening to Haridhrakapur, where he passed the rest of the day. Haridhrakapur is a typical Orissa Brahmin village, founded in perpetuity to Brahmins by the old rulers of Orissa, with a road in the middle and agnashams of coconut palms and straight rows of houses on each side of the road. The coconut palms in Orissa are a Brahmin monopoly, for the Brahmins of old took care to teach that one would offend a non-Brahmin who had the impudence to plant a coconut tree! There is a fine old tank in Haridhrakapur with a small temple in the centre, but it is a pity that Harijans are not allowed to fill water at the same place as the rest of the Hindus. We were told that some Harijan children attended District Board schools but were seated at a distance from the rest of their school-fellows and that the District Board wells, too, were open to Harijans only in theory.

Addressing the villagers, Gandhiji said that the walk to their village had given him much joy. He was now glad that he was following the ancient tradition. In fact, the peaceful atmosphere of a pilgrimage on foot was wholly different from the clamour and motor cars and buses. But if it was to bear fruit, he must have their full co-operation. They must abandon the system of having one quarter for Brahmins, another for Harijans and so forth, and accord to Harijans all the rights and privileges enjoyed by the rest of the Hindus.

Gandhiji then asked the villagers to feed and shelter pilgrims, and give, card upon card, water during their long weary hours.

PURI HARIJANS

Between Puri and Haridhrakapur there are some Harijan quarters, situated just near station-

religions. The beds are closely packed together and built without any plan. The lanes are so narrow and tortuous that even one person cannot walk through them in comfort. The walls are so low that the occupants must either creep than walk in the lane. As regards the sanitation, the less said, the better. The graves rest on a narrow raised earth. The whole place is unfit even for sheltering cattle and is a standing reproach to the Municipality of Poona.

CHANDANPUR

From Hindustanpur Gandhi proceeded on the evening to Chandanpur, where he offered the evening prayer at the public meeting and then addressed it on satyagrahitya.

GOPABANDHU SEVARAMAN

In the morning on the 10th, Gandhi came to Balingopal, the scene of the late forest activities of the late Pandit Gopabandhu Das, who founded here in 1915 the Daridranayam Sevashram as a centre of sympathy for land relief. The Sevashram has produced and sold khadi worth more than one lakh of rupees during the last two years. It has a boarding house for Harijan boys.

In his speech at the public meeting, Gandhi declared the fact that handspinning which the late Pandit Gopabandhu had established in the village had largely disappeared. What was perhaps the poorest among the provinces of India, but its poverty was entirely due to the indifference of the people, which the Government could not if they did not wish to perish.

THE TRUE BRAHMIN

In the evening Gandhi reached Turpanahol temple, another village granted to Brahmins, who put up Gandhi for the night just near a Shiva temple. These Brahmins favour the abolition of untouchability, but are reported not to have the courage of their convictions. Addressing himself specially to them, Gandhi said that, according to the Shastras, Brahmins were expected to spend themselves in the service of religion by tapers, ritual service and the quest of *Arhatas* at Delhi. It was a pity that modern Brahmins not only paid no attention to the duties which had been laid upon them and did not serve religion, but followed all manner of professions to enrich themselves. A true Brahmin should be the very image of humility, and not be proud of his knowledge or wealth. A Brahmin would mean to be a Brahmin if he considered himself superior to others, as it was his duty to teach people to look upon a Brahmin and a Shudra with an equal eye. Again, a Brahmin was hardly worth the name, if he did not have the courage of his own convictions. We must bow the Lord and none else. Gandhi was incompatible with those who

It would not do to say that useful people could not be allowed to enter temples. Temples were like spiritual hospitals, and the sinful, who were spiritually diseased, had the first right to be ministered unto by them. Temples were for sinners, not for saints. And who were to judge where sinners was without sin? They declared every day in their prayers **ममोदरे मममोदरे** (I am sinful, I am a door of sinful doors). So if the temples were intended only for the sinners, they would have to bar their doors in the face of all mankind.

T. O. D.

FOR APPLICANTS

Applicants for the David Scholarship should conform to the following regulations issued by the Board.

"The David Educational Scholarships were instituted by the Marjara Sewak Sangh in July 1911, for encouraging the higher education of Harijans. Higher education under this scheme means college and university education only, general as well as technical and professional."

Last year, 41 such scholarships of the average value of Rs. 125 were awarded. The Marjara Sewak Sangh intends to grant to new scholars, to enable Harijans to prosecute their higher studies in any educational institution recognised or approved by the Central Board. Forty-four ordinary scholarships of the monthly value of Rs. 20 to Rs. 30 will be awarded according to the merit of each applicant, the consideration being paid to his circumstances. Twenty-two scholarships of the monthly value of Rs. 15 to Rs. 25 have been reserved for industrial and vocational courses of study.

Applicants for scholarships should be made to the General Secretary Marjara Sewak Sangh, Bala Mills, Delhi.

All applicants for scholarships must be recommended by the Head of the institutions to which the student belongs and supported by two respectable persons belonging to the locality.

Applicants must reach the Head Office on or before the first of May 1934.

"Fulfil" students or those in receipt of Government or other scholarships need not apply. The scholarships are not awarded to students pursuing their studies in schools.

Applicants are prohibited from obtaining from the office will show be considered.

A copy of the rules for the administration of the David Educational Scholarships can be had from the Head Office, free of charge.

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HARIJAN



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VOL. II

HARJAN—FRIDAY MAY 25, 1934

[25] 13

ANDHRA HALF YEARLY REPORT FOR OCTOBER 1933 TO MARCH, 1934

The following are extracts from the half yearly report issued by the Andhra Branch of the H.S.S.

PRELIMINARY

Mahatma's tour in Andhra. The most important event during the half-year under report is Mahatma's tour in Andhra. According to the first programme Mahatma was expected to tour in the province in July, but this was later changed to as early as the second week of December. Preparations had, therefore, to be undertaken and collections made for the Harjan fund at short notice. During the two months previous to Mahatma's visit in October and November all the district committees and other workers held a conference their whole attention to making Mahatma's visit a success both in respect of arrangements and collections. Mahatma and party arrived at Baramulla on December 23, 1933, and toured in Andhra till January 4, 1934, with a brief interval of three days from 28th to 31st December, when he visited Madras. On the day of Gandhi's arrival, unprecedented and heavy crowds greeted him at Baramulla, and the same continued through out the tour, showing the sympathy of the masses with Mahatma's mission. During the tour Mahatma travelled 1,204 miles by rail, 65 by car, 15 by truck and 225 foot, making a total of 1,314 miles. He visited 30 villages and towns, addressed 60 meetings, had about 50,000 people had the opportunity of hearing him, and double the number had the joy of seeing his descent. The collections in the districts also more than fulfilled the expectations of the Sangh and amounted to Rs. 65,000 of which Rs. 55,177 was collected in cash, and Rs. 9,823 in kind.

Apart from the collections Mahatma's presence created great enthusiasm, owing to which many temples were thrown open to the province and a *Andhra* was started by him.

REPORT

Religious. The following temples were thrown open in Harjans during the half year:

	Angkor	Estimate Rs.
1. Anantacharya Temple	Chittoor	Rs.
2. Subrahmanya Temple	Chittoor	Rs.
3. Virabhadra Temple	Chittoor	Rs.
4. Subrahmanya Temple	Chittoor	Rs.
5. Sri Temple	Madhavaram	Rs.
6. Sri Temple	Chittoor	Rs.
7. Sri Temple	Chittoor	Rs.
8. Sri Temple	Chittoor	Rs.
9. Sri Temple	Chittoor	Rs.
10. Sri Temple	Chittoor	Rs.
11. Sri Temple	Chittoor	Rs.

	Chittoor	Chittoor	Chittoor
12. Sri Temple	Chittoor	Chittoor	Chittoor
13. Sri Temple	Chittoor	Chittoor	Chittoor
14. Sri Temple	Chittoor	Chittoor	Chittoor

Of the 14 temples thrown open 13, marked with an asterisk, were thrown open by Gandhi during his visit. Of these, we learn, the temple at Anantacharya has again been closed and Harjans are not in a position to open it.

A temple was built for Harjans at Vinayakapuram and was opened by Gandhi.

Joint *Andhra* by *Andhra* and Harjans were held at many places in the province especially in October when Mahatma's birthday was celebrated, and programmes for the removal of untouchability was started on at the house of big landlords in Baramulla and Rajahmundry in Andhra District.

Meetings were held in 48 villages of Nellore district, at which resolutions regarding the temple entry bills were passed. *Andhra* were also performed at 7 places in the same district.

Education. Case of — It was stated in the last year's report that in most of the 14 District Sanghs in the province had resolved to exempt Harjans of school fees, paying school fees as all the educational institutions under their management. Examples were accordingly given in some districts, and as a result of the suggestion and the efforts of the District Harijan Sewak Sanghs, Harjans joined secondary schools in large numbers in many places. But after a few months the Government declared their intention to the above resolution of the Sanghs pending request. This resulted in the Sanghs demanding payment of school fees from Harjans, who were left then getting free education. Many Harjans have had to leave to go up their studies, though a considerable number were helped by the Sanghs.

Dr. M. B. Reddy, General Secretary of the Sangh, interviewed the Education Minister in the Government of Madras and also met some members of the Legislative Council including Harjan members and requested them to represent the grievances of Harjans in the report to the Government and to bring pressure on the Government to accord their exemption. Questions as to why the Government refused exemption were put to the Council members, to which Government replied that the resolution was withheld pending some enquiries because the resolutions of the Sanghs were vague. Immediately, enquiries were made to the various District Sanghs, describing them with necessary details and requesting them to supply the information called for by the Government at an early date.

Dr. B. Reddy and some members of the Legislative Council visited some of the Education Minister in the Government and placed before him the case of the Harjans, requesting

Notes

World's representation

Pointa Calcutta draws my attention to the fact that some newspapers which favour removal of untouchability have suggested the Dufferin incident and ascribed to those who delivered hate blows, on the head of my car, damage upon my life. There is no warrant for ascribing any malicious motive to the authors of the demonstration. From the same source comes an unsigned printed leaflet which threatens death to those who might arrange demonstrations against the reformers. I refuse to believe that this anonymous leaflet is the work of any responsible body or person shall. So far as I know, no injury was done and no counter-demonstration was made against demonstrators in Calcutta on the day which they had fixed for untouchable entry into demonstration. Nevertheless, I cannot be too cautious on reformers being and remaining non-violent in thought, word and deed. Let them ignore these malicious demonstrations so far as I have seen and I would not help wrong, these malicious demonstrations have little, if any, bearing from the public. In any case, we have to win them over by showing regard for their sentiments. We must not repeat or excite them by making, printing or offensive remarks about their activity. M. K. G.

"London's Judgment by Fire"

"Look now upon me you who have so truly admired the greatness of my lands, the richness of my merchants, the number of my people, the consequence of my churches, the multitude of my slaves, and on what day shall we both stand in the earth. Look now upon me and then tell me whether 't is nothing to dally with Heaven, to make mock at me to slight the judgments of God and abuse His mercy, and after all the attempts of Heaven to reclaim a people from their sin, to punish still the same that were they wiser? Was there no way to expiate your guilt but in my misery! Had the luxury of your sins so hurried into my walls that there was no cleansing them but by the flames which consume them! Must I perish in my debt, and when my year's inquiries, which I am not so ready to be witness of them?" Have I suffered so much by reason of them, and do you think to escape yourselves! Can you then look upon my ruin with hearts so hard and unconcerned as the stones which lie in front? If you have any kindness for me or for yourselves, if you ever hope to see my breaches repaired, my beauty restored, my glory increased, look on London's ruins and weep!" "Thus would she bid her worshippers not weep for her miseries, but for their own sake, for if never any sinners repent, to her sorrow, it is because never any sinners were like to their sin. Not as though they were only the sin of the city which have brought this evil upon her, but as for as the judgment reached, so great both the compass of the sin been which have provoked God to make her an example of His justice. And I fear that if this of London's calamity will be felt all the Nations over. For, considering the present flagrant sin, violence of this Nation, it will be no easy matter to recover the blood and spirits which have been lost by this fire."

This longpassage is a quotation from the Oxford Book of English Prose. It is an extract from the sermon delivered by Edward Hallingdon, Bishop of Worcester after the great fire of London in 1666. The reader will not fail to see a striking resemblance between this sermon and Gandhi's remarks about the earthquake. C. S.

A touching incident

Between dinner and tea, Gandhi took a public meeting at Borna. As usual there was a general collection among the audience. I went down to collect among the women. They gave freely of their money, but an old lady with long trembling hands gave me the gold ring from her nose. "How old are you, mother?" I said. "81," came the faltering reply. And then she asked, "can I not go to the platform to touch his feet?" I explained that it would be dangerous for her to try as there was a big crowd and she might easily get crushed. Some ten minutes later, when I was standing on the platform in the midst of people shouting and pushing, I suddenly caught sight of the old dame making her way up to Gandhi. He greeted her with radiant smiles and told her she was old enough to be his mother. She wanted to say many things, but she could not find words. All she could do was to press to his shaking arm and explain by signs that she wanted to give him her silver bangles, too, but that it was impossible to put them over her knobby old hands. Gandhi would not cut the bangles as he has done on some cases when the bangles would not come off the hands easily and when it was a case of encouraging the discarding of ornaments by young women. Miss...

Shri Shri Shankaradeva's Teaching

Shri Shri Shankaradeva, the Assam reformer, teaches us so many words that we should forget all distinctions of high and low, noble and mean, Brahman and Chandal.

ब्रह्मणः परमहंसो भगवान् विष्णुर्गुरुः ।

परम योगी योगे एहि परं गुरुः ॥

And what is more, he translated his doctrine into action. We are told in his biography that all classes of men, Kayasthas, Brahmins, Kshatriyas, Mahajanas, Shudras and Chandals as well as Brahmins and Kayasthas met together and sang the praises of God.

केन केनित् केनित् केनित् भगवान् ।

विधि योग पादार्थे ते चानमः योग्यः ॥

सर्वे विधि योग योगे भगवान् ।

योग योग योग योग योग योग ।

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V. G. D.

HARIJAN

J. K. J. S. D. M. F., 26, 1934.

WILL THEY DO IT ?

Since I have taken up the spinning programme, hundreds of villages have been following the programme. Some even talk about their wants. Then, what I was meeting Subhagopal, a representative weaver himself told me that the weavers were in great distress as there was no demand for their cloth. I told him I had prepared fifteen years ago that it would not be possible for them to connect with mills as long as they used mill yarn, and that the natural supplier and consumer of the handloom was the peasant wheel. In his reply I heard, to the last of my recollection, for the first time, "Give us hand spun yarn and we shall prosper."

"I will, if you will do as I tell you", said I.

"We will", the old man replied. The weaver was an old man with a bent back.

I was overjoyed at his reply and said "That is very good. Then I would like you, your wife and your children how to spin, reel and weave. You will have enough yarn for your loom. You will prosper strong even years, you will avoid waste. I shall expect you from year first and last to take your khaddar for your own use and then I shall buy all the surplus khaddar you weave. I shall try to become a member of your family and give you the benefit of my experience. Then, I shall ask you to give up drink and intoxicating drugs if you are addicted to them. I shall go through your family budget and save you from incurring debt."

The old man's face brightened up and he said "We shall surely follow your advice. At present, starvation stares us in the face." I asked him for living costs of his family. He said he at 3 a cloth of the Gopabandha Ashram in Subhagopal.

He came with his friends. I repeated most of the evening conversation and said "I know you pay) open at once enough yarn to cover your loom, I shall, therefore, supply you with enough yarn to start with for the next programme. Then, by the time you have woven it, you will have spun enough to feed your loom. The last khaddar you weave from the supplied yarn will be taken over from you. For the coming day, if you have not yet enough yarn of your own, I will again supply you with more. After that you should become self supporting and you should make all your own family requirements of cloth and then only sell the surplus."

I regard this as an experiment of the highest importance and potency. There are probably ten million weavers in India. No one has the access

ment to the thousand weavers. Before we have a safe guess. If these added all the previous programmes to the art of weaving, they would not only ensure their own existence, but they would be in the lowest possible level and large and much more durable and beautiful khaddar than has yet been produced.

The members of Harijan know that there are in the Central Provinces several Harijan weaver families which do their own reeling and spinning. I would add to this program. The future of khaddar can be secured, if the weaver receives the necessary, for their own sake, of themselves doing all the processes attendant to weaving.

W. K. CHANDRA

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

II

HELPING OTHERS

At the end of his first year at Hampton, Washington was faced with another difficulty. Most students went home to spend their summer, but he had no money with which to go home, though he must go somewhere as very few students were then permitted to remain at the school during vacation. His therefore-centred wish was to remain at Tuskegee Institute, where he began was made more than he heard. However, he found time for studying at night, and between spins, and thus made considerable progress during the summer.

When Washington left school at the end of the first year, he owed the institution 15 dollars that he had not been able to work out. He tried hard during the summer to save this amount by doing his own washing and going without necessary clothing, but in vain. One day he found under one of the tables a crisp new ten dollar bill. He showed it to the proprietor, who said that, as it was his place of business he had a right to keep the money. This was a hard blow for Washington, but he was not the man to lose courage. He went to General Marshall, the Treasurer of the Hampton Institute, and told him frankly his condition. The General said that he would be permitted to no longer the institution and wanted to pay the debt when he could. During the second year Washington continued to work as a janitor.

What Washington learned from his books was but a small part of his education at Hampton. During his second year he was deeply impressed with the unselfishness of the teachers. It was hard for him to understand how people could bring themselves to the point where they could be so happy in working for others. Before the end of the year he found he had begun to learn that they are happiest who do the most to make others' useful.

and happy "The Inland", shaver Washington, "I have tried to carry with me ever since."

Washington also learnt to use and love the Bible, so that late in life, when he was at home, no matter how busy he was he always made it a rule to read a chapter or a portion of a chapter in the morning before beginning the work of the day. The foundation of Washington's ability as a public speaker was also laid at Hampton. He never missed a meeting of the debating society and he organized an additional society during the twenty sessions, between the time when supper was over and the time to begin evening study, which the young men usually spent in idle sleep.

At the end of the second year, Washington was to go home for the vacation, thanks to some money sent by his mother and brother John, supplemented by a gift from one of the teachers at Hampton. But his pleasure in going home was marred by his mother's death, which took place two evenings when he was away from home in search of work. Washington was deeply shocked at the event, as he had a great desire to be with her when she died and one of the chief ambitions which spurred him on at Hampton was that he might be better able to make his mother comfortable and happy.

During the vacation Washington earned enough money to pay his travelling expenses back to Hampton, but he could not purchase any clothes for the winter. However, three weeks before the commencement of the term, he received a letter from the lady principal, asking him to return to Hampton two weeks before the school opened and help her to clean the buildings and get things in order for the new school year. This was just the opportunity he wanted, as it gave him a chance to secure a word in the treasurer's office, and he left for Hampton at once.

During those two weeks, Washington learnt a lesson which he never forgot. Miss Mackay, the lady principal, was a member of one of the oldest and most cultured families of the North, and yet for two weeks she worked by his side, cleaning window-panes, dusting corners, putting beds in order and so on. It was hard for him then to understand how a woman of her education and social standing could take delight in rendering such service in order to assist in the education of an unfortunate race. "Ever since then," says Washington, "I have had no patience with any school for my own in the South which did not teach its students the dignity of labour." Before he went to Hampton, he shared the idea prevalent among his people that to secure an education meant to leave on one's time, free from all necessity for manual labour. At Hampton, he not only learnt that it was not a disgrace to labour, but he also learnt to love labour not only for its financial value but for labour's own sake and for the independence and self-reliance which the ability to do something which the world wants done brings.

In 1875 Washington graduated at Hampton with honours, and in company with other students, secured a place as a table-waiter in a summer hotel in Connecticut. He had not long been there before he discovered that he knew practically nothing about waiting at a hotel table and was reduced from the position of waiter to that of a dish-server. But he determined to learn the business of waiting, mastered it within a few weeks and was returned to his former position.

At the close of the hotel season, Washington returned to Malden, where he was elected to teach in a coloured school. This was the beginning of one of the happiest periods in his life. He felt that he had now the opportunity to help his neighbours to a higher life. He realised from the first that mere book learning was not enough. He worked from 5 o'clock in the morning till 10 at night. In addition to the usual routine, he taught his pupils to comb their hair and to keep their hands and faces clean, as well as their clothes. He gave special attention to teaching them the proper use of the tooth-brush and the bath.

There were no many older boys and girls, as well as men and women, who had to work in the day time and yet were eager to receive education, that Washington soon opened a night school, which was crowded every night, being about as large as the school he taught in the day. Some of his night school pupils were over fifty years of age.

Washington also established a reading room and started a debating society. On Sundays he taught two Sunday schools, one in Malden in the afternoon, and the other in the morning at a place three miles away from Malden. In addition to this, he gave private lessons to several young men whom he was preparing for the Hampton Institute. "Without regard to pay and with little thought of it," writes Washington, "I taught anyone who wanted to learn anything that I could teach him. I was extremely happy in the opportunity of being able to assist somebody else. I did receive, however, a small salary from the public fund, for my work as a public-school teacher."

During his stay at Hampton for studies, Washington was assisted by his older brother John, who worked on the coal mines in order to support the family, and supported his own education, so that he might help Washington. It was now his turn to discharge the debt due to his brother. He helped him to prepare for Hampton and saved money to assist him in his expenses there. John, too, got his degree at Hampton and held the post of Superior Student of Industries at Tuskegee. After he had returned from Hampton, both the brothers combined their efforts and savings to send their adopted brother, James, to Hampton. James, too, finished his course and worked as the Foremaster of the Tuskegee Institute.

PICTURES AND INCIDENTS BY THE WAY

EVENING

We had left the day camp at the usual hour—7.30 P.M. It was now nearly 7.30 and the night had closed in. As we turned our destination, men with lanterns came out and met and escorted us along the hot mile or so of the road. All along the way, the band of marchers had been increasing and at by now numbered several hundreds.

Lights ahead, glimmering through the trees, told us that the meeting place was near, and a big crowd standing on the road marked the site (and down which we had to go).

That night a palm-grove had been chosen. A low table with a white cloth on it served as a platform, and here and there amongst the trees lights had been strung up. On all sides upon the tall slender trunks of the palm trees, overhead their feathery tops waved against the starlit sky, and below, on the sandy soil, sat the hundreds of villagers who had gathered there from far and near.

In a few minutes perfect silence prevailed, except for the gentle rustle of the wind in the palm leaves. And then came the evening prayer began.

At the close of the prayer, in that atmosphere of peace and purity, Gandhiji delivered his message.

"Awake—arise and realise the sin which you have committed and harboured! Purify yourselves, or it and we perish!"

This is the burden of his message to the multitude.

BLISS

The evening march is in progress. All along the way lines of eager villagers are standing, waiting for Gandhiji's arrival. Here is an entire big crowd and they have spread all across the road. A dear old woman, with white hair and her eyes dimmed with age, suddenly rushes forth and thrush amongst the people.

"Where is he? Where is he? I want to see him!" In her agitation she is just about to seize him, when Gandhiji, seeing her distress, stops and calls to her. She opens eagerly towards him voice and pours up at him with her old eyes. "Well, well," says Gandhiji, laughingly and rubbing his hand under her chin, "now you see me properly now?" Her joy knows no bounds, and turning her arms round his neck, she lays her head on his breast and is lost in bliss.

He gently disengages her arms—she passes back into the crowd as one in a dream but the light remains with her, illuminating her aged face.

SQUEAMISH?

When Gandhiji visited the Harijans at a morning meeting to take food in our camp, they thought

it was a nice idea and promised to come. But afterwards their courage failed them. "We after all have a taste of our own in conceals, while Gandhiji's party keeps us clean." So they argued, poor things. And they decided to go back and consult their elders before venturing on such a step. Finally they returned with permission and sat down and enjoyed a good meal.

Perhaps the first good clean meal they had ever eaten in their lives.

Such are the lengths to which this touchy caste mania has gone that even the exclusion of company fear to take a clean meal from those who have been reported to them to observe no caste restrictions.

ONENESS OF LIFE

In the afternoon heat of about 110 degrees, the sun became filled with little hard, burning stars. We were told they lay high up on craggy tops, and only when it is very hot do they come down for shade. Thus being a particularly hot day, they were wearing everywhere.

We were trying by fan and whisk to keep down all Gandhiji, while he waited, but without success.

"I'm told they have come down from the tree tops for shade, Bapu", said I, beginning to get exasperated with their countless numbers.

"Yes" replied Bapu, looking quietly at them, "It is not for me to blame them. If God had made me one such, I should have done exactly the same."

MIRA.

WEEKLY LETTER—No. 15

CHITRA—II

ITINERARY

11th May. Pipli to Satal on foot 1½ miles. Satal meeting, Rs. 2-4-6. Satal to Balabali on foot 1 mile. Balabali meeting, Rs. 12-14-3.

12th May. Balabali to Satpalsamgar on foot 2½ miles. Satpalsamgar meeting, Rs. 12-4-6. Satpalsamgar to Balabali on foot 4 miles. Balabali meeting, Rs. 4-3-4. Pipli, Rs. 10-3-4.

14th May. Balabali. day of silence.

15th May. Balabali. Navras day, opening Kumbharin temple. Balabali to Telangaparth on foot 6 miles. Balabali Rs. 16-4-10. Telangaparth meeting, Rs. 12-3-4.

16th May. Telangaparth to Kappala on foot 8 miles. Kappala meeting, Uthapur, Subbarapur, Gopalpur and Tattahach's villagers' address and parva Rs. 7-3-4, total collection, Rs. 101-3-10, including Cutchak ladies' Rs. 12-4-6. Cutchak public meeting, parva distribution to Harijans students, ladies' meeting, total collection about Rs. 112-11-0. Kappala to Cutchak station on foot 4 miles. Left Cutchak for Pipli by train.

12th May: Reached Pains at night

14th May: Pains, public work

Total journey during the week, 33 miles on foot and 248 miles by train.

BACK TO NATURE

If there are any readers of the *Harijan* conscientious enough to have a look at the diary from week to week, they cannot have failed to notice how complicated and elaborate it used to be before and how simple and unpretentious it has now become. The simplification of the diary is an index to the simplification of our own lives. Formerly, half a sheet of foolscap was often required for the outline of the daily programme, which Thakur Das would prepare and get typed, sometimes at midnight. Now a days half a sheet can easily hold the programme of as many as eight days. In fact the present day-to-day programme can be comprehended in half a dozen words: morning walk and meeting, evening work and meeting. What a tremendous saving of time, energy and nervous stress that means can only be realised by those who have experienced the previous may 'rush' through space, with all the paraphernalia of modern civilization, and who have now also seen how useful and refreshing the pilgrim's progress is. If Gandhi feels spiritually more at home while walking than while driving in a motor-car, physically, too, he has been a great gainer. A heavy burden has been, as it were, lifted off his shoulders. His system has no longer to resist the exhausting demands made upon it by the hurry and bustle of artificial life. A true lover of nature as he is, he is in his element in the mango grove or in the peasant's cottage in the villages, the real centres of Indian culture, where now he gets some time to reflect over his impressions and to consolidate his gains.

On the 11th May, Gandhiji walked from Pains to Pains in the morning, and in the evening from Pains to Balakrishna. Between Pains and Balakrishna, we had a rest on our beds at the Dharm hall with the famous rock inscriptions of Ashoka, in which that great emperor expressed his insistence for the widespread among attendant upon his physical conquest of Kalinga and his consequent determination to secure extension of territory by violence and to ensure to rule over the hearts of men. In Balakrishna, Gandhiji offered the evening prayer in the shade of the Dera tree and addressed a big meeting, which was also attended by hundreds of men from Bhamburda.

On the 12th we went from Balakrishna to Satya. Bhamburda in the morning, along a road which ran parallel to the bed of the Daya for a considerable interval. In Satyabhanpur we halted and worked our clothes in the Daya, which we appreciated very highly, as for the last so many days we had been fellow sufferers with our countrymen in rural

parts in their scanty supply of water for drinking as well as washing purposes.

HARIJANS INVITED TO DINNER

Before addressing the meeting at Satyabhanpur, Gandhiji asked whether there were any Harijans among the audience, as he was going to invite them to drink with the pilgrims, and he requested them to raise their hands as a sign of their acceptance of the invitation. For some time none of them would raise his hand. Gandhiji said we had degraded them to such an extent that they could not come to a decision as to what they should do. They entertained some suspicion about our intentions and could not understand why we invited them and not the others. [Some ten hands were raised at this point.] Oh, perhaps, they raised their hand in the event of their being and would not come to accept it as charity. But we were inviting them as fellow labourers, not as pilgrims. We would first feed them and then discuss ourselves, thus giving a lesson to the wrong Hindu priest, who as a sign of their repugnance should in such case grant a preference to Harijans over the rest.

Then, again, the Gyras must shake off their resistance and join to the spinning wheel, which alone among all the industries was capable of being taken up by millions with ease and yielded marvellous results.

In the evening we reached Palam, where Gandhiji passed his day of silence and *dhyan* day in an ancient Hindu temple, right in the heart of the Daya.

AN IDEAL TEMPLE

On the 13th Gandhiji performed the ceremony of opening the temple to all Hindus, including Harijans, and, in doing so, he set forth his own ideal of a temple. He hoped that the trustees would endeavour to make the temple a living reality. Temples, in his opinion, were a reflection of the state of the society for whom use they are made. Temples of gods were reported to have had such a moral atmosphere round them that the worshippers left elevated and, for the time being, shed all their evil thoughts. Thus one found on the temple ground primary schools for boys and girls. They had public attached to them who reported *dharm* learning to others. They were an abode of refuge for the poor who would always be sure of finding shelter for the night, and they had commodious rooms or open spaces for the assembly of others. That was the ideal surrounding ancient temples. In his wanderings, he had seen temples where not or none of the requirements he had described were to be found. There was no difficulty about carrying out the programme he had suggested, if the trustees put forth their best effort for the restoration of the temple ideal. Nor was there a question of large funds. The school might be a peon's grave, the assembly

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EDITOR: B. V. KASTURI

Under the auspices of The Harijan Sevak Sangh.

4403

VOL. II.]

MADRAS—FRIDAY JUNE 1 1934

[No. 38

FOR APPLICANTS

The David Educational Scholarships for Harijans

Circular No. 95

According to a circular of 28 April, 1934, issued by the Harijan Sevak Sangh, Delhi, applications for the David Educational Scholarships were to have been made to the General Secretary up to the month of May or before the 31st May, 1934. We now learn that the results of some examinations held by different Universities will be announced only by the end of May or beginning of June. Accordingly, the last date for receiving such applications has been now extended from that of May to the end of June, 1934.

Applications on prescribed forms obtained from this office alone will be duly considered.

Applications must be forwarded through the Head of the institutions to which a student belongs, who must certify that a candidate has either passed a college or passed a University examination or existing but in a scholarship for a collegiate education. Scholarships will not be awarded to students pursuing their studies in schools or who have merely appeared for the Matriculation examination.

H. S. S. Bala Mada [Delhi]

B. V. KASTURI
For General Secretary

KAJUTANA REPORT FOR APRIL, '34

Religious. All temples at Elangudi and Vazuvur, two temples at Elangudi and one at Wadai village in the Vazuvur taluk of the Jangar State were thrown open to the Harijans.

10 school Mayas lectures were held at different places. 5 Kathas were recited to Harijan gatherings.

Educational. 13 Harijan boys were secured admission into ordinary schools.

1 day schools were started at Sankar, Varad and Khandu villages of the Vazuvur taluk of the Jangar State.

1 day school was opened at Madan in the Jangar State.

1 night school was opened by the North Khasi in village Kharad of the Jangar district.

1 night school was started at Alambur (Jangar), but had to be closed for want of steady attendance.

1 night school was started at Chitran, an important town of the Jangar State.

1 night school was opened at Khandu village of the Vazuvur taluk of the Jangar State.

100 more Harijan boys were admitted into the Pined school.

15 more Harijan girls were also admitted into the Harijan schools of the province.

Half-yearly inspection of over 200 schools was by the Board, was made by the Secretary and the Inspector.

Recreation. 13 (12) boys were helped in securing loans for their friends at Khandu (Jangar).

125 Harijan students were supplied reading and writing material, free of cost.

115 Harijan pupils were provided with clothes gratis. Sweets were distributed to the students of the Sr. Krishna Pathshala, Pathapur (Jangar), on the occasion of its annual celebration.

Remission 342 military bonds was taken in Harijan institutions at different places.

129 Harijan pupils were given books at 17 different places.

109 Harijan boys were taught to clean their hands, feet and faces in the school.

107 Harijan boys were supplied reading maps free. At Namal, Harijan institutions were closed twice by the British officers.

Abstinence. 101 Harijans took vows of abstinence from liquor and tobacco-smoking.

10 meetings, attended by about 1,200 Harijans, were held at 5 different places, at which the need for abstinence was explained clearly.

Medical. 415 with Harijans were given free medical aid.

12 free visits to Harijan patients by physicians were arranged.

426 Harijans recovered by the treatment given to them.

Civic and Social. 95 caste-Harijans took vows not to observe untouchability.

1 social meetings were held, where the significance of the Harijan movement was explained.

The Harijan school, known as Sr. Krishna Pathshala at Pathapur (Jangar), celebrated its foundation day, when many Harijans also participated in the function for an equal bond with the British.

Water Supply. All public wells at Khandu and Vazuvur villages were thrown open to Harijans.

1 well at water construction for Harijans at Dams (Jangar).

1 system of being constructed at Jangarhara (Jangar) for Harijans.

Propaganda. 75 over 2000 Harijans and 20 caste-Harijans for Harijan Sevak Sangh were sent out and explained at 12 different places.

Organisation. Two local organisations, one at Khandu and the other at Chakal Sankar (Jangar), were formed and affiliated to the Board.

Expenditure on Welfare work. The Board and its branches spent during the month under report on welfare work at Khandu —

1. Schools, Ashrams and hostels	1000	6	11
2. Scholarships	64	4	0
3. Books & maps etc. distributed free	19	0	0
4. Clothes and maps supplied free	25	0	0
5. Medicine	7	8	2
6. Misc. Aid	8	5	0

Rs 1004 3 3

B. N. CHAUDRY
Jinn. Secretary
Representing B. S. S., Allah

"THE COOLIE PROBLEM OF ASSAM"

While I was leaving in Assam, a correspondent sent me his outpourings under the above heading. From his letter I take the following:—

'The unfortunates called, the poverty-stricken devils, distant cousins of the Hindu society or, indeed, possessing, a better problem. Left to himself, he will grow as he has grown in the past half century and even striving for his master like a team-bull, dragging on a pitiful existence and opposing his well-being as laborer. But we can no longer afford to ignore him. He has come to stay, has taken root in our soil, and has multiplied so enormously we must regard an important factor in the social, economic and political structure of the province.

It will not do to dismiss the coolie as an outsider and treat him as a foreign element, unworthy of our notice. Our indifference towards him in the past has been but a testimony to our shortsightedness. It will not do to look on with anxiety at this vast mass of helpless Hindus, to whom life is but drudgery and drink and no more. The hour has come when we must take a broad view of the matter and regard the coolie as a member of our own community, a permanent element of our body politic. The time really has come when we must go to him and lift the veil of ignorance from him and point the way to progress through education and industry.

The coolies have come to Assam from almost all provinces of India. Most of them would be regarded as uneducated in their provinces of origin. By their ill-health, their habits and customs, and linguistic differences and low economic conditions, they constitute a difficult class in Assam which is so full of unfortunates.

Our attention should aim at absorption of the coolie into our society, by making him give up his ancient habits, by providing him with facilities to earn more and more in trade with the indigenous people, by endeavoring him to adopt the religion and social customs of the Hindus, and last but not the least, by spreading education among them.

The coolies are hard-working. Given proper facilities, they can more than hold their own in such activities as planting. Various propaganda against the drink habit must be expressed.

Although his stay in our midst will not last for a long period, Gendley will give his thoughts to the Indian coolies and see the himself the roughness in which they live, more and more than being. What initiative he will devote to the coolies will result to the enlighten a world of unfortunates. Gendley will no doubt appreciate the many difficulties that stand in our way, the chief among them being want of funds. He will do as he can, evolve a scheme of work as well as device ways and means to make it out.

It will not be out of place to mention here many other helpless masses of people whom he is as dark as, yes, he even darker than, than the

coolies the Hindu, Muslim, Nagas, etc. These also demand attention.

I do not, however, suggest that all these dependent sections of the people of Assam should come under the purview of the Harpur League. Some may not even fall within the definition of Harpur, particularly the hill tribes. But surely that will not shut them out from Gendley's consideration.

Page According to the last census the total population of Assam Valley Division is 2,222,703, and the total coolie population is 1,00,000, including the European coolies who, having secured their discharge from Indian work, have settled down in the land with no thought of returning to their provinces of origin. There is no exact figure showing the total of these coolie sections.

I can agree from personal experience with much of what the writer has to say. The very word coolie is a misnomer and reminds one of what happens in South Africa. Instead of naming a laborer or a porter, the word came to be applied in South Africa to designate the laborer's nationality, and became a word of reproach. An Indian merchant, traveler or doctor was known as a coolie merchant, etc. So, in Assam, the Indian who went from another province to work on the tea estates remained a coolie even after the termination of his contract as laborer and even though he ceased to be a laborer and became a landowner. But being uneducated, he has multiplied in Assam and yet remains in perfect isolation and ignorance. It is a suicidal policy that keeps him so. He cannot be driven out of Assam. Being grossly neglected, he has become an economic waste. If these men were properly taken care of, they would become an asset of first class importance. It is upon the educated people of Assam to study this problem and solve it to the benefit of all concerned. It does not require an outlay of money as much as it requires an outlay of intelligence and industry.

M. K. GARDNER

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

III

PREPARATION FOR TUSKEGEE

After putting in two years' time work at the Wilkes school, Washington spent a year in study at Washington, D.C. At the institution he now attended, there was an industrial training given to the students, and thus he had an opportunity of estimating the comparative influence of educational work and without emphasis on industries. At Washington, the student was constantly trying to help himself, and that effort was of immense value in character building. The students at the Washington school were less self-reliant. They seemed to give more attention to mere outward appearances. They did not fight at the bottom as

a real, solid foundation to the same extent as their fellows in Hampton. They knew more Latin and Greek, but less about life and its conditions as would face them in their homes. Having lived for a number of years in comfortable surroundings, they were not so much inclined as the Hampton students to go into the country districts of the South, where there was little of comfort, to take up work for the Negroes, but they were more inclined to yield to the temptation to become writers and publicists or poets.

Here, too, Washington saw Negro girls whose mothers earned their living by handiwork. These girls entered the public schools where they remained on or eight years, with the result that at the end of their course they wanted more costly dresses, more costly hats and shoes. In a word, while their wants had been multiplied, their ability to supply these wants had not increased in anything like the same degree. On the other hand, their eight years' book work had weaned them away from the company of their mothers, so that they very often went to the bad. Washington saw that it would have been their salvation, if their mental training had been combined with a thorough training in the best methods of handiwork and other kindred occupations.

Shortly after his course at the Washington school, he received an invitation which gave him great joy and at the same time was a complete surprise. There was a letter from General Armstrong, inviting him to return to Hampton at the next convenient moment to deliver the 'post-graduate address'. Washington prepared his address with great care, choosing for his subject 'The Force That Wins'.

As he returned to Hampton for the purpose of delivering this address, he went through much of the same journey—now, however, entirely covered by railway—that he had traversed six years ago, when he first sought entrance into Hampton Institute as a student. Now he was able to ride the whole distance in the train. He was all the time contrasting this with his first journey to Hampton. 'It is odd,' observed Washington, 'that five years have wrought such a change in the life and very nature of an individual.'

Soon after he came back from Hampton, Washington was again surprised to receive a letter from General Armstrong, asking him to return to Hampton, partly as a teacher and partly to pursue some supplementary studies. Besides his own two brothers, Washington had sent to Hampton four bright students, whom the teachers found so well prepared that this fact was responsible for his being called back to Hampton as a teacher.

At this time General Armstrong was trying the experiment of educating American Indians at Hampton, and he placed 75 young Indians in Washington's charge as hostel superintendents. I

need scarcely say that Washington was as successful with the Indians as he had been with the Negroes for it was not long before he won their complete confidence and commanded their love and respect.

At the end of his first year with the Indians, there came another opening for him at Hampton, which appeared to have come providentially to help in preparing him for his life work at Tuskegee. General Armstrong found that there was quite a number of young Negroes, who were immensely desirous of receiving an education, but were prevented from joining Hampton Institute, as they were too poor to pay for their board or even to purchase books for themselves. He therefore thought of starting a night school in connection with the Institute, one which a limited number of the most promising of these young men and women would be admitted, on condition that they worked for ten hours during the day, and attended school for two hours at night. They were to be paid something above the cost of their board for their work. The greater part of their earnings was to be deposited in the school treasury as a fund to be drawn on to pay their board when they had become students in the day school, after they had spent one or two years in the night school. Thus they would obtain a start in their books and a knowledge of some trade or profession, over and above the other far-reaching benefits of the Institute.

General Armstrong asked Washington to take charge of the night school, which began with 11 strong, earnest men and women. During the day, most of the young men worked in the school's new mill and the young women in the laundry. It was hard work, indeed, but they were good students and executed their work thoroughly. They were so much so content that only the ringing of the retiring bell would make them stop their studies, and often they would urge their master to continue the lessons after the usual hour for going to bed had come.

As a mark of his appreciation of their hard work by day and application to studies at night, Washington gave them the name of 'The Flecky Class', a name which was soon popular and spread throughout the Institute. Within a few weeks of the starting of the night school, the number of students rose from 11 to 41, and when Washington wrote his autobiography in 1900, the night school was attended by between 300 and 400 students and was one of the permanent and most important features of the Hampton Institute.

V. L. D.

BY HENRY ALBERT

Continuing Washington's statements on education and important matters in the school, carefully revised and corrected by the author. First Lesson I.

Available at all principal Book Stores and also at Bookstore, Georgetown, Guyana (South America).

HARIJAN

FRIDAY JUNE 1, 1934.

UNTOUCHABILITY AS IT EXISTS TO-DAY

The Editor sends me the following from his pen. A correspondent who gives his name and address but prefers to remain unknown to the readers of *Harijan* says:—

"In the *Harjan* of the 10th March, Gandhi is quoted to have said that there was no warrant in the *shastra* for untouchability." One of the most prominent people who support Mahatma's movement is Mahanathpadihyaya Premadasa Nuth Tarbhakadheen of Benares Hindu University. He has published the letter which he wrote to Gandhi last year quoting scriptures in support of Gandhi. The *gandhi* wrote that, although there are texts in support of untouchability, there are other texts which stated that untouchable could be made pure by *diksha* (baptism) and devotion to God. Thus, according to the *gandhi*, those *chandalas* who were not initiated and devoted to God were untouchable, according to the *shastra*, Gandhi's opinion that there is no sanction for untouchability is, therefore, not supported by the *gandhi*.

"Will you kindly state which *gandhi* have told Gandhi that there is no sanction for untouchability in the *shastra*?"

"Gandhi himself wrote before that *chandalas* had supplied him with many texts from the *shastra* in support of untouchability, but that he did not accept the authority of such passages as they were against the fundamental principles of morality."

"Gandhi's present statement that there is no sanction for untouchability in the *shastra* does not seem to accord with his previous statement which was that there is such sanction but he did not accept the authority of such passages because they were immoral."

"Will you kindly explain this apparent inconsistency through the columns of the *Harjan*?"

I have not verified the quotation from the *Harjan* of 10th March. But everybody knows by this time that, whenever I speak on untouchability, it has reference to untouchability as it is practised to-day or known to us to-day. And I do repeat here, as I have said on a thousand platforms, that there is no warrant in the *shastra* for untouchability as we practice it to-day. I well remember Mahanathpadihyaya Premadasa Nuth Tarbhakadheen's letter to me. His argument is an interesting argument maintaining the doctrine of *convertible* untouchability. That letter not only does not controvert my proposition but supports it in the sense that no *convertible* need always remain *untouchable*. When once it is admitted that an

untouchable can become *touchable* by simply receding the *Shigra* twice entered *Mantra*, the whole of untouchability is destroyed. For the support of my position, I cite even the *shastra* themselves, but, they have not as yet produced a single verse in support of untouchability as it is practised to-day. Immovable *shastras* are shown thus converted or *untouchable* in the present report and at another removed from that but and some new *shastras* are announced. Surely there is no warrant in the *shastra* for accepting certain figures for branding persons as *untouchable*, and untouchability as we practice it to-day has reference only to those *convertible* *shastras* of men and women who are classified as *untouchable* in present reports. Nor is there any warrant in the *shastra* for the treatment that is meted out to those people in their respective provinces or districts. I have, indeed, said that the verses produced by *chandalas* in support of untouchability as they describe them wholly inconsistent with the fundamental principles of Hinduism. Therefore under the process of interpretation laid down in the *shastra* themselves, such verses must be repudiated as devoid of authority. There is, therefore, no inconsistency in my writing as saying, when I say that there is no warrant for untouchability as it is practised to-day. Of course, there is ample authority in the *shastra* for temporary untouchability on sanitary grounds. That is not an untouchability that is contrary to reason or to ethics. The untouchability against which I am carrying on war is an *intended* that which is imposed to apply to a man by birth and of which no amount of expiation can purge a man.

M. K. GANDHI

WEEKLY LETTER—No. 25

ORDER—III

ITINERARY

- 10th May. Patna, public work.
- 11th May. Left Patna for Durn by rail, 24 miles. Collections at stations Rs. 507 1-14½.
- 12th May. Durn to Champapohat on foot, 4 miles. Champapohat, day of silence.
- 13th May. Champapohat. Various day, meeting, Rs. 25-2. Champapohat to Bhaba on foot, 4 miles. Bhaba, meeting, address, Rs. 31-1-14½.
- 14th May. Bhaba to Lakhnagar on foot, 14 miles. Bhaba Rs. 4-3-4 Bhaba Rs. 18. Lakhnagar, meeting, Rs. 31-3-1. Lakhnagar to Gopantapur on foot, 4 miles. Gopantapur, meeting, address, Rs. 38-11-3.
- 15th May. Gopantapur to Bahadur on foot, 4 miles. Lakhnagar, Rs. 3-3-4. Bahadur

meeting, No. 120-8 14]. Belukhal to Berra on foot, 35 miles. Berra, meeting, No. 5-3-414].

34th May: Berra to Paipur on foot, 2 miles. Berra No. 5-3-10. Paipur, meeting. Keshabdas weavers' address, No. 120-8-14]. Paipur to Nith-dhikhola on foot, 3 miles. Nith-dhikhola - meeting, No. 5-3-10-8.

Total journey during the week 384 miles by rail and 35 miles on foot.

HAPPY WITHOUT HISTORY

The Gonds had a saying that happy is the nation that has no history. And in our pilgrimages we are perhaps fast approaching a stage when there will be nothing much to be chronicled. But even in the absence of striking incidents, we are supremely happy, and our happiness is heightened by the glaring contrast between the past and the present modes of life of the pilgrims. We are now passing through a wonderfully beautiful country, where beauty is strongly reminiscent of Arcadia. Out of the Arcadian triad of trees, only the acacia (gum or Ghavateh-Ghavateh) does not occur in Orissa; the Arcadian gentleman's ideal of having pheasants in front and bananas behind his house.

सारे घर नीके बच्चे ।

is equally fulfilled in the Orissan villages where Banian trees are a Thrin-Acacia before almost every house. Then, of course, there are the inevitable mango groves and palms. Even the nation here has an expression of joyment in that its houses are low and long.

If the country is full of the natural beauty and life, too, is as much in harmony with it as perhaps it is possible for it to be. By a mere accident, I was reading the other day the rules of conduct laid down in the Bhagavad Gita for the guidance of ascetics or monks. Vishnuvardana (Gd) demands that they should have the minimum of clothing.

बीनीनभारद्वाराधरे वरदायकम् ।

There is one member in our party who does to fulfil this requirement in the spirit as well as in the letter. Then the same woman recommends that they should have the rest of a tree as their house;

पुण्यमिदम् ।

Other than that, we now pass our days as well as nights under the shade of trees, and remember Bhairavdas's noble verse in the Vasugrahastaka (28):

वराहभवा नृनिष्ठान्धुनयनं सुवचनम् ।

विदामं वासस्य वरदायकपुण्यमिदम् ।

सुवर्णीयकम् ।

"The earth is his broad bed, his head is his rock pillow, his sky is his canopy, his garlands

beams in his hair, and the brilliant moon is his lamp."

PREVENTIVE MEDICINE

But let us briefly go over the week's itinerary. Early in the morning on the 31st, we got down at Berra station and went on foot to the Gaudin Berra Ashram at Ghamparapat, where we were to pass the two days of weekly rest. This Ashram maintains a dispensary on its grounds, which provided Gaudin with a theme for his speech at the public meeting. He said that he was unable to realize the need for a dispensary in connection with the Ashram. It was not right for us to depend upon drugs as a remedy for our ailments, nor for workers locally to depend on drugs to the villages. Diseases could be traced to errors, such as over eating, or eating wrong foods and, therefore, called for self-control on the part of the sufferer. The main objective of the villagers in hygiene and sanitation. The true function of such Ashrams was to show to the people how they could avoid disease altogether. This could not be done by dispensing medicines. The people would not perhaps take too kindly to such propaganda. But he had no doubt that that was the line the workers ought to pursue.

OTHER TOPICS

As regards other subjects dealt with in the week's speeches every speech without exception advocated the removal of untouchability, repeating during months of untouchable diseases and total abstinence from intoxicating drinks and drugs. The high-and-lowness, which we had imported into religion was at the bottom of most of our misery. There was, indeed, a confusion of water (unrestrained) and wine, though not in the sense imagined by the romanticists. The confusion consisted in the fact that none of the names was performing the functions assigned to it in the Ashram and each of them was arrogating superiority over others, while the Ashram preached strictly equality and fraternity, but even liberty. There was no warrant in the Ashram for the high-and-lowness, nor was it acceptable in our reason. There were subjects dealt with in the Ashram, which were clearly not acceptable to reason and, therefore, constituted the province of faith. But they were not irrelevant to reason. Untouchability, however, was not beyond the scope of reason, but diametrically opposed to its dictates.

Then, again, Gaudin would sometimes stress the importance of regular morning and evening prayers. It did not matter whether they called on the Lord as Hari or Rama or Krishna, for He had a thousand names, or, rather, as many names and forms as there were human beings.

At other times, he would suggest badly needed improvements in rural sanitation, such as digging shallow ditches to receive nightsoil and covering

HARIJAN

EDITOR: B. V. BHATT

Under the auspices of The Harijan Sevak Sangh



Vol. II.]

MADRAS—FRIDAY, JUNE 8, 1934

[No. 11

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Bombay on 27th September, 1932, Pandit Mahalingam being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and practical means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

HARIJANS IN SOUTH SIND

The District of Tharparkar is a sandy desert area, covering over 55,000 sq. miles with a population of over 4 lakhs, or having an average density of 30 persons to a sq. mile. Out of these 4 lakhs, as many as 54,000 or 50 per cent, are Harijans. They consisted Maghvars (Bhils) 35,000, Bhoils 10,000 and Kols (Kach) 9,000 and 1,000 others. These three castes are equally untouchable to the orthodox Hindus, all of them having taken to carrying water. The population being sparse, the villages, though compact are small, and it is difficult, rather very inconvenient, to provide schools in these villages, many of which are peopled solely by Harijans. The Taluka towns and the large villages which have been provided with schools by the District Board are few and far between. In order to encourage Harijan children to attend such schools as exist, either by walking from their own villages or by temporarily residing in the adjacent villages, scholarships varying from Rs. 1 to Rs. 2 are offered by the Local Board of the Harijan Sevak Sangh. No like amount is there spent for scholarships and it is intended to increase the amount to Rs. 100 a month within the next few months.

One kindly gentleman, by name Kolb Mistry, one of the Taluka towns of Islamkot, was found by the Secretary of the Sangh to be too busy to have children under his roof as did students as free boarders in his own home. Indeed, he has kept them as his own children and to have educated them in the village school. If prosperous people

in villages and towns take under their protection a few Harijan children and train them like their own children, how easily will the Harijan problem be solved?

The Secretary, in company with Prof. B. Varma and Pt. Bhatnagar recently toured in this desert area and visited Chitor, Una, Jodhpur, Raika, Chhabhara, Islamkot, Mota and Jhanta, travelling a distance of about 500 miles on camel back. At each place they stayed for two days, had talks with Harijans and Harijan Sevak, held public meetings and sang anti-untouchability Magans.

The economic condition of Harijans in this area is most deplorable. Very high rates of interest are charged by Baniyas, and as co-operative societies are unknown here, the Baniyas have the monopoly of lending money at exorbitant rates. Besides, even forced labour is exacted from these poor people by these money lenders.

In this region the question of water supply is very difficult. Water can be found in wells at a depth of 100 to 200 feet and the cost of a well comes to somewhere between Rs.200 to 1,000. Fortunately, Harijans are allowed to draw water from the common well, though at different times from caste Hindus, who have got preference over them.

Two Harijan Ashrams are being maintained in the area, one at Gadhra, eight miles off the Jodhpur Bly line, and the other at Nagarparkar, over a hundred miles off the railway and on the extreme south border of Sind. In addition to their usual literary education, the former teaches spe-

room and wearing of wool and jute fibre work, the second spinning and weaving of cotton. These are like cases in this district of general distress. Two more districts are badly needed in Orissa and Madia to complete the list. But the cost of these two, which cannot be less than Rs 200 per month, is not yet fixed. But the still greater necessity of the region is a whole time devoted Harijan, who can take on camel-back, across these rough slopes of the Thar (or desert) and be the public friend and philosopher of Harijans settled in this inhospitable region.

A. V. TRAZAR.

A SUGGESTION

To
The Editor,
Gurgaon

Dear Sir

Herewith I am sending with this transmission copies of an anti-discrimination pledge and a manifesto on Bhaiji Jee's Temple Entry Bill both printed in Marathi. I am sending them in the hope that their contents, if reproduced in Marathi, may be of use to other bodies working for the same cause as the Karnar Hindu Sabha.

In accordance with the demands of a public meeting convened under the auspices of our Sabha to consider the removal of certain specified disabilities of the Harijans and two non-Hindu castes of the taluka, signatures are being taken to the pledge from members of the Hindu public in general as well as of the particular professions mentioned therein. The signatures available on Hindu men and women each week stand for the signatures. Such signatures is given a copy of the pledge to keep with him as a memento. The sheet which is cut out and signed (given him, as asked) is the transmission to me by regular mail the most effective part of it.

The manifesto on the Temple Entry Bill also has been caused by the same Sabha over the names of two representative Hindus of the town and copies of it will being circulated all over the district. Columns are provided for signatures etc., to be taken from the Hindu public. Those, when filled up, will be sent up to the Government, but it is generally stated as a means of educating the Hindu masses as to the true nature of the Bill, which has been so badly misrepresented. The manifesto it will be noted, lays stress on the fact that the Bill is introduced to remove a disability not of the Harijans, but of the 'untouchable' Hindus in the first instance.

Indianization Rasthark of the Harijan Forum in Nipani in Belgawan district kindly came over to help our Sabha in its activities and spent there a week, sending the Karnar Sabha and carrying the message of reform to the villages.

15th May 1934

Yours sincerely,
S. D. HADGURKAR

A manifesto in favour of Bhaiji Jee's Temple Entry Bill

Though the Bill is called 'Temple Entry (Untouchables) Bill,' the question it seeks to decide is

not at all whether the Untouchables should be allowed to enter the temples or not, but only whether the Hindus should or should not be free to decide that question for themselves by a majority. It makes the existing law the Hindus are not free to alter a religious custom by a majority vote, then that law is a great obstacle to the free entrance of their religious, and its enforcement is but an interference with the rights. The new law is the above Bill which seeks to remove such an obstacle: law of the present day, is obviously unjust, intended to the freedom of religion of our Hindus. While such is the fact, some respectable and respected persons have been dividing the people by telling them that the above Bill is a blow to our religious freedom. Is it indeed like this that saying 'they do it'? The Bill will not remove to the Untouchables the right of temple-entry. It will only remove to the non-Hindu worshippers of any public temple the right of deciding whether the said right of temple-entry may be extended to the Untouchables. In respect of that temple, in our opinion therefore the above Bill ought necessarily to be passed and ought indeed to have been passed long before this. The Bill has our full support.

(Here follow the names and designations of the signatories.)

No.	Signature (Write legibly please)	Rank, occupation, etc.	Place of residence.	Date

II

The Karnar Hindu Sabha Pledge

'That members of the several Hindu castes may live with goodwill and in unity, having regard to their mutual conduct and commonness. I pledge myself to follow, believing it necessary that the rejection due to untouchability should be ended on.

If I am a non-dogmatist, hotel-keeper, barber, musician, watchman, priest, hostess, customer or member of any other like profession, I will treat members of the caste regarded as 'untouchable' just as I treat my other (Hindu and non-Hindu) customers, and will not refuse to serve them on the ground of their being of an 'untouchable' caste, nor treat them offensively when serving them.

And I will take the opinion of only such of the above named professional people as treat the so-called 'untouchables' preferentially just as they treat their other customers.

Besides, if I am a barber (shaver), I will professionally serve the 'untouchables' (pariahs), and if I am a musician, I will professionally serve the 'barbers' just as I do my other customers.

On my deliberation (Consultation or God) I am taking this pledge and I will abide by it to the best of my ability and intelligence. I take this pledge as best as I may applicable to Karnar taluka and its coming into force from the 15th of May, 1934.

Signature) _____ Date _____
Name _____ Place _____
Occupation) _____

Notes

Limitations of Protestant Faith

It will be soon evident that this *Interim Society*—whatever age whatever—was organized first by way of protest for the weakness of a friend who, having promised to open a temple earlier he, charge had, under pressure of his friends, soon back upon his promise. But faith increased the fast with me. I promised to set forth the argument freely in these columns.

Working with a spiritual purpose behind it is necessarily only under well defined conditions. It must not be for a selfish end. It must not be in the wings of violence, as, for instance, it would be, if one faced against a movement for not opening a temple when it was well known that it was against his religious conviction to do so. The question that *Interim Society* had to deal with was of a different nature. He had to deal with a broken promise of an intimate friend. Ordinarily such a break or its intention is met by a fast, and the fast would be advisable if not obligatory, for those who believe in such as a lawful intervention in a non-violent struggle against social or religious abuse or evil, both of which accountability is. But in dealing with the kind almost unexampled, namely such as to have to deal with, even breaches of promise have to be gently dealt with, especially when they are made in connection with social matters or distinguished from individual efforts. Superstition is maintained as an Unconscious ability—still a persistent byproduct of the extreme type—has filled us with imaginary horrors of an imaginary beyond. Living in such times, mere threat of a social boycott to one for whose life outside his particular mode of responsibility is enough, to make him withdraw or break a solemn promise, in such cases, a fast is too drastic a remedy. *Protestant* demands abstention from taking promises long made men and treating lightly promises already made. Such persons require most sympathetic treatment and gentle handling. A drastic treatment like that of fasting may, instead of strengthening, actually weaken a person and, therefore endanger or expose the very reform for which a fast is undertaken.

M. K. G.

The 'J. K. Well-Fund'

A kind-hearted gentleman, who wishes to remain anonymous but cannot easily do so, donated in June, 1933, a sum of Rs. 10,000 in instalments of Rs. 1,000 per month, to be utilized for constructing wells for the supply of drinking water for Harjans in all parts of the country. This amount has now been fully paid up and the appointed fund is termed in our books as the 'J. K. Well-Fund', from the initials of the donor. The amount, considerable or small, is small as compared with the requirements of the Harjans, who in most parts of the country are denied access to the common sources of water supply and who will yet take a long time to be independent enough

to exercise their right to use God given water from common village wells. This fund has therefore, been a very good beginning to supply the need of water in the transition period.

I have spent not less than rupees one lakh in only one province of Gujarat in the course of five years for the construction of wells for Harjans, and yet it cannot be said that Harjans in all villages in that one province have been assured of the water supply. How much more money is therefore required to be spent in all Provinces and States of this vast country before all Harjans in outlying villages can be assured of this greatest necessity of life? But I am confident that this vast market fund will grow and will be able to meet the ever increasing demand soon.

In the accounts I give below some account of the way in which the money is being utilized. By a computer dated the 15th April last, all the Pror. U. S. Harjans were informed of the accounts of money allotted to each of them out of the fund, and they were asked to submit their requirements, giving details of each and every well according to a printed questionnaire of 30 items. They are coming in already. Up to the end of May, only 3 Provinces out of 17 have been able to arrange accounts for 32 wells, estimated to cost in all Rs. 15,541 but costing Rs. 7,138 to the fund. Local donations—either from public bodies or individuals and even from Harjans in a few cases, are used to supplement the poor resources of the fund. Meanwhile, which has a survey of rural water supply in its villages already made by a kindly President of the District Board and now of the U. S. Harjans of that District, was the first in the field and already 16 wells have been taken on hand in that district. As will be seen from the details below, U. P., Nagaland and Gujarat have taken the greatest advantage of the fund so far, while contributions are yet sleeping over this dry ing need of Harjans.

LIST OF WELLS SANCTIONED UP TO THE END OF MAY, '34, FROM THE 'J. K. WELL-FUND'

Province	No. of Wells	Total Cost	Amount Sanctioned	Advance Received
		Rs.	Rs.	Rs.
1. Bihar	4	552	552	145
2. Cochin Travanc.	3	552	552 1/2	75
3. C. P. Mandala	3	375	375	100
4. Gujarat	7	2708	1641	544
5. Orissa	4	552	552	
6. Nagaland	17	4035	1213	1000
7. U. P.	21	4893	2875	215
8. Maharashtra	1	150	400	100
	53	12715	7191	2445

In Bengal the water difficulty does not exist to any appreciable degree, nor in the cities of Bombay and Madras. But it is not understood why Ambedkar, Gandhi, C. P., Tamil Nad, Maharashtra, are not availing themselves of the fund.

A. V. T.

of 'Shikha Adhar' with the Hindus 'Dhar Adhar' and almost in every place Harjean takes partings with us for part or the whole of the walk and usually our detours by their sacred rivers. Lastly, at the end of the work we had a taste of the most generous attentions upon the pilgrim's life, in that in our camp on the bank of the Tanka on Friday night we had sharp showers of rain, which compelled some of us to seek shelter in the shelter hut near by and others to bethse themselves in the underground river. But we forgot our own discomfort when we noticed some little children, who had accompanied their parents to 'see Gurdhar', sitting there shivering.

The country through which we passed that week is liable to almost annual floods. The flood level is marked on trees here and there, and each mud hut is built separately on an artificial mound and is converted into an island during the rains. But though unfortunate in that respect, the region is full of sacred, historical and literary associations.

Jagpur (properly Yajpur, the city of even feet) on the Yamuna, on whose bank I am writing this, was founded by King Yajuridhara, who performed the *ashvamedha* sacrifice here and made the place his capital. It is known as the Bharata of Orissa and was the scene of a battle in which Mahendrapala, the last independent king of Orissa, was defeated and slain in the sixteenth century.

Not far from the village of Bana are situated the Alingar, Udayagiri and Kailasgiri hills, which are identified with the great monastery of Potaliputra where came the illustrious Chinese pilgrim Hsuan Tsang in the seventh century. Bana hills, which are strewn with sculptures of every local motif, had the honour of being visited by the great Sanskrit writer Bankimchandra Chatterjya-dikya, who has given us our national anthem in his *Anandamath*, when he was Sub-divisional Officer of Jagpur Bankimchandra writes as follows in his 'Shrine':

'We who have the good fortune to visit these Buddhist hills and we their ruler, die in shame at the thought that our brethren stand out at the (foreigner's) door to learn what technical education is like, although he is as dear to us as one of our kith and kin.'

A MODEL ADDRESS

I would have to close this letter here had it not been for the good people of Kalyanpur who presented Gurudhar with a remarkable address. As this address is fit to serve as a model for all Harjean sermons, I reproduce it below almost in *extenso*.

'What is popularly known as the village of Kalyanpur, is, in reality, a combination of two separate, separate villages, viz., Kalyanpur and Gurudhar.

'Ours is a large and populous village inhabited by the various castes and sub-castes of the Hindu community, including the 'untouchables'. Among the untouchables there are numerous different grades, which may broadly be classified as below:

'(a) Those untouchables whose very touch is considered polluting. These are Gora, Kandra and Hindu.

'(b) Those untouchables whose direct touch is considered defiling, though the caste-Hindus accept their services involving no limited occasions. Their (untouchable's) touch.

'Gudhar (untouchable) are fish-catchers and suppliers of the society. It is a rule that dead fish touched by untouchables other than Gudhar become polluted and unfit for use, but this rule is relaxed in case of the Gudhar, whose supply of dead fish is eagerly accepted even by Brahmins.

'Dhakar are the washermen of the society. Cotton clothes usually become polluted by touch of untouchables other than dhakar. In case of Dhakar also cotton goods become polluted by their touch, except when after washing they deliver them (goods) freely to the owners. Even at the time of that delivery, male members of the family of the owner are not allowed to touch the goods, the females taking upon themselves, in their self-sacrificing spirit, all the risk of the first touch.

'Chamars are the tappers of date-palm trees for purposes of toddy making. It is a rule, as above referred to, that food articles become untouchable when touched by untouchables. But the Chamars gather cocoons from the trees and lay them out also upon them so that the water in the cocoons may be readily available to the parasite, so to speak a Brahmin.

'(c) Those whose touch is bearable at limited periods of the day but not throughout.

Kadhar and Tola. These are touchable by caste-Hindus as long as the latter are not polluted by these daily occupations, after which the former become untouchable. Be stated that the Kadhar prepares a food-article (kharu) which becomes untouchable when touched by any other untouchable class.

'All the various grades of untouchables are untouchable among themselves, each superior grade considering the inferior grade as polluting or the highest class of the caste-Hindus regard the worst grade of untouchables. Further, among the same grade of untouchables, there are sections, each considering itself different and distinct by the by, thus say other, prohibiting inter-dining and intermarriage. Thus, there are four distinct sections in the Chamars grade, two sections in the Kadhar grade, though in our village there is only one section from each of the grades.

Among the lowest classes of untouchables—*as*, *Hadh*, *Kandra*, *Par*, *Gekha*, have nearly no caste lands and earn their livelihood as day labourers. *Hadh* are hairless women and eunuchs, and *Gekhas* are fish catchers by profession.

"These worst classes of untouchables undergo the same social disabilities as prevalent elsewhere, *viz.*, they are prohibited use of temples and wells, schools, bathing ghats and roads are not prohibited to them; only they must not touch the touchables or the superior grades of untouchables while making use of them. They are segregated in uncomfortable regions of the village where no caste-*Hadh* can have access without polluting himself to degrees beyond the capacity of mere ablutions to extricate. In such extreme cases (if some), it rarely finds it to be propitious to purify himself.

"*Chapartapan* is an untouchable here, as in other parts of the country, both in the caste-*Hadh* as well as in the Harijans themselves. Speaking generally, the Harijans refuse to be touched by the caste-Hindus for fear of being visited by Providence with disaster for their 'untouchability' is allowing themselves to lead in the untidy practices of being touched by the caste-Hindus; they have not, generally, overcome the habit of drinking and eating-eating, nor have they learnt to lead neat and cleanly life, in any sense of the term.

"Reformation in the direction of removing untouchability was initiated in the village in 1902, but sustained work was undertaken in September 1902 by a few workers, but it was interrupted in 1903. When again the work was resumed in 1911 and when the whole of India was swept with a wild passion to banish untouchability immediately following your arrival in India, this village was completely carrying on a crusade against the few workers who were manifestly violently obstructed. The workers had to be thrashed, beaten the stones and remained loyal to their occupation as freely as ever.

"The disabilities of the untouchables are a *bagosa*. The worst that they are at present enduring *vide* is the utter lack of drinking water, *viz.*, for the mother, and water for their use in these very hot months. Quartered in a distant corner of the village, they have to burn themselves under the scorching heat of the sun in crossing. In certain cases, about a furlong from the only available source, the river by the side of the village. In the rains, again, the path between the Harijan quarters and the river gets water-blocked, and the Harijans have to wade through mud and water, many often reaching so high as the waist to get the dirty water from the river, this condition continuing for months together. Thus it is that when Thakur Baga sent for informations for striking work for Harijans, the Kalyanpur Harijans immediately supplied the informations and submitted applications

for aid through the Secretary, Jalpur District Board, Jaipur on 3-4-24 and are now awaiting final orders.

"If untouchability in other shapes and forms, such as evil thoughts, ill-feelings, arraignings of social distinctions, etc., be taken into consideration we know we, almost all of us, must have to plead guilty of the fault.

"Knowing all the evils in us, we can only owe them frankly before you. And as a spiritual doctor you will do all in your power to cure us of all the maladies and have us purifying ourselves after your benevolent desire, no less after our own, in the prayer of

Your most humble servants,
Kalyanpur. 1. The inhabitants of Kalyanpur."
20.5.24.

V G D

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

IV EARLY DAYS AT TUSKEGEE

In May 1881, towards the close of Washington's first year as teaching the night school, General Armstrong was asked by some gentlemen in Alabama to recommend a teacher to take charge of what was to be a normal school for the coloured people in Tuskegee in the "Black Belt." The General recommended Washington for the post. His recommendation was accepted, and Washington proceeded to Tuskegee. He had expected to find there a building and all the necessary apparatus ready for him to begin teaching. But in his disappointment he found nothing of the kind.

Washington's first task was to find a place in which to open the school. At last the most suitable place available seemed to be a dilapidated shanty near the coloured Methodist Church, together with the Church itself as a sort of assembly room. During the first months of school that Washington taught in that building, it was in such poor repair, that, whenever it rained, one of the older students would leave his lessons and hold up umbrellas over him while the master heard the recitations of the others. On more than one occasion his landlady held an umbrella over him while he took breakfast.

During the first month Washington travelled through Alabama and studied local conditions. Most of the coloured farmers were on debt. There was no school income, but the schools as a rule were taught in Churches or log cabins. On one occasion Washington saw five pupils who were studying a lesson from one book. Two of them, on the front seat, were using the book between them; behind them were two others peeping over the shoulders of the first two and behind the first was a fifth little fellow who was peeping over the shoulders of all four.



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MADRAS—FRIDAY, JUNE 13, 1934

[No. 12]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of the representatives held at Bombay on 23th September, 1932, Pandal Madhupani being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Federal Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

PILGRIM SCAVENGERS

Generally, at the end of the morning's march, a batch of men and women from our party visit the Harijan quarters of the village over the camp, taking with them brooms and spades. They talk to the Harijans about the necessity of sanitation, about keeping their yards and roadways clean, about burying rubbish instead of leaving it to blow here and there, and about the crime of dumping little kids, when going to the jungle for sale of calves, and covering it up with earth afterwards, instead of setting the surroundings and leaving everything exposed for flies to carry infection. While engaged in these talks, the party begins cleaning the local street. This draws out the Harijans, who appreciate the idea and soon join in the work themselves. The water supply and general conditions are then investigated and a full report is given to Gandhiji on return to the camp.

Local workers often join our sanitation party, and they are subsequently promised to visit the houses at least once or twice a month, come to help carry on the good beginning.

At Madhupani a large heap of bones was found on the sides of the road. When the party began to bury these, the Harijans protested and said these bones would fetch them a price. So they were removed fully to a corner. The Harijans were then asked whether they eat carrion—they said "no." But just at that moment, turning round the back of a house, a dead cow was found lying there. That was the man who was in the

habit of collecting the kids, horses, etc., and he at once explained that the Harijans did not eat the dead meat. At this the poor Harijans felt very satisfied and promised to give up carrion eating henceforth. Of course, it remains to be seen whether they will carry out the promise.

At Jagur, the river bank being in a distressingly defiled condition, the party gave their time to cleaning it instead of going to the Harijan quarters. The general public was much interested in this enterprise, and many lent a helping hand, with the result that a big job was finished off gaily in an hour and a half's time.

Shedrak, being a sub-divisional town, had much worse Harijan quarters than the villages. It was the last place in our pilgrimage, and we stayed there three days. On arrival, one of the members of our scavenging party went to Gandhiji and asked if he might conveniently go to Calcutta for a few days as the pilgrimage was over. "What is this?", enquired Gandhiji. "Did you not see the filthy lanes as we walked through them this morning? There is plenty of work there to keep us busy all the time we are here. Don't imagine the pilgrimage has ended until we get into the train for Wardha on Friday. If we had come to Shedrak to amuse ourselves, then, there would be no harm in your going to Calcutta instead, for the same end, that we have come here to serve."

The manager approached the point and stayed, and the lanes where the party worked during these three days became comparatively clean by the effect of the voluntary scavengers. The inhabitants of the lanes had a dignified lesson in corporate sanitation.

M. K. G.

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

V

BROCKS WITHOUT STRAW

At the end of three months, enough was raised to repay to General Marshall the loan of 124 dollars, and within two months more, Washington paid up the balance of the loan and received a deed of the one hundred acres of land. Most of the money was obtained by holding festivals and concerts and from small individual donations.

The first annual that the school possessed was an old blind horse given by a white owner of Tuskegee. Twenty years afterwards, it covered over 250 hays, oats, corn, cotton and straw, as well as a large number of sheep and goats.

The school was constantly growing in numbers. Plans were, therefore, drawn up for a building that was estimated to cost 6,000 dollars. Miss Davidson went North for the purpose of securing additional funds. Washington had promised to pay a creditor 400 dollars on a certain day. On the morning of that day he did not have a dollar. The post arrived at the school at 12 o'clock, and in this there was a cheque sent by Miss Davidson for exactly 400 dollars.

The students began to dig out the earth where the foundations were to be laid, working after the regular classes were over. But before the building was completed, Washington passed through some very trying seasons. He wrote: "Perhaps no one who has not gone through the experience month after month, of trying to erect buildings and provide equipment for a school when no one knew where the money was to come from, can properly appreciate the difficulties under which we laboured. During the first years at Tuskegee, I recall that night after night I would roll out upon my bed, without sleep, because of the anxiety and uncertainty which we were in regarding money. I knew that we were trying an experiment—that of testing whether or not it was possible for Negroes to build up and control the affairs of a large educational institution. All this made a burden which pressed down on us, sometimes, in season, at the rate of a thousand pounds to the square inch."

Washington was determined that his students not only should do the agricultural and domestic work, but also erect their own buildings. Such buildings would not be so comfortable or complete as their finish or buildings erected by experienced workmen from outside, but as the teaching of architecture, self-help and self-reliance, erection of buildings by students would more than compensate for any lack of comfort or fine finish. Moreover there would be, but they would only teach them valuable lessons for the future.

This plan of having buildings erected by student labour was adhered to all along so that in 1900 out of forty buildings, large and small, all except four were almost wholly the product of student labour, with the result that a building of any description or type can now be constructed wholly by the Tuskegee staff and students, from the drawing of the plans to the putting in of electric frange, without going off the grounds for a single workman.

Washington established his own brickyard, though with great difficulty. It was no joke for the students to stand in the mud pit for hours, with the mud up to their knees. Then, again, when for burning bricks three turned out to be failures, with a loss of several thousand bricks each time. As he had some single dollar left in his pocket, Washington now permitted work of his own, and with the fifteen dollars he received for it, he renewed the brick-making experiment. This fourth attempt was, however, successful.

Brick-making has now become so important at Tuskegee that in 1900 the students manufactured 14,000,000 first class bricks, fit to be sold on any market. Apart from that, scores of young men have mastered the brick-making trade and are engaged in this industry in many parts of the South.

The same principle of industrial education was carried out in building wagons, carts and buggies. Dozens of such vehicles are now used at Tuskegee, and every one of them has been built by the students themselves, who also supply the local market with their handwork.

In spite of the unpopularity of industrial work among students, the number of students rose to 120 in the second year. And a hospital was opened as soon as part of the first building was ready to be occupied. There was no kitchen or dining hall, but by digging out earth from under the building with the help of the students, Washington made a partially lighted basement room that could be used as kitchen and dining room. As there was no suitable furniture, carpenters' benches used in the construction of the building were utilized as tables. And cooking was done out-of-doors in pots placed over an open fire, as there were no stoves.

In the beginning, everything was out of joint. Either the meat was not done or had been burnt, or the salt had been left out of the bread, or the tea had been forgotten. One day a girl failed to get any breakfast and went to the well to draw some water to drink, to take the place of the breakfast which she ought to have had. When she reached the well, she found that the rope was broken and that she could get no water. She turned from the well and said, not knowing that Washington was where he could hear her, "we can't even get water to drink at this school." But patience and perseverance overcome even mountains, and at last order was restored up of chaos by dint of hard work.

Notes

The 'J. K. Well-Fund'

I am mainly emphasising the appeal made by Thakkar Bapa, published in the last issue of the *Harizan*, asking for donations to a fund for constructing wells for Harijans. In walking through the Poon and Dastack districts, I have observed scarcity of water almost everywhere, and the reader can imagine the plight of Harijans when there is scarcity all over. There is a charity in which all missionaries, reformers and others can subscribe, and let it be remembered that, whilst unassisted projects may prevent Harijans from making use of one of the primary necessities of life, every well constructed for the use of them will relieve not only their distress but will add to the general supply of water. All wells constructed for the sake of Harijans will be available to all who care to make use of them. I hope, therefore, that there will be a numerous response to the appeal made by Thakkar Bapa.

M. K. G.

A Right Step

The C.P. Government deserves congratulations for announcing that henceforth the so-called depressed classes are to be known as Harijans, and criminal tribes as wandering tribes. Both the names 'Depressed classes' and 'criminal tribes' were certainly offensive. And let us hope that the other Governments will copy the good example set by the C.P. Government.

M. K. G.

The Varna-Shrotri Sanskar-Mandira

The following details about this institution will, we feel sure, be of interest to our readers.

The Varna-Shrotri Sanskar-Mandira was started in December 1933, i.e., sometime after Mahatma Gandhi's great fast for the Harijans, with the following objects:—

1. To provide facilities to poor students for prosecuting their education as residents in the Asrama.
2. To impart education to Harijan students and to train workers for Harijan service.
3. To provide for the education and service of the members of the Asrama.

Particular attention is given to ensure that the resident students of this Mandira have all possible opportunities of making themselves independent with regard to their expenses here and of taking such sort of vocational training as can be provided. Systematic efforts for one year have resulted in the Varna-Shrotri Mandira being a growing department of the Varna-Shrotri, with the following 4 schemes of work.

(1) School (2) Hostel (3) Kitchen (4) Agriculture (5) Business (6) Kitchens and religious and educational congregations for adults.

There are 25 students and 1 teacher, out of which 22 are resident students, 4 belonging to the college department of Varna-Shrotri and 25 to the Sanskar-Mandira school. Only 6 students are non-residents, 4 are 'depressed,' though not strictly Harijans, and 20 are Harijans.

The number of students in the different classes of the school—

- 4 in class Eight
- 5 " " Seven
- 4 " " Four
- 6 " " One

The number of students in the technical training classes—

- 4 in Carpentry
- 5 in Weaving
- 4 in Book-binding
- 8 in Agriculture
- 2 in Business

11 of these are women, and 8 are dependent.

The students of the Sanskar-Mandira are given free training in the technical departments of Sanskar-Mandira and Sanskrit-Mandira.

They fee for the regular members of the Sanskar-Mandira kitchen is Rs. 4 per month, and Rs. 4 per month for the resident students of the Sanskar-Mandira school. Donations in kind, rice, dal, etc., instead of money, are also accepted.

Students of the School, College and Arts departments of the Varna-Shrotri may be free members of the Sanskar-Mandira Hostel, if they study some sort of service towards the realisation of the objects of the Sanskar-Mandira.

20 Students will be admitted to the Sanskar-Mandira school when its new session begins in July, 1934.

For further particulars enquiry may be made of—

The Varna-Shrotri, Varna-Shrotri,
Sanskrit-Mandira P. O. Dast-Bakhram

Help for Harijans

The Secretary, Tamil Nadu Harijan Service League, writes from Trichinopoly—

"The following resolution has been passed by the Tamil Nadu Harijan Board—

"This Board has resolved to grant remissions to the Harijan boys residing in the schools under its management from payment of school fees etc., with effect from the commencement of the coming school year."

I earnestly appeal to the authorities of the other Local and Municipal bodies in Tamil Nadu to make necessary arrangements in giving free education to Harijan boys in schools working under their jurisdiction."

HARIJAN

FRIDAY, JUNE 15, 1934

HARIJAN & NON-HARIJAN

"Rather than do constructive work among Harijans, will it not be better to create intense disaffection amongst them with their condition and thus promote such self-help as they can generate among themselves? Is it not our duty trying to convert the masses?" This was one of the questions that was asked at a meeting of workers. Is it an important question, it is as well to give the rest of the answer given for me at the meeting. The question betrays ignorance of the whole scope of the movement. To create disaffection among the Harijans can bring no immediate relief to them and may only tend to perpetuate a vicious downward spiral. The object of the movement is to do away with this utterly monstrous disease and to secure for Harijans the simple justice to which they are entitled at the hands of a humane Nation. Thus the movement is one of repentance and reparation. Hence it is confined, on the one hand, to constructive work among Harijans and, on the other, to conversion of sinners by persuasion, arguments and, above all, by correct conduct on the part of the reformers. If the latter have gentle, sane, forthright and pitiless what is needed as an antidote by sinners will presently be regarded as the message of religion. His holiness said, "Know that to be the rain which is generally observed by the learned, the good and those who are free from passion and hate and which is left to one's heart?" If, therefore, the reformers possess the qualities wanted upon by Him, there will be no doubt whatsoever that the hearts of the sinners will respond. Whether they do or not, the reward rendered to oppressed humanity by reformers will be a substantial contribution to human progress and will be shown reward. It will certainly find its rightful mention in God's eternal book of life.

Another question discussed was, "Do you not think that the improvement of the condition of starving peasants is more important than the service of Harijans? Will you not, therefore form peasant organisations which will actually include Harijans in so far as their economic condition is concerned?"

I wish that what the questioner says were true. Unfortunately the betterment of the economic condition of peasants will not necessarily include the betterment of that of the Harijans. The peasant who is such a Harijan may rise as high as he likes or opportunistically permit him but not so the poor oppressed Harijan. The latter cannot come and can lead as freely as the fortunate peasant. He cannot

improve his lot but that he needs. In many places he cannot even buy the seed he requires. And even for one peasant that the Harijan peasant is able to better his economic condition equally with the non-Harijan. Even so, he will still labour under the monstrous social disabilities he was labouring under before. Only, because of the very betterment he will feel these much more keenly than when he was a pauper. Therefore, a special organisation for the service of Harijans as a peasantry was in order to deal with the special and peculiar disabilities of Harijans. Substantial improvement of this, the typical strata of society, must include that of the whole of society. Moreover, the ordinary peasant is by no means neglected. For instance, the All-India Peasants' Association is solely engaged in bettering the peasants' economic condition by showing him to add a handwork to his land and thus have an adequate insurance against famine and always a substantial addition to his yearly income.

M. E. GANDHI

WEEKLY LETTER—No. 38

CHISNA—V

ITINERARY

1st June—Dillinghah to Jajpur on foot, 5 miles. Jajpur meeting, address, Rs. 74-1-11½. Jajpur to Mangar on foot, 5 miles. Mangar meeting, Rs. 4-9-0.

2nd June—Mangar to Bhadrachokhari on foot, 4 miles. Bhadrachokhari meeting, Rs. 48-5-6. Bhadrachokhari to Toling on foot, 4 miles. Toling meeting, Rs. 1-7-3.

3rd June—Toling day of silence.

4th June—Mangar day. Toling to Gawalpur on foot, 12½ miles.

5th June—Gawalpur meeting, Rs. 75-8-31.

7th June—Gawalpur. Bhadrach meeting, Rs. 330-13-4.

8th and 9th June—Bhadrach to Khadappur by rail, 114 miles. Marhata Rs. 42-11-11½. Fare to Khadappur Rs. 330-13-4. Buland meeting, Rs. 1180-4-6. Haldigardi Amriti Road Rs. 11-4-0. Jalandhar Rs. 111-4-4. Khadappur Rs. 141-11-11½. Left Khadappur for Wardha, 648 miles. Talsangar Rs. 42-5-0.

Total journey during the week 39 miles on foot and 74 miles by rail.

'ACT OF GOD'

It was not without considerable hesitation and regret that Gandhiji decided at Toling to abandon the balance of his walking pilgrimage. We had received ample warning of the coming rain. He twice disregarded nature's warning. The party would have been drowned at Dillinghah but for the precautions that were taken by Gopalbhai.

hike entirely halt on him. If the rain poured down upon us. The reader should remember that for the most part, we had to camp out in the open and lie on the bare surface of mother earth, with hardly a carpet underneath. On another night also, the rain descended upon us but found us better prepared to meet the emergency. These two mornings might have been regarded as sufficient warning for stopping the pilgrimage. But Gandhiji continued the walk in the hope of completing the tour. The roads were not passable. And the days were clear. But, at Toliang, on the seventh day, 26 June, the downpour began in the early morning. The village road was particularly bad. We could easily be stranded if the rains did not stop. Every one felt that the risk was too great to be taken. The nearest safe halt was Bhadrak, 11½ miles from Toliang. In consultation with our workers, Gandhiji decided, if the weather at all permitted, to reach Bhadrak on Tuesday morning in one long walk (forced, because usually the stages were 4 miles on the morning and 4 in the evening) and stay at Bhadrak for three days, so as to wind up the memorable Utkal tour, meet the Harijan and other workers and discuss the future programme. Two day passed with a clear sky and the march to Bhadrak was finished in three hours and thirty-five minutes. There were forecasts as to Gandhiji's ability to go through the walk without being overtired and incapacitated for any work for the rest of the day. As it turned out, he was quite fresh when the party reached Bhadrak and went through a programme longer than had yet been during the walk. When questioned from where he found all the unexpected energy, From God, was his inevitable answer. For him it was truly he said, 'Fagh naraai manasina.'

TALK TO WORKERS

In Bhadrak Gandhiji gave a great deal of time to Harijan workers, food relief and the spinning wheel. The latter two are for the vast part of Harijan work. Food relief means 16 per cent of Harijans in perhaps four the spinning wheel. Often the partition dividing the touchable from the untouchable is very thin.

His advice to the Harijan workers may be summed up as follows:

"Those who took a direct part in the pilgrimage cannot but have been struck by the fact that real work lies in the villages. The vast mass of Harijans live there. Untouchability has its strongest roots there. Poverty, too, is most rampant in the villages. Therefore the Sangha, while not neglecting the cause, should send its best workers to the villages and there do two fold work—serve the Harijans and the Harijans—the former, by procuring for the young and the old educational facilities, clean water supply, advances in trades, betterment of economic conditions, removal of bad habits,

e.g., drinking strong wine and drinking, the eating of drugs and drugs, and indulging in games, habits, and the latter, by establishing friendly contacts with them and securing their co-operation in the extent they would be prepared to give it. In all things, there should be no appearance on the shore of it. Above all, remember that personal purity of the workers is to count in the end. Those, therefore, whose character is not above suspicion and whose conduct should not make Harijan workers particularly in the villages. The Sangha will have to be most careful in the selection of workers."

THE FLOOD AREA

Gandhiji took great care in studying the flood area distress. He was satisfied that the work had been managed carefully and economically. Sri Harakishan Mahant, who had specially gone from Kathmandu and who was a wealthy philanthropist, anxious and able to render personal service beyond putting with his wealth, had rendered great help to the local workers and was able to assure Gandhiji that the fifty volunteers who were working under supervision in the flood area were working under great stress and hardship and had done, on the whole, well. Whenever dishonestly or laziness was discovered through strict supervision, the matter was at once put right. With this knowledge, supplemented by the most recent reports of Balu Langray Mishra of the Service of the People's Society, Sri Dhanuraj and K. Shyam of his party, who were deputed to visit the affected areas during his absence at Patna, Gandhiji asked the workers to persevere in their work through the difficult months of the monsoon and provide the shelter with such shelter as was possible with the means at their disposal. They had, at the time he was speaking to them, only Rs. 1,000 to spend with. The minimum requirement was Rs. 20,000 more, of which over Rs. 1,000 was to come from Gandhiji and Rs. 10,000 from Akshaychand Gandhiji had no doubt that the pressure would be kept and that the money would be forthcoming in due time.

There was the vexed question of the contributions which were supposed to be in some cases a case themselves of distress to the people during floods. He had a long discussion on the question with Sri B. Das M.L.A., who is himself a civil and mechanical engineer and who claimed to have studied the question.

THE SPINNING WHEEL

As he has spent a more intimate touch than ever before with the villages, Gandhiji's enthusiasm for spinning has increased, if there was room for any increase. He thinks that in Utkal the spinning wheel has greater possibilities than in any other province of India. Its power, was well demonstrated. Gandhiji had given interest to

many thousand per- and half per- of his collection as during this year. Unforced unemployment was greatest in Bihar. There was no immediate productive employment possible for several million people, except through the spinning wheel and the loom. From what he had seen of the villagers, he had no doubt that, if expert workers were available and lived among the villagers, the latter would take to the wheel. He was, therefore, delighted to find Mahabir Prasad, a khanday of Bhadrach, and his wife devoted to the spinning wheel and spending their resources among the poor for popularising that cottage industry. The good lady was herself teaching spinning and spinning to her neighbours. Ghandiji examined her working, suggested some improvements and advised the lady to study the science of spinning and learn to choose her instruments and keep them in order. Dr. Jyotam Kalyan, the well known philanthropist of Cuttack, has an Ashram near Bhadrach, where the party had put up. He has aided them with his wife and Parbat, a widow worker, for several years. He has donated Rs. 50,000 for the Ashram. It is being carried on to help orphans and the other needy persons who are kept at the Ashram and taught all the cotton processes. His wife, who never used to move out even in Cuttack, now goes about from door to door, taking the village women to shed clothes and take to the spinning wheel. Ghandiji advised the workers to qualify themselves as expert workers and not to be satisfied till the learners had reached the minimum standard of competency required by the All-India Spinners' Association.

SHRI RAMA DEVI

I take this opportunity to introduce Shri Rama Devi, the gentle wife of Gopalakrishna, to the reader. Ghandiji has, as he puts it, "fallen in love" with this lady of remarkable capacity. She is conducting an Ashram in Cuttack. Ghandiji has suggested its removal to a village where she could train the girls under her charge for service. She and the girls during some part of the tour, walked with him. At the Harrowell meeting, he paid the following glowing tribute to their work. "I have marvelled at the manner in which Shri Rama Devi, and her girls have discharged themselves during the tour, which, however pleasant and easy it was, had undoubtedly its trials. But these ladies have not known what fatigue is. There was a naturalness about all they did which went to show that they had been trained to love handicrafts and her simply. As soon as the party reached its destination, these ladies gave themselves no rest. They immediately went on among the Harijans and brought me written reports of what they had seen or done. They moved among the Harijans fearlessly and with the greatest freedom. I have had the privilege of meeting with tens of thousands of India's women, I have seen them at work. But

nowhere have I seen anything quite like what Shri Rama Devi and her little band have been found able to do so gracefully and so naturally. They have never needed or claimed any special privilege."

FARWELL, UNITED

This is what Ghandiji had to say of the volunteers at the Harrowell meeting.

"I shall part with you not without a pang. I would love to walk with you again from village to village, and I shall do so, if God will it. I congratulate the volunteers on the way they have done their work. This was an altogether new experience for them. It was an easy job to deal with thousands of villagers. You have made life under the open sky possible and lovable. You have laboured with most devotion and never complained of overwork. You have laboured night and day in order to make the pilgrimage the subject of unbrokenly was. You have shown an expanding capacity of so much order. God will surely bless you for your effort. I would ask you to continue the work so well begun in the villages. I leave Bihar with happy memories of association with you."

V. G. D.

RAM—THE HARIJAN

Children have begun to come owing to most of the Ashram families having left in connection with some marriage or the other at home or among relatives. The marriage season, it must be noted, has once again its with all its absorbing interests and is in full swing in these parts, with-quake or no earthquake, and inside of the population being over 1,800 per sq. mile in North Bihar, and in some parts the thickest, I understand, in all India! But there is one 5 year old boy Ram—Babu Ram Jang's son—who shyly peeps into my room once or twice every day and then away like a little butterfly, before I can make any overtures to domesticate him. He, however, carries a whole sometimes when he finds a fair prospect of pecking over a bunch of fowls the door and like a popgun on my head, but prefers to disappear so soon as he has got possession of it. I try to induce him to behave that I am an old man of innocent intentions and that he will come to no harm if he makes friends with me, but have only partially succeeded up till now.

However, the death of kids and cats is more than compensated for by a recent arrival. There is a tiny little 5 year boy from a peasant family and built from Ghandiji's district. He attracts the attention of every resident of the Khadi Shala (Technical Institute at South Bihar) opened under the auspices of the Spinning Sub-committee of the Bihar Central Board (Columbia) with a hundred little goats

of his and, though little men moving about during working hours, everybody is conscious of his presence in the colony. Indeed, it seems to my mind that of a charming little poem by Kipling, "Wheeler Wilson, dead years ago, 'I am sure, I am sure there is a magic in the house'."

He chirps the whole day in his charming, cheery, even Persian dialect and, after confounding you for a while and enjoying the fun of your not being able to follow him, he surprises you with his flawless Hindustani. He is a devotee of Sri Mahadev Prasad Poddar of the Calcutta Khadi Movement and was recruited originally for the Harpur Ashram at Patli, 18 miles West of Ferozshapur, conducted by Babu Raghavendra. The Babu is a close friend of Sri Poddar and a renowned model reformer, who has planted himself in the midst of Harijan villages, providing them a supplementary wage on the spinning wheel by teaching them carding and educating their children in cleanliness and literacy. Ram was, however, found to be too intelligent to remain in the village groove where he could find his companions in no time and wanted fresh fields for conquest. He was, therefore, duly 'reported against,' and his adopted guardian Sri Mahadev Prasad took charge of the present ward with a view to securing him adequate facilities of a further training.

When I first saw him at Patli with Sri Poddar, with his ink-black round face and apologetically clean white teeth, I was struck with his pluck and intelligence. He would keep his clothes white as snow would bathe and wash twice a day, clean and sweep his little room, clean the streets, cook little meals and purchase his supplies in the market, where he would go alone without fearing the noisy traffic and return with wonderful stories as to how the arrogant attendants-servants of the big Harpur of the air shops tried either to serve him away or cheat him and how through their persistence and intelligence of calculations he confounded them! He would sit all his hours in a corner of the room making up the accounts for the day and writing them out in a tiny note-book, adding, subtracting and balancing up. When we call for him, he responds with an 'Oik', with a jerk in the throat and then, invariably a hearty laugh! He has made himself an accomplished cook in middle class Indian cooking and can entertain you with a variety of dishes, provided, of course, you share them with him without observing any discrimination. He resorts all expertly simple behaviour, unaffected as if automatically and comes away. He is as impressive as an unexpensive photo-film, but his guardians take pretty good care in that direction and keep him from harm's way.

He has been sent to Madhubani Kutchhali to learn improved processes in ginning, carding and spinning and to be trained as a village worker. At

the end of the very first day, he cottoned to a downy elderly candidate on carding process and was declared in three days as being capable, after a fortnight's preparation, of going on for the teacher's training course! The cotton he cards resembles a snow-flake and is an object of envy to the whole carding class of 16. It is as if he could catch him all their secrets as soon as he places his hand on them, and this incredible little Nookhola has become a pet of the inmates, nay, of the entire colony here, in less than a week of his arrival.

A further earnest was still in store for most of the inmates, when, on the second or third evening of his arrival, he was called upon by the principal to sing at the evening prayers. He sang, like a cuckoo at the top of his voice, beautiful songs. He knows by heart a number of Hindi hymns from the Adhvan Bhagavats, but has especially in his wonderful store of famous songs of the great Masters, Surdas and Kabir, rendered or reduced into local dialect through generations and handed down through oral delivery of local origin, who disseminate their message of Unity and Brother-hood of Man as wandering minstrels visiting great public fairs and festivals, or as humble men singing at household circles in the villages as singers and devotees of God.

Ram's father is a humble high devotee of the latter category, being at a day-labourer as the hands of Sri Ramji Singh, who is himself a worker and an devotee of Peh Ashram and who has accompanied Ram to get himself trained at Madhubani Kutchhali, Lucknow Mahila—this is the name of Ram's father—is a respected member of the local village community of Harpur and is known all over the neighbourhood as a *Shagat* (Servant of God). Being a householder, he has by day-labour, maintains his family with the sweat of his brow and devotes all his spare time to singing and spreading the name of the Lord among his fellow-men. He holds bhajans particularly late in the night of one or the other of the village houses, singing to the accompaniment of a *shehnai* or an *ektara*. The art seems to have inherited all the cultural ornaments of his race, who, though oppressed and persecuted through ages and deprived of all the material privileges and opportunities to share the common cultural inheritance of the Hindus, have yet persisted in sharing it in, shall we say, the direct method, receiving and assimilating the teachings of the great sages and teachers of India, through their own inner urge and yearning. The boy sang at the evening prayers songs and hymns which nobody would suspect him to have received from an uneducated humble out-cast father as his patrimony. Most of these hymns are of exquisite literary beauty, composed by the great Masters themselves or by their apostles or disciples, who received their message by way of direct contact or initiation. The song sung at sunset

day's evening prayer, for example, with its designed self-satisfactoryness, was one of those many and repeated so much sweeter in the local dialect :—

मारी लर दिवस मरवा हो ।

मनुष्य के दिन, मनुष्य के मारी

मनुष्य से लर मरवा हो । मारी-

मर के दिन, मनुष्य की मारी

मनुष्य से लर मरवा हो । मारी-

मनुष्य मनुष्य मनुष्य लर मनुष्य !

लर-मनुष्य लर मरवा हो ।

मारी लर दिवस मरवा हो ।

' Light up the lamp in the temple of thy soul, O Mind ! illumine thine own house.

' What of and what work shall I read and pursue ? And with what art I to quench the lamp of thy soul !

' Truth for all, Concentration for the wicked and Knowledge to serve for the burning world, My Mind ! Light up with it the lamp of thy soul.

" Know this, O Mind ! as the only aim worthy of thy endowments, and make thy all of it, My soul ! Light up the lamp of thy Temple, O Mind ! illumine thy House."

A. I. S. S. Choudhury, }
Bombay, 1-6-1934. }

G. A.

HEAR HALF-YEARLY REPORT FROM SINCE OCTOBER, 1933, TO THE MONTH, 1934

Propaganda For The Sankar—Ladies from some high class families of Alota moved in 11 Harijan magazines and distributed 700 and 800 Harijan Sankar among Harijan ladies. The function was arranged in this way because it has been past experience that Harijan do not attend a seminar at our place in large numbers. Men workers also visited the magazine at groups and gave 700 and in the same time.

(b) Jammu (Alota)—Men and women workers visited Harijan press and distributed 400 Harijan among Harijan and spoke to them on the importance of the day. A few clothes were given to Harijan, and soap and oil supplied to them.

Similar functions were arranged at Wadgaon and some other villages in Alota district and at Yeasat.

(c) Pudukottam—New Year's day—Mrs. Janki and Miss Thambiah Mathewson had Janki Pandal in Mahala. Mrs. Thambiah and addressed them on the significance of the day. In the evening a male class was opened when Mrs. Katharine Clark spoke on the necessity of education and Mrs. Janki declared to the need for education from higher and common stages.

Some members of the National School, Alota, read the Harijan paper and spoke on character and education.

(d) These religious volunteers visited about 10 villages in the vicinity of Alota and addressed meetings

of them. Shri. and Harijan and expressed upon the class Hindu the necessity of the removal of untouchability.

(e) Dr. Wadgaonkar the Secretary of Ambedkar Sangh visited Alota to place and delivered lectures on the removal of untouchability. He presided over a conference of schoolchildren held at Alota.

Education—Alota district—Rs. 125/- were given to S. T. Ministry for the Harijan Education Society.

Rs. 11/- were given to M. N. Sarkis for the same purpose.

Rs. 1/- was given per month to Shri. Chandra.

Rs. 10/- and three bags of rice were given to Janki Pandal, Alota.

Rs. 8/- for way of schoolchildren help to Shri. and maps to the Harijan school of Alota (Gorakhpur, and rice supply for Shri.).

Rs. 1-2-3 were given to Shri. Chandra's Pandal, Alota.

Rs. 4 were given to Pankaj Ambedkar.

Rs. 100 were spent on two night schools at Alota and a night-school in Uppur and in surrounding villages.

One night school was opened on the New Year's day (Pandal) in Mangaraj of Alota.

Ambedkar school—Rs. 111 were given as scholarships for the months of October, November, December, 1933, and January and February 1934 to Harijan students.

Yestmal district—Rs. 15 were spent on a library in the Harijan house of Yestmal parner. Rs. 8 were given to schoolchildren.

General The main activities during the period under report were those connected with Mahatma's tour to Bihar which kept the workers busy in the month of November. Thanks to the efforts of Mrs. Janki, Mr. Brijlal Sharma, Dr. Parmanand and the local workers of various places the tour was a success. The Bihar contribution was above Rs. 10,000. The meetings were largely attended.

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List of Firms and Contributions received by
Qualifying during the Harvest Year

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HARIJAN

EDITOR: K. V. SANTHI

Under the auspices of The Harijan Sevak Sangh

Vol. II]

MADRAS—FRIDAY, JUNE 22, 1934

[No. 18

TAMIL NAD HALF YEARLY REPORT

1ST OCTOBER, 1933 TO 31ST MARCH, 1934

The following are extracts of interesting portions of the report of work done by the Tamil Nad H. S. S. during the half-year ending 31st March, 1934.

Religious—In Madras parties were organised where men, Hindus, mostly, went with Harijans. There were 48 such parties organised and 10,000 Harijans, religious organisations with whom were also organised for a few places for purposes of disseminating religious knowledge. Propaganda meetings between temple castes were held in the places.

At A. Vinayagar temple was thrown open to the Harijans in Thanjavur District by the Karanthi Tamil Sangham, and a Harinar temple was open both at Adyar and reported by our Board members, Dr. P. Sankaran, on 29/11/33. A Madras Har was also held in Coimbatore in the Harinagar temple.

Educational—47 new schools were added to the 12 schools already existing, thus making a total of 59 schools. With the establishment of the Gandhi Farm Fund, the various district committees have benefited by the introduction of more new schools and we have had the number would at least be doubled by the end of the year.

In addition to scholarships awarded both by the provincial and district committees, books, stationery and pencils were distributed free to the Harijans living in the schools. The expenses under this head alone for the period under report is Rs. 114.12.11 while the total expenditure on schools is Rs. 574.1.4.

In spite of the prevalent opinion that separate schools should not be opened for Harijans, it has been found necessary to open some to relieve emergency in certain areas. If such schools were opened by private agencies, mainly at the instance of our workers.

Physical training classes were opened at Madhavaram and Kodambakkam, and a basketball club at Thanjavur in almost all the schools. Harjans boys are admitted and are mixing freely with caste-Hindus. Boys in places where initially there was opposition, as the presence in Coimbatore, got working successfully earned out there except by students getting the Harjans boys admitted.

An annual vocational training is being given both at Gandhi Ashram, Thanjavur, and at K. K. Ashram, Kallakurichi, the former having opened a sewing section also. Besides the grant to the various educational, religious, etc. are also given to 500 for the teachers' and vocational training. We propose in the coming year to make a substantial provision in our account for the vocational and industrial training of Harijan boys.

Sanitation—In all the districts, during the period under report, our workers have been inspecting the drains very often. Mahatma's visit gave an additional impetus to the line of work and proposed schemes were explained to Harijans in as many as 115 places. We are glad to mention that some of the members who have been appointing temple boys have co-operated with our workers in this respect. Of late an issue was given to Harijan children. Special provision has to be made of a village called Vandanallur in District district, where some young schoolboys have done wonderful work in the drains in this direction.

As part of reconstruction in the drains in Coimbatore, at least 25 P. works were constructed to run down drains to the drains. All kinds of money

had been, such as working wages, etc. were provided, to the drains (later) for the working purposes. 315 drains were built where houses on sanitation were given. We have been able to spend upon only 10% of the total budget, to help us in this direction, and we earnestly hope that the others also will kindly co-operate with us and contribute their share to the uplift of such a useful class of people as drains.

Wells—In addition to the wells dug and repaired last year, 7 more were dug and 13 repaired. The J. K. Fund has not been started and the estimated amount specially donated for this purpose have not been received. We hope to get through this work in the latter part of the year or in the next season. In the meantime, we are sorry to say that our efforts to secure a place for a well at K. K. Ashram have been in vain, though we hope to achieve our object before the end of the year.

Medical Help—In almost all the districts there is a practically systematic work related to the story of Harijans and public dispensaries and there has been very good response from the medical practitioners of the several districts who have kindly placed their services at our disposal whenever required. Several meetings have to be made of the attendance of a Harijan into the patients ward at the Madras municipal dispensary.

Mahatma's Year—The main feature of this half year's report is the work of Mahatma in our Province for nearly a month—from 22-1-34 to 22-2-34. Practically from the beginning of the period under report, preparations had to be made to welcome him and present him with a decent party. The response to our call was exceedingly satisfactory. Harjans had with our workers to attending their services and it became very difficult for us, in spite of the comparatively long period for which we had the privilege of having him in our midst to accommodate all the places that wanted him. As many as 140 places were visited and the program under them was a magnificent work. The Public of Tamil Nad showed their sympathy with the efforts by contributing liberally and enabling us to hand over to Gandhi a very decent party.

There was doubt that Mahatma's presence had reached every inch of corner. Public opinion in the direction has undergone a thorough change, and we hope that unconsciously will soon become a rule of the past. Of course, we are not blind to the existence of the so-called reaction of opposition and to the need for steady work for overcoming it.

The Gandhi Harijan Farm Fund—The real work before us now is the proper utilisation of the amount collected for us by Mahatma. It amounts to Rs. 11,000.00 and, according to the wishes of Mahatma and the suggestions from the Central Board, the utilisation of the fund has to be spread over a period of two years. Schemes have been furnished by almost all the districts for the amounts in their disposal, and they have been sent to the Central Office for approval.

Conclusion—Though we have been able to do something, much remains to be done and it is only with public sympathy and their active co-operation that we can achieve our object. Thanks to these things, public opinion has been made alive and it only remains for us to continue its active constructive lines. A number of workers desire it and really want to do the work properly and it is our intention to reach out the smallest village and spread the message of Mahatma, and we require the public to help us with time and money to achieve our object.

L. N. GANESAN, Secretary.

REPORT OF WORK IN KATHIAWAR

General: Kathiawar is a semi-regulated province containing various states, the total population of which some years nearly 4 lakhs. Of these, no less than 3 lakhs are Harjians.

At present there are, in the province, 3 Harjan Ashrams at Walthwa, Tatal, Chikwa and Bhavnagar and 16 Harjan primary schools, not all supervised by Kathiwar Harjan. Some Harjan as an equal part of Rs. 10,000. The local self-responsibility committees also run one day and night schools for Harjians. All these institutions mainly need their extension to public health.

Religious: (a) *Temples*—In Kathiawar, only one temple of Nagnath at Anand is open to Harjians. A good deal of sympathy, on the part of the authorities, has been expressed for the condition of the Harjians. But nothing has been done so far to transfer the property into public. Various attempts at private also have been so far without success.

(b) *Shrines or Pious Parties*—At various places, shrines or pious parties were arranged in the provinces at Jambhwa, where both the Harjan and spin-Harjan not only gathered together but were accepted passed from the hands of Harjians. The local Harjan leaders Ashram carried on. But propaganda through the exhibition of films of holy events on the scene. The celebration of the anniversary of Shirdhikars, Vaidik and Brahminism Panchamas, every year, had its own share of influence in this noble cause.

Schools: Walthwa is the only state where Harjan students are allowed to sit and study with non-Harjan students in the primary schools. Despite the agreement on the admission of Harjians to educational institutions, reached between the Government and various rulers somewhere in 1925, no state has taken any step so far in this direction. It is mainly due to the self-responsibility movement of the last 3 years that some states like Patana (Jatpali) and Rajkot have closed separate Harjan primary schools in their own states.

Bhavnagar has given a lead in this direction by granting admission to Harjan students in the secondary schools of Kamlata, Tatal, and Bhavnagar proper. The Sangha helps such districts by giving scholarships, books, clothing etc. Walthwa Raj State has contributed Rs. 100 for the outfit of Harjan students in its own state. This fund meets the requirement of books, food and clothing. In order to encourage the poorer class, those who desire to have training in the craft are being recruited on the scholarships in the Chakla weaving school, organized, run and supervised by Mr. Ramdhan Mehta of Anand as agent for Kathiwar and a prominent member of A.H.A. As soon as they acquire the required skill in their art, loans are given to them so that they enable them to increase their daily earnings by a small. This gives an answer to the other movement. They have been further successful in winning clothes of good quality of Jambhwa—which they meet the demand for cloth and started. The Sanghats Ashram's grant of Rs. 2000 not only helps Harjians through clothing but has been able to bring ready cash.

Wells: The question of the daily supply of fresh water to Harjians has been widely recognized the members of the Sangha. The Harjians live more or less, save few wells in the province. At a very few spots, where there are spots that the question of the supply of fresh water creates no difficulty. With a view

to bring the primary needs of water to the Harjians well attended to, the Sangha supported various Harjan authorities. Bhavnagar responded to this request by immediately ordering the construction of a water tank at a cost of Rs. 1,000 on the Chhap-wadi. It has further promised to get as many wells dug as possible wherever such a demand is felt. At Sangath, the Sanghas got a well for Harjians dug at a cost of Rs. 100. It has further decided to dig 2 more wells in Rajkot state. The Kathiwar Harjan, some Sanghas have specially intended this work to South towards. Moreover, the well known steamship, merchant of Calcutta. It is hoped that the water difficulty of the Harjians will be satisfactorily solved in the near future.

Debt-redemption: Kathiwar Harjians, mostly weavers, are not economically so bad off as the Harjians in other parts of India. It is the weaver who is worse off in this respect. The Harjan have been able to clear out their means of subsistence through manual work and daily wages. The latter, in 1925 and of 1926, are directly or indirectly under the clutches of greedy Patana or Dandi weavers. The Sangha started the experiment of debt-redemption at Anand and Dholera both representatives of Anand the Institute of Dr. Jivraj Vitha, who has been devoting all his energies and time to this work, has succeeded in redeeming debts to the extent of Rs. 4,000. He has further succeeded in winning the Harjians from the evil habit of drink, and of leaving heavy expenses for drink and wasteful entertainments. Another Harjan sympathizer, at Dholera, has given Rs. 1,000 for this purpose, and they work there in clearing up the houses started out by Anand workers. At Bhavnagar, plenty of materials have been collected by an experienced worker but the work has been delayed on account of paucity of funds and the absence of co-operation of the State authorities, Bhavnagar and the general public.

Harjan Festivals: Collectives in purchasing the necessities of life and in obtaining access to public markets are very great. This difficulty was solved at Lathi and Anand by the opening of a market, not at each place. In running these two markets the Sangha has to the advantage a sum of Rs. 200.

Shaw Dues: In order to save the Harjians from the evil habit of cancer arising the Bhavnagar authorities have made the Harjians—the rule of dual schools—benefiting the rate of market a common practice in each and every state and community known as Shaw Dues—is fixed at Rs. 200 less than the usual bid, on condition that there should never be any one owing any payable. It is yet too early to say how far this condition will be fulfilled but this much is certain—that about a thousand houses have escaped the evil of cancer-causing.

Harjan Gatherings: During the period under report, two Harjan assemblies were held, one at Rajkot and the other at Walthwa, where they successfully elected committees of abstinence from drink and gambling and of abolishing the practice of observing non-responsibility even among their own ranks.

Sports-festivals: It has been a very common practice in each and every state to hold annual sports-festivals both on the Jambhwa day and on the Rajkot bath-day, but the reasonable feeling of the street business was that the competition in the sports was thrown open to Harjians. The Harjan dinner at Jambhwa college, Bhavnagar, organized by young collectors, has further paved the way in this direction.

V. M. MAMANI,

MAHARASHTRA HALF-YEARLY REPORT FROM 1st OCTOBER 1933 TO 11th MARCH, 1934

Religious District

Religion. The members of the Sangh have been carrying on a propaganda for the removal of untouchability and discrimination upon the caste Hindus the necessity of opening temples to the Harijans with the result that 8 different temples have been now declared open to the Harijans.

Education. Four day schools for Hindus boys and girls were started in the following four different centres :-

(a) Bar (b) Borwade, (c) Walsur and (d) Dhane. All day-night boys and girls are attending these schools.

In addition to the 4 day schools, 8 night classes have been opened for Harijan workers in two different centres where more than 30 Harijans are attending the classes. The day schools are conducted by four Harijan teachers who have been employed by the M. S. Sangh.

The Sangh granted a few scholarships to poor Harijan students. In addition to three scholarships, books, slates, pencils and other materials to the value of Rs. 47 8-6 have been supplied to the students.

Propaganda. Some members of the executive committee of the Sangh visited at different Harijan localities in the district and delivered speeches expounding on them the duty of giving up drink and dices.

Health and Medical Aid. The educational Inspector of Borwade district paid a visit to the Harijan school at Walsur and Borwade and expressed upon the Harijan students by night before the necessity of keeping clean both very clean. He also gave them on medical aid to Harijan students and to distributing soap.

West Khandesh District

Education. The main activities of the Sangh during the half-year have been educational. The process of making Harijan boys to get apart from the caste-Hindu boys had been prevalent in this district. The Sangh has tried through the intervention of the Education and District Boards to remove this bar, and the result that the students distinction has now almost disappeared from the schools throughout the district.

During the half-year the Sangh has spent Rs. 424 Rs. on scholarships and not to 38 Harijan students. Of these, four students are admitted in various colleges, 13 students are in high schools, 14 in primary schools, and 7 students are taking their lessons in industrial classes, e.g., tailoring, carpentry and smelting. In addition to this, Rs. 40 have been spent towards payment of University examination fees of several students.

Help to the extent of Rs. 30 has been given to Miss Chavhan for the Dastar, Anandashikhar, Bhandarkar, Chikankar and Sardeshmukh Bhandarkar, Dhane.

In order to encourage school going among young Harijan students, books, slates and pencils worth Rs. 42 8 have been distributed free.

A special grant of Rs. 25 was paid to the Vidyayogashala at Dhane, which now gives regular physical training to Harijan youths along with studies.

Wells. As a result of agitation and propaganda, the Local Board, with its staff being opened and two boards in that effect got up on these wells.

Social. Efforts were made by the Sangh from time to time to see employment for Harijans in the police department and in the Municipality and in the various Government offices.

North District

Education. This Sangh has opened one night school in Nashik city where 40 Harijan-boys study and

study in day. The Municipality has made available one big room for conducting the night classes. Every week, granted by the Municipality, students are charged. The Sangh has spent Rs. 42 8-6 in conducting these classes. Books, pencils and slates are supplied to students who cannot afford to buy them. A physical training class has also been opened by the Sangh for the sake of the Harijans.

Monthly scholarships to the value of Rs. 15 were distributed among 100 Harijan students studying in high schools.

There is a well-conducted hostel for Harijan boys in Nashik, now called the Dastar Chikankar Bhandarkar. There are at present 30 students in this hostel. The Sangh has helped this institution in the value of Rs. 424 during the last six months. Mr. F. H. Gade, who is in charge of the boys, study morning at 8 30 a.m. in village the Hostel and conducts the morning prayer.

In addition to the above, a grant of Rs. 25 each was given to the Harijan Anand Vidyashikhar, Chikankar and the Harijan Anand Vidyashikhar, Chikankar.

Books, slates and pencils worth Rs. 5 were distributed free to the Harijan boys.

Social. The Sangh secured employment to 100 Harijans.

Shikhar District

Religion. Three Anandashikhar temples were opened for the Harijans.

Education. The main activity of the Sangh centered round the Harijan hostel called the Harijan Gymnasium at Akhmednagar. There is another hostel for Harijan boys at Akhmednagar which was inaugurated by the Harijan Gymnasium and opened and supported by the Sangh. The Akhmednagar Gymnasium looks after the upbringing of 20 students. Most of all the day students are admitted into the hostel without any distinction. Mr. D. B. Chavhan of the Akhmednagar Gymnasium, who is also the secretary of the Sangh has maintained an industrial school, where boys are taught motor driving, carpentry and smelting. The students boys are also taking interest in this school. During the last six months about Rs. 42 have been spent upon this hostel.

Scholarships worth Rs. 35-00 were granted to 100 boys during the last six months.

Books, slates, pencils and clothes of the value of Rs. 10-00 were distributed free during the half-year.

The Anandashikhar Harijan Hostel which was inaugurated in December, 1933, Messrs. Gokhale and Chavhan had spent about Rs. 200 and reconstructed the Akhmednagar building of the Harijan, which was in a dilapidated condition. The building has now been rented to the Harijan Board, so that the Sangh now receives a percentage of Rs. 125 per year which will be used for the educational advancement of Harijan boys. The Sangh has started a small boarding in which there are 100 boys at present. From June the Sangh hopes to admit more boys.

The Sangh started one night school for the night workers, and efforts are being made to make them Harijan. Messengers are sent to them once a week to keep them informed of the general situation in the country. The Sangh has spent Rs. 12 6-0 in maintaining the boarding during the last six months.

Rs. 15 have been given to 100 Harijan students payment of their educational expenses. Two books and slates worth Rs. 10 were supplied free to another student.

KEY PEOPLE AGONY

Continuing Gadhikar's statements on untouchability and important statements on the subject, carefully revised and compiled under the title "Hindus and Harijans".

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HARIJAN

FRIDAY JUNE, 22, 1934

THE UNTOUCHABILITY ABOLITION BILL

1

At the request of the Government, Dr Bhagwan Das of Benares, whose authority to speak on the matters of social welfare is unquestioned, has sent his opinion on the bill for the abolition of untouchability, introduced into the Assembly by Rao Bahadur M. G. Ranjha. He says:

"It seems to me that the bill would become neither possible nor useful, if an addition is made at the end to the following effect:—

"Provided that such person takes his stand upon the simple ground of being a human being, and does not deliberately declare that he belongs to an untouchable caste or class among Hindus, i.e., a caste or class not usually or customarily regarded hitherto as untouchable among Hindus, nor claims against anyone and reasons of personal disabilities (indicating freedom from contagious diseases)

The reason for this suggested addition is that for a person to keep on going, hatching the name of 'an untouchable caste or class among Hindus' and at the same time claim to be touchable is a contradiction in terms and an expostulative violation of common-sense language. There is an element of absurdity in the statement, as also an element of conventional perversion. The element of truth and reasonableness in the fact that untouchables are untouchable, that of perversion and error is the notion that untouchness is necessarily hereditary, that it is hereditarily inherited in whole groups of human beings by very birth and from birth to death and that untouchability is not simply coincident with and the effect of weakness disappearing when the cause disappears. The notion of rationality should be preserved, that of perversion destroyed. If the time has come, as it has come, to abolish 'untouchability by caste or class,' then the time has come to abolish customarily caste-and-class names by heredity also and to restore the original and obviously reasonable and useful practice of making the class (caste) name indicative of the profession or 'occupation followed, e.g., Doctor A, Judge B, Barrister C, Nair D, Farmer E, Merchant F, Farmer G, Peasants H, General I, King J, Queen K, Dancer L, Bishop M, Squatter N, Soldier O, Ragoonath P, Constable Q, Cardinal R, Admiral S, Mayor T, Alderman U, Counselor V, Professor W, Archbishop X, Pope Y, President Z, etc., or his English family names, Baker, Baker, Taylor, Carter, Porter, Smith, Goldsmith, Gardner, Shepherd (Sheppard), Goward (Goward), etc., or some Parsi family names, Darves, Dada, Dervish, Dastidar or some Persian personal names, Khurram, Hakeem, Gaudar, etc.

It would simplify matters if we could track the names of Hindus (including non-Hindu members) to a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, and

bring generally, and distinguish their natural classes by natural vocational names, instead of thinking in terms of 'untouchables' or 'disposed classes' or 'Widjars'—an antiquated and some which will perpetuate the difference between Hindus and non-Hindus and will probably only lead to the addition of one more, sub-caste to the 224 already accepted at the census and which to-day includes hundreds of mutually antipathetic groups, whose names in a few cases have, and in most cases do not have, any relation to their actual vocations. These will very probably keep up their mutual untouchability in various respects even after temples, etc., have been thrown open to them all by the touchless, unless the whole problem of 'caste' is dealt with in a far-sighted and comprehensive fashion. Unfortunately, neither the present Government officials nor the majority of the present legislators are interested, for various reasons, in far-sighted, comprehensive, systematic, action-taking measures and corresponding legislation. So we have to make the best of the situation.

I have, therefore, suggested that the persons referred to in the bill should take their stand on the simple fact of being human beings and not identify themselves arbitrarily by their own words with the name of any 'untouchable caste or class.' I have also suggested the mention of diseases as a condition in order to put the whole matter permanently on the level of sanitary appeal, and to evade particularly the statement of all Hindus other (i.e., of Hindus plus all non-Hindus) just to the need to observe the rules of hygiene and sanitation, as they voluntarily are not observed at present, in respect of temples, wells, and other places and objects of public use.

It will be observed that while condemning the present day doctrine of untouchability, Dr Bhagwan Das makes reference to 'an element of rationality in the sentiment,' in so far as it has a sanitary basis. In other words, he is far from being unopposed to untouchables. That is understandable and all reasonable persons will subscribe to the view whole-heartedly. As a matter of fact, whether it is in connection with the untouchability abolition bill or with the temple-entry bill, it has been clearly understood, and standing has specifically emphasized this on more than one occasion, that the free entrance of Harijans into Hindu Society and temples would be subject to the same rules about personal cleanliness as those that are applicable to the other Hindus.

Excellent as are the major solids because our saintly friends are not agreeable to continuing themselves with the currently reasonable position. The reason is obvious. For, if untouchability were to come only from untouchness, the former could not be attributed to any one particular group; nor can it apply to any one for all time. It needs no showing that this at once brings to the ground the whole edifice of untouchability as it exists to-day, which is reared entirely on the basis of the two principles—that a man may be born as untouchable and that once an untouchable he is always so. This is why our Christian friends find it impossible

to find any rational justification for their position but have to resort to the question of divine origin.

It will not be out of place here to say a word regarding the objection taken by Dr. Macpherson that to the use of denominational words like 'untouchables,' 'depressed classes,' 'Harijans' etc., by themselves or by others. He says that it is undesirable, as there are no 'artificial class and caste which will perpetuate the difference between Harijans and non-Harijans.' With the idea behind the objection we are in full agreement. When the caste-Hindus and the Harijans merge into one indistinguishable community of Hindus no separate names will be required. But till that happy day arrives, it will be necessary to have a separate name for the untouchable classes, by which reference to them could be made with equanimity. And if such is the case, it is surely better to give them a name which befits their condition and which is free from the unpleasant associations that the other names carry.

II

The following opinion has been sent to the Government of India by the Depressed Classes Mission Society of India, Bombay, in reference to the bill for the abolition of untouchability.

The Executive Committee of the Depressed Classes Mission Society of India is in full sympathy with the object and purpose stated in the preamble of the bill, and it heartily accords its full support to it. The following are the grounds on which it does so:—

It is an acknowledged fact that the so-called depressed class people all over India have been suffering from numerous disabilities and disadvantages, religious, social, economic, and political. It is the combined effect of all these disabilities and disadvantages, apart from the specially heavy weight by which India that has brought about the miserable condition in which we find these unhappy people. It is hoped that all social disadvantages will disappear if only that essential betterment is achieved. This is a fallacious argument and does not stand the test of experience. Numerous instances can be given where the economic condition of many depressed class people is found equal to, if not better than, that of the caste people. But still they are regarded as untouchable and suffer from the consequences resulting from the fact of an untouchability. It is pointed out by a certain section of the so-called movement that untouchability has a religious reaction and that Hinduism will be ruined if untouchability is removed. Nothing of the kind. There are Shaktas and Shaktesis, even one being the outcome of a different age and the consequent generation beliefs in this age. It need cause no surprise, therefore, if the latter are concerned almost diametrically opposed to one another. To rely on them all implicitly is to ignore the gradual evolution of man's ideas of religion and society. There were the great Shakti, Saivism, Vrihadism and "the four Vedas and four Vedic rites, a path, three without mercy." Our position is that even if all the old Hindu Shaktas in the world had suddenly agreed on the question of the maintenance of untouchability in its present dogmatical

form, or for the matter of that in any form, or even moral grounds on grounds of reason and justice, on grounds of the equality of the basic rights of all human beings, in whatever class, high or low, they happen to be born, on grounds of national solidarity and progress, untouchability must go, root and branch.

Really speaking, untouchability is not a religious question. It is the result of custom and usage only. And custom and usage have often demonstrated have always been in a state of flux. They must change with the times and they have to be changed from time to time. Even the caste system has lost its original rigidity. It is ridiculous to suppose that the caste system has a divine origin. It is purely a human institution, and it is, therefore, possible to argue that the depressed class people must continue to remain for ever in the hostile human condition which, in their mode of birth and in a spirit of animosity and revenge, the so-called superior grades of society have imposed on them. As human beings, possessing the same physical and mental powers and attributes, the depressed class people are entitled to enjoy the same rights and privileges as are enjoyed by the so-called superior class people, and the latter have no right to say to these down-trodden brethren: 'Thou shalt not enjoy the same social, economic, political and even religious rights and privileges as we do.'

It is idle to expect all the people, especially the religious section, to lend their support to this humanitarian bill. It is by a legal enactment, then, as was done in the abolition of the inhuman custom of Sati, that the idea of untouchability can be wiped out of Hinduism.

BOOKER T. WASHINGTON THE CREATOR OF TUSKEGEE

VI COLLECTIONS

Tuskegee was now visited by General Marshall, Miss Mackie and General Armstrong, who were glad to find that most of the teachers at Tuskegee were alumni of the Hampton Institute.

As it was impossible to provide in the school good lodging for all the students that were admitted, Washington hired some cabins near the school, which, however, were not in good repair, and therefore did not afford adequate protection against cold. During the coldest nights Washington was so troubled about it that he could not sleep himself. On several occasions he went in the middle of the night to the shanties occupied by the young men. Often he found some of them sitting huddled around a fire, with the one blanket which he had been able to provide wrapped round them, trying in this way to keep warm. During the whole night some of them made no attempt to lie down. Still they did not complain, as they knew that he was doing the best that he could for them.

Washington tried to make the students feel that Tuskegee was as much theirs as the teachers' or the trustees'. Two or three times a year he asked the students to write him a letter criticising

or making complaints or suggestions about anything connected with the institution. If this was not done, he met them in the chapel for a hour to heart talk about the conduct of the school. Washington greatly enjoyed these meetings, which were helpful to him in planning for the future.

Washington desired that the students should not only construct their own buildings, but also make their own furniture, so that they patiently slept on the floor while waiting for some kind of a bedstead to be constructed, or without any kind of a mattress while waiting for something that looked like a mattress to be made. Mattresses were made by sewing pieces of cheap cloth together, as is to make large bags, and filling the bags with pine straw. Mattress-making has grown steadily since then, and Tuskegee mattresses are now as good as those bought in the average store. At first there were no chairs in the cafeteria; some had only stools made by nailing together three pieces of rough board. One thing that Washington always insisted on was that there should be absolute cleanliness everywhere. He said that people would excuse them for their poverty and lack of comforts and conveniences, but never for dirt. He therefore insisted on the daily use of the tooth-brush and the bath. He also taught that all the buttons were to be kept on their clothes and that there must be no torn places and no grass spots.

When students must be accommodated on the school and could not be kept in rooms outside the school grounds Washington, therefore, undertook the construction of a still larger building, which would contain rooms for the male and boarding accommodation for all and would cost less the second dollar. General Armstrong proposed that Washington should spend a month travelling with him through the North, collecting funds for Tuskegee, and that the Hampton Institute should be responsible for all the expenses. In this way he introduced Washington to the people of the North, besides securing funds for the new building under contemplation. As regards the speeches to be made, the General gave Washington a piece of ordinary advice which might well be followed by all public speakers. He said "Give them an idea for every word."

After this introduction Washington used to go North alone to secure funds. For fifteen years he had to spend a large proportion of his time away from the school, trying to collect funds for the growing needs of the institution. On being asked what rules he followed during these begging expeditions, he said that the science of begging could be reduced to two rules "First, always let the big wide duty regarding making our work known to individuals and organisations, and second, not to worry about the results." He thought that the

more making known of the facts regarding Tuskegee, and especially regarding the work of the graduates, was more effective than outright begging, and he was sure that the school would always be supported in proportion as the material affairs of the institution were kept clean and wholesome.

Washington once approached a gentleman, who, however, gave him nothing. Two years after that he sent him a draft for 10,000 dollars to be used in furtherance of his work. The first time that Washington saw Huntington, the railway magnate, he gave him two dollars for his school, but a few months before he died, he paid 50,000 dollars towards its endowment fund. For 16 years Washington won Andrew Carnegie, who finally gave a donation of 20,000 dollars for a new library building.

Washington found that strict business methods went a long way in securing the interest of the well-to-do. It was, therefore, his constant aim at Tuskegee to practice as his financial and other operations with business methods as would be approved of by every New York bank.

Although Tuskegee received several large donations, it was mainly built up with small donations from persons of moderate means. "It is upon these small gifts," says Washington, "which carry with them the interest of hundreds of donors, that any philanthropic work must depend largely for its support."

Then, again, hardly any Tuskegee graduate fails to send an annual contribution, ranging from 25 cents to 20 dollars.

T. G. D.

NO INCONSISTENCY

To :
The Editor
The Review
Dear Sir,

In the *Harage* of the 1st, 1934, in the article 'Hargrave and the society of temples', the writer says that the Sardaris "manifest sympathy with the other vision of the reform movement". The writer apparently means that, though the Sardaris profess that they have sympathy, really they have none. Your *Guardian* approves attributing dishonesty to Sardaris in this way? Should he not teach his follower followers tolerance of honest difference of opinion? The Sardaris believe that temple riots, of Hargrave is prohibited in the *Shastras* and that what is prohibited for any person cannot be so for good. You may tell them otherwise. But is it necessary to call them dishonest? If such intolerance can be manifested in *Guardian's* own pages, it can be imagined what intolerance can be shown by other referees.

The writer says that Sardaris think that, if Hargrave enter a temple, God disappears from it, and adds that "every one who thinks himself just again is a sort of dishonesty" will judge how impossible it is that

God should disappear from anywhere." And yet in the beginning of the article the writer questions the wisdom in which God left temples because of wickedness of kings and priests. The writer wants us to believe those stories which they support his theory that Hindus should be admitted. At the same time he wants to rehabilitate also when it is mentioned by the Sanskritists. Does he not believe his own theory?

Sanskritists are not as foolish as the writer charges them. They do not think that God disappears from a temple where something is done which is prohibited by the Shastras. God is omnipresent and He cannot be absent from any place. But His glory is not equally manifested in all places. If worship is conducted in a temple in the manner laid down in the Shastras, there is a special manifestation of His glory in the temple and the worshippers. If the injunctions of the Shastras are not observed there will be decrease or disappearance of the special manifestation. It is such special manifestation which (Sanskritists think) will disappear if Harijans are admitted. It is such special manifestations which is said to have disappeared in the stories referred to by the writer.

The moral of the stories quoted by the writer is that a Harijan devotee who can perform the service of making so old women young should not be excluded from temples. Does it follow therefore that all Harijans should be allowed to enter temples?

God Himself has laid down in the Shastras the general rule that Harijans should not be allowed to enter temples. God Himself has made exception in the general rule as in the case of those wonderful devotees. Godfrey may accept such exceptions, but for the rest they stick to the general rule as laid down in the Shastras.

Sometimes ago Gandhiji wrote that faith in supernatural power of the Deity should not be encouraged. In the article under review such faith has been relied on—to condemn the Sanskritists. This is not satisfactory.

Will you kindly publish this letter in the Harijan?

Yours truly, etc.
B. K. CHATTERJI.

[The points raised by Mr. Chatterji in the foregoing letter may be noticed briefly, as condensation of space makes any detailed discussion of them out of the question. First, as regards the charge 'of attributing delinquency' to Sanskritists. We have seen several statements from individual Sanskritists as well as representative organisations to the effect that they are in great sympathy with the efforts of the reformers towards the improvement of the present social and economic condition of the Harijans. But the proof of the pudding is in the eating. If Mr. Chatterji would tell us what steps our Sanskritist friends have taken to translate this sympathy into action, it would be more to the purpose. If, on the other hand, they are satisfied with merely making professions of sympathy and do not relax even their little finger towards helping the Harijans, there can be only one conclusion; and Mr. Chatterji should not blame us for drawing it.]

Mr. Chatterji's other charge—that we have no hesitation in relying on traditional religious

stories when they serve to prove our point and that in doing so we are encouraging 'faith' in the miraculous power of the Deity' etc.,—surprises us. There is no need for us to rely on miracles to prove that untouchability is in itself evil to-day as an ugly superstitious of Hinduism. Our condemnation of it is based on such fundamental grounds as Justice, Brotherhood of Man and the deplorable nature of Divine Love. But, as Sanskritists say that their attitude is the result of their adherence to the Shastras, stories from them are cited and the question is asked how our Sanskritist friends reconcile their outright condemnation of the Harijans to a remarkable faith with belief in powerful stories in which untouchability is shown to be repugnant to the Divine Will. In other words, such stories are quoted—apt to persuade our faith in them, but in point out the inconsistency between sustained profession and unalloyed conduct.

One more point in Mr. Chatterji's letter deserves attention. He has drawn a distinction between God's ordinary glory and its 'special manifestations'. This 'powerhouse theory' of Divine Glory need not detain us here, as it has been shown on many an occasion in the past to have no basis. But the aspect to which we wish to draw attention is the inappropriateness involved in advancing such arguments as applicable to the ordinary 'man in the street,' who does not care to think with any degree of precision on such difficult subjects as religion. Indeed, we have been recently holding heated discussions with Sanskritist friends who lay no claim to any special religious learning, and we found that these friends had no definite ideas as to their objection to Harijan temple-entry, but based all their opposition on some vague ideas of superstition. They made no distinction between literal and allegorical interpretations of stories but were alarmed, as they were given to understand that their religion was in danger. That this is the case with the simplicity of those who object to the reform cannot be over-estimated.

We do not see, too, how Mr. Chatterji has drawn such a moral from the stories in reference. If the devotees had been admitted into the temples only after the miracles, there would be some justification. But in these stories, as well as in a number of others of a similar nature, the Harijan devotees had been allowed to live inside the temples long before the miracles occurred and long, therefore, before there was anything to frighten them from ordinary Harijan devotees. That the pointuality was there is no argument, as it was not as that account that they had been allowed enter into the temples. The fact is that such entry was common in the old days and all the serious protagonists that we are now familiar with were comparatively later growth and the outcome of hardened social institutions, which bringing away the vitality of our reli-

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HARIJAN

KARTON, K. V. SASTRI

Under the auspices of The Harijan Break Singh.

Vol. II.]

WEDNESDAY, JUNE 18, 1934

[No. 18]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 15th September, 1931, Pandit Malaviya being in the Chair:

"The Congress resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded henceforth will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to ensure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

TAMIL NADU REPORT FOR APRIL, 1934

Religious: (a) 30 Hindu parties were organised during the month in the various districts.

(b) 30 gatherings were held throughout the Province wherein religious instructions were given and resolutions were passed in favour of the Temple Entry Bill now in circulation.

Education: (a) To the 77 schools opened in the previous 12 months by the different District Teachers the following schools were added in April 1934:—

District	Name of school	Day or Night school	No. of schools
N. Arcot Dt.	Etcheri.	Day School.	1
Madurai.	Uruvelli.	Day School.	1
do.	Thennipet.	Night School.	1
Ramanthapur.	Mattampet.	Night School.	1

Thus the total number of schools now working under our control is 81.

(c) The Vellore branch of the Vivekananda Ashram Committee has made numerous arrangements to care a hostel for 50 Harijan boys from the coming school year.

(d) The Kumbakonam Teachers' Association, Sakthi-mission Centre, North Arcot district, has passed resolutions to give special treatment to Harijan boys in their religious schools.

(e) The Vellore branch of the Depressed Class Federation has opened a reading room in the Vellore bazaar street. They have applied to the District Commissioner for help.

(f) The Sauris High School authorities of Ramanthapur have agreed to charge Harijan children only half of the admitted school fees.

(g) The Harijan Labour League at Salem town has opened a night school at Kithampet.

(h) A reading room has been opened in Ramanthapur town by the Ramanthapur branch of the Harijan League.

Economic: Shoe-making started by Gandhi Ashram, Tiruchengode, is now working in Harijan's making good progress.

Statistics

Name of District	No. of Churches visited.
South Arcot	10
North Arcot	7
Madurai	12
Chingleput	5
Kanniyakumari	5
Tiruchirappalli	3
Tiruchengode	2
Salem	2
Chennai	1

The total number of churches thus visited is 57. Of these a good number were visited once a week. Intensive charitable work was also undertaken in these churches.

Athiyapatti: 47 meetings were held in the different districts during the month under report for self-help and anti-caste propaganda.

General: (1) The caste-Hindus of Perur village, North Arcot district, have boycotted the present local school, on the pretence of the board school not admitting Harijan children in that school. Now the total number of Harijan children in the village is 40. As the caste-Hindus are not sending their boys to the school, it is being run with the Harijan children in person.

(2) The Vellore Vivekananda Ashram, Mattampet, Ramanthapur, Madurai and the Ramanthapur Ashram are doing propaganda for the removal of untouchability.

(3) The Ramanthapur Teachers' Association (Depressed) Association has been formed under the presidency of Mr. Ponniah.

A similar association has been formed under the presidency of Mr. Mahalingam at Perurayal in Ramanthapur.

(4) The Sauris High School students of Ramanthapur are conducting night-schools in and around Ramanthapur.

(5) The school was given to Harijans at Kumbakonam, Chingleput District, Chingleput, Salem District, Madurai in Tiruchengode district and Madurai.

(6) A Harijan Labour League has been started at Salem town.

T. K. S. NARAYAN,
President.

AT THE MAIDAN

[On Mr's contact personally with the advertised item, Ghandiji is in a state of rage to address the public meeting. Shri Madhavadra presided. The following is the substance of his speech.]

V. G. D.]

I am thankful to you who have taken the trouble to attend this meeting, the continuous development of ours notwithstanding. But, fortunately, it has ceased to mean just at this moment, and let me deliver briefly my message to you before it expires.

I must confess it was with great hesitation that I decided to come to Bombay. For one thing, the labourers in the hotel trade are at present on strike. I call myself a labourer and, ever since I was in South Africa, I have tried to live a labourer's life, with considerable success. You can, therefore, easily realise how deeply I sympathise with workers in their distress. My sympathy is, if possible, all the greater, because there are large numbers of Harijans among them. I believe I have some shrewdness as a peacemaker in industrial disputes, but I am sorry I cannot use it in the present case for reasons I need not explain here. Of course, I have no direct contact with labour here and there, perhaps, with their leaders. Then, again, trade in Bombay has not yet emerged out of the valley of depression, and only recently you have made a handsome contribution to the Bihar relief fund.

I cannot cut much stone by your purse of Rs 25,000, which, as the Chairman has said, might go up to Rs 50,000. You have always depended upon our year here as well as your gold. But there is an essential difference between the purse and the hand; you have relied on other cashiers. Your Harijan purse is part of your penance for our mistreatment of Harijans. If the payment is not a token of such penance, it is absolutely worthless in my estimation. And if it is penance, you give it the spirit of your deity. Indeed, I know of a friend who has given up certain necessary articles at least ever since my last and has thereafter paid regularly to remit two rupees and four annas every month. This two rupees is more valuable than Rs 1,000 of a wealthy person. Even a cow or a horse is not sold and miserably given as a poor beyond price.

I am certain that we shall be blotted out of the Book of Life, if we do not completely destroy untouchability while still there is time. I do not know of a sin more heinous than that in the whole catalogue of sins, for it is practised in the name of religion. It is one thing to fall because we are weak, it is another thing altogether to fall and to imagine at the same time that we are strong. How can we dare to treat our brothers, every one as good as ourselves, as untouchables by birth? You must have heard about Dr Parikhshadi, the touchable Harijan convert, who drank water at a public and then went to Harijan quarters. For this he was severely beaten by a Hindu. Undoubtedly

in Baroda State. This shows you pointed discrepancy between a Harijan and a non-Harijan. It also shows that, if you are a Harijan, you are done for. You may not expect justice. You have no right even to question your fate. What a fate and why would have been revealed, if a political worker had been left-hand-cupped by the police? But neither we here nor the people in Baroda State seem to have realised their error against the treatment accorded to Dr Parikhshadi.

It will not do to say that Harijans eat cotton, drink liquor and have dirty habits. What else can we expect if we oppress them and kick them at every step? We keep them in places until even the cattle, and then affect surprise if they develop any bad habits. But are we prepared to consider them as part and parcel of our society? If they should all and helped? The best is we must treat with them and try to improve them. My heart went within me when I observed the lowering conductors of the Harjan employees of Bombay Municipality. Bombay is beautiful, indeed, but whereon does its beauty consist—in Walker Hill or in the Esplanade at Malabar? I tell you we can live as squatters on the Bridge only after decent housing conditions have been secured for these Harijans. And the expenditure involved in this modest programme is a mere trifle for a Municipality, which secures its income in crores, and for the sake of no more, only who can pay away 10 lakhs of rupees in a single month. I thought you to have a look at the playground in Bombay and to meet the Municipality in deal with them: at once. How would you like to live near a sewer even for a single day?

If you go to Walpethad, you will have an opportunity of seeing what a change for the better can be brought about by a handful of workers like Dr Parikhshadi, Morari Sheth and Suparnava. Even their work is not perfect, but it looks large in our business, as there is little like it beside. It is easy to mislead workers and to say, for instance, that the members of the Provincial Board sit in armchairs all day long and should, therefore, be driven out of office. We love to criticize, but we do not know how to improve our organizations to activity. We never offer them our services, and without thus offering our services we have no right to pass more destructive criticism. I freely admit that there is much room for improvement in the Harjan's work. But they are working honestly and to the best of their capacity. We must appreciate their work, and then suggest fresh lines of activity, such as, for example, establishment of an eating house where Harijans would be served with respect in connection with the rest of the citizens. I may say in passing that for people free to eat at a hotel or dinner is not undignified. I therefore hope that everyone of you will co-operate with the Harjan and thus express its capacity for usefulness. And you must not say that you are called to render service. If only you have love for the cause, everything else will be easy.

WITH BROOM AND BASKET

The walking tour of Gandhiji in Orissa was in some ways distinct from the roving tour undertaken before. The contact with the people, and more especially the Harijans of a place, was more close. Harijans not only met us when we marched, but very often led us with a playing and dancing band. In the morning Gandhiji would sometimes surprise them in their camps, and in the evenings they would approach him to share their griefs. More than that, Gandhiji started a crusade of determined friendliness towards them. The banner of our procession was a broom, and I had the honour of bearing that badge. It was significant of the 'new offensive' we intended to launch against such villages on the line of march.

It was arranged that every morning, after reaching the next stage a party should enter, well with broom, basket and spade to march off to the nearest Harijan huts. The party divided into two groups—one for inquiry and the other for sweeping. We soon found that the untouch group had little to do. The Harijan huts, though segregated, occupy sites which are clean and habitable. The sites belong to landlords, the huts belong to occupants. The roofs of these huts are low, but the huts are generally clean, even tidy, and not a few pleasant. The walls and floors are plastered, the huts have small yards in the centre; some have over-shade fairly clean and many have back-yards for a sort of garden. The refuse was all dry and there was no risk of sewage. All washing and bathing is done at a tank or river, at a distance from the huts. There is no scavenging, so all the residents are the fields for that purpose. In short, the huts were not living hells, the men were not animals of filth, the environment not a place of smells and stinks. The contrast with the towns is staggering. It may be said that, if men resented the Harijan huts, the Lord resented the Harijan claims. The Harijan is yet a man in his huts, but because a dirty commodity in the eyes of them. The claims are a creature of yesterday and are a judgment on our civilisation. Our civil life is meetings a mass of untouchability degrading to the untouchables and dangerous to the touchables. I could live in a hut and even sleep in its beds, but a more vital to some my claims that I have requires the strenuous effort of my will. Scores of villages followed us as huts, but I have known Harijan workers stopping outside only claims.

But yet, all is not well with the huts. Some have walls, some have none, some of the walls are moss. Many of them are tar. And this walking tour made me realise the lack of a well as the greatest hardship in a village. Our party would walk 4 to 5 miles each morning, then walk another couple of miles to a hut. The day would be hot, the weather sultry and we would be both tired and dirty. We didn't need food, we didn't need a

drink, but we'll need rooms for a bath, a dip, if possible a swim, in wells and lakes and rivers of water. I would wash my nose in a quarter hour, but I would dally with my bath for a full hour. Each day, every basket gave me a numerous pleasure and seemed to be charged with wonderful vitamins. A bath in midday in the summer of Orissa is a necessity of life, for I think as manager you are only bath, or perhaps sleep, without discomfort. Even eating seemed to me a justification of the bath. And these huts have not even wells for drinking water. Two of us would squat near a well and pour over our heads basket after basket of water, which would supply drinking water for two days for a whole hut. We waste water on baths, and they have none for domestic use. To my mind, this problem of water supply is the most urgent sanitary and social problem of the huts, and its solution needs immediate attention.

Our inquiry group gathered some useful information. In Orissa, as in other provinces, there are different grades of untouchables and untouchability. There are those whose touch is pollution; those who can touch only when they serve and those who can touch at certain times. The Bame, Pasa, Kandras and Hads are the most important classes of untouchables, in their order of precedence. But these grades have distinct contacts with their own order of precedence. They would not inter-dine, much less, inter-marry. They might like to inter-marry with you, but they would not care to dine with you, who dine with all castes. Children of one caste may accept your invitation, provided you don't call children of other castes at the same time. In a way, you are an untouchable to an untouchable. All are landless and all perform agricultural labour. Their daily wage runs kind 10, in rice, which in cash means 4 paise for men and 3 paise for women. This labour is not continuous and is available only for part of the year. Some of them have a sort of supplementary industry. The Pasa were formerly weavers, but are now dressmakers and bookbinders. The Kandras (Kandras were weavers) are village blacksmiths. The Hads are stone-masons villages and scavengers in towns. They eat caracans and even beef. The Pasa eat pork, fowl, perhaps, even beef. All are more or less indebted and have become more or less unredemable wife of their landlords. They have their own priests but few temples.

Thus the untouchables of Orissa have no huts as clean as those of others. Their main occupation is agriculture and their supplementary trades are clean and useful. They are poor and indebted, as the general agricultural population is poor and indebted. They are as literate or illiterate as the rest. Yet socially they are untouchable, and our religion denies them the services of the priest and access to the temples.

HARIJAN

FRIDAY, JUNE, 29, 1934.

PROVIDENCE AGAIN

It is a truism that there is no level of civilisation or depravity to which man will not descend, just as there are no heights of heroism to which he cannot rise. A fresh proof of the truth of the first half, at any rate, of the apothegm has been furnished by the attempt on Gandhi's life made at Poona on the 28th instanc. I am presumably without a proper translation of the real nature or its likely consequences, the real act was evidently the outcome of a blind passion of hate, born of sheer despair. The circumstances of the case do not even to leave much room for doubt that the plot was of communal origin, though we are sure that all right-minded communalists have nothing but equalised abhorrence for the criminal folly. Providence has brought Gandhi's assailants out of the midst, but what we would like our nationalist friends to realise is that this outcome of treachery is the inevitable result of their intemperate language inspiring appreciation to their feelings of disapproval and anger against reference.

The distance between Gandhi's attitude to the incident and the general condition of the world, be accurate in the measure of the difference between real Nationalism and real communalism, is unbridgeable. The statement issued by Gandhi immediately after the event is characteristic and will bear repetition:

"I cannot believe that any sane Government could ever encourage the wrongs that was perpetrated this evening. But, I would like Government friends to realize the language that is being used by speakers and writers claiming to speak on their behalf. The successful student has undoubtedly advanced the Hindes cause. It is easy to see that crime prosper by the sympathy of those who stand for them. I am not asking for martyrdom, but it is easier in my way in the prosecution of what I consider to be the supreme duty in defence of the truth I hold in common with millions of Hindus. I shall have well earned it, and it will be possible for the leaders of the future to say that the way I had taken before. Moreover that I would if I could be, die in the attempt to remove communalism was liberally fulfilled.

Let those who judge us what yet remain to me of this earthly existence know that it is the worst thing to do away with my body. Why then put in purposely many painful hours in order to take away which they hold to be useful? What would the world have said of us, if the bomb had dropped on me and the party, which included my wife and three girls, who are as dear to me as diamonds and are entrusted to me by their parents? I am sure that no harm to them could have been inflicted by the bomb-thrower.

I have nothing but deep pity for the unknown fate of the bomb. If I had my way and if the bomb-thrower was known, I should certainly ask for his discharge, even as I did in South Africa in the case of those who successfully assassinated me. Let the criminals not be executed against the South African or those who may be behind him. What I should like them to do is to dedicate their efforts to end the cruelty of the deadly evil of communalism."

One has only to read the statement to feel the high, noble, and pure purpose and the ever-flowing love towards all fellow-beings which pulsate behind the words. That an attempt should be made on the life of such a true lover of humanity can only be explained by the incredible cowardice and short-sightedness of men. But God's ways are inscrutable and it may be that it is His will that all realising forces should be gathered to the side of reform and an added impetus given to its onward march by such unprovoked acts on the part of its opponents.

WEEKLY LETTER—No. 29

ITINERARY

18th to 19th June.—Wardha. Address and public work.

19th June.—Wardha to Bombay by rail, 472 miles. Evening collection Rs 24-12-3.

19th June.—Bombay. Interviews to Bombay Provincial Harjan Board and to leaders of the Gandhi Seva Sans. Interview Rs. 11. Kalpan Rs 21-4-3. Interview with Rs 21-4-3. Bombay Gandhi Seva Sans. Rs 100, evening prayer collection Rs 20-11-3.

20th June.—Bombay. Interviews to Depressed Classes Harjan, Maharashtra Kshatriya Seva and Seva Harjan. Interview meeting, evening prayer collection Rs. 20-4-3, evening prayer collection Rs 20-11-3.

20th June.—Bombay. Visit to Harjan quarters, interviews with Dr. Ambedkar and friends, public meeting, Rs. 24-12-3, evening prayer Rs. 21-12-3.

21st June.—Bombay. Seva. Open meeting, evening prayer about Rs 17-12-3, evening prayer Rs 24-4-3.

IN BOMBAY, 'THE BEAUTIFUL'

It was a terrible contrast between the walk from village to village among the starving villages of Orissa and the splendour of water cars in Bombay, 'The Beautiful.' Gandhi had no illusions about the beauty of Bombay. If he knew the palaces of Bombay, he knew also the hovels. There lived poverty side by side with plenty. Gandhi had seen in 1918 more Harjan slums of Bombay. He had seen the opportunity of visiting with Shree Mahatma slums of the Harjan quarters. But of this is their sequence.

BUSY DAYS

For Gandhiji his day on Sunday always involves a heavier strain on him than anywhere else in India. But this time, the strain has been heavier still. Arrangements about the Harijan camp, the Parliamentary Board, the Working Committee and the labour trouble have claimed his attention, leaving him little time for eating and rest and practically none for his correspondence. The result has been that Harjan work has suffered. He has given up this. He knows that, if he could have disposed his whole time to his masses which look him to Sunday, he could have collected much more money than he has been able to do.

HARIJAN SEVA SAMITHI

The first work done by Gandhiji on arrival was to meet the members of the Provincial Sangha which had travelled after introducing the members gave a review of their work. The Sangha spends well in relationships and runs three short residential accommodations for nearly 500 inmates. In answer to the question what more was to be done by the Sangha, Gandhiji told the members that while he held temple entry to be an integral part of the programme, he would like them to concentrate their attention on the education of the untouchable-Hindus as to the scope of the work and the necessity of removal of the evil. This work should be done by purely voluntary workers of recognised status. The other thing was extension of constructive work. He would like to see a decent eating house run by the Sangha where Harijans could feel they could go without the slightest restraint. A well-managed eating house could become a great centre of culture for the Harijans and an object lesson to all showing that Harijans had eating habits as clean as those of the average untouchable-Hindus. It was true that some of them were not cleanly dressed. But they were no more likely to visit these places than the untouchables equally dirty dressed untouchable-Hindus. The two things he mentioned were only by way of illustration. If they would have an exhaustive census of all the Harijans in Bombay and have a catalogue of their disabilities due to untouchability, they could prepare a definite programme of work. Gandhiji expected the Sangha to approach the Bombay Corporation on the many matters in which it alone could render effective help.

In answer to a question, Gandhiji said Harijan work had nothing to do with politics. The Sangha approached a purely from the religious and the moral standpoint. The Sangha was, therefore, open to all. Indeed, he would like all the efforts to be filled by non-Congressmen, if they would come. Congressmen should take pride in working under them. This work of mighty reform on Hinduness could not be a monopoly of any party or group. He was glad to be able to say that

during his tour he had found in many places that Congressmen were working unobtrusively under non-Congressmen.

AMONG THE SEVITAS

The next appointment was with the sevitas led by Shrimati Goshala Captain. They had a great deal of advice to give to their credit. But Goshala would not detain Gandhiji with a recital of these services. She wanted him to speak to the labourers, of whom she said they had their fair share. That gave Gandhiji the opportunity of speaking to them on the necessity of dealing with the coolies and what were the work of body to do? Gandhiji said it was easy enough for work to be one thing. They could keep a Harijan boy or girl to serve them. Given the change of heart and willingness to serve, there was limitless scope for all to serve. What were the women to do where the elders were opposed to the reform? For them no doubt the difficulty was great. But so was the opportunity for work. They had to commence with the improvement of their character, and then they could do by guidance and discussion. They must be prepared to suffer for their convictions. Character played a great part in every movement of reform. Only the pure of heart could touch the hearts of their neighbours.

WOMEN'S MEETING

The ladies' meeting was held on the 12th. In course of his address to them, Gandhiji said that he was glad he was speaking to women before he would speak to the men, for women were superior to men in faith and love, and his battle would be more than half won if he could enlist their whole-hearted support. He hoped that the women of Bombay would rise to the occasion. Women held the key position in society and it would be a tragedy if they blocked the path of reform.

Untouchability had its origin not in religion, but in mere pride of race and the tendency of the strong to keep down the weak. It had persisted so long because Harijans were cut off from all contact and consigned to the worst places. If, however, they were allowed freely to mix with all classes of society and to practice all professions on a footing of equality, we would in a few years be surprised that they should ever have been looked down upon.

The reformer's was an uphill task, as we had superstitious religion and untouchability. Sacrifice was essential, but sacrifice was impossible without service, and no service could be too great to be offered in order to wipe out the deep and long-standing stain of untouchability.

HARIJAN QUARTERS

On the 13th Gandhiji inspected Harijan quarters at various parts of the city. In the Ballard Estate municipal quarters he found two

bedrooms living in each room, measuring about 12 feet by 12 feet, and being charged rent at the rate of one rupee or ten annas per employee. Gandhiji's plan of ending this class, which is very near Bedford gate and within 500 yards of the Tapaswadi Hotel, was somewhat delayed at Wajpekhadi, where he was welcomed by a Harijan boy-band and unexpected groups of Harijan children dressed in white uniforms and drawn up in lines. He was shown round the shed in which he found a well equipped canteen. A Harijan named Dr. Chhavari presented Gandhiji with a gold ring which he had recovered as a prize in a spinning competition in 1912. The confusion round was due to the welcome bestowed at Moha Parthasarathi Harijanwadi and in Chaudheli Kapanwadi. From Wajpekhadi Gandhiji went to Talwadi and Lohi Bank, where sheds have been hired by the Provincial Government and are rented to Harijan tenants, and to Kametipura, where some Harijans carry on a brick business in holes. From Kametipura Gandhiji drove to what is rightly called Kankwad in Mirajtaluk and to Parbhur, where several hundred families of Harijans in municipal vesting live on borrowed plots having put up just over open acres. The effect produced by this inspection on Gandhiji's mind was described by him in his speech at the Madras.

DR. AMBEBHAR

In the afternoon Dr. Ambekar interviewed Gandhiji along with Dr. Solanki and other friends of his. Gandhiji asked Dr. Ambekar for a criticism of the work of the Harijan bank Sangha. The worthy Doctor suggested that the Sangha might concentrate on education and medical relief, as these were wanted in by Government and there was a risk of duplication of effort in these matters. Again, education, in the first place, only benefited the individual, whether it would benefit society or not would depend upon what attitude the educated individual took up towards society. He would like the Sangha to concentrate on the primary object of securing full civic rights for Harijans, such as the right to draw water from public wells and to send children to public schools, without any discrimination being insisted against them. As regards cases of mistreatment of Harijans by villagers, such as those alluded to by Dr. Ambekar, Gandhiji and the Sangha was bound to deal with them. In fact, steps had actually been taken in numerous cases with more or less success. But in future Gandhiji would be glad if the Doctor was good enough to send him full facts about every instance of this description. In course of his tour of villages he had noticed that a change for the better was coming over them, but progress in that direction would be accelerated if he had the Doctor's valued co-operation. As regards education, Gandhiji did not think there was over-lapping. In fact, the Sangha was unable to cope

with the whole demand, as the right type of teachers was not readily available.

The public meeting was held at And Madras in the evening. I summarise elsewhere the speech delivered by Gandhiji before the three thousand men and women who had turned up in spite of inclement rain throughout the day.

IN SANTA CRUZ

The last public Harijan function was a visit to the suburban area. The public meeting took place in Santa Cruz on the 17th instant. A large crowd remained in spite of drizzling rain. After the public meeting, Gandhiji met the suburban workers, some of whom complained that the Harijans not only did not appreciate their work but even attributed motives to them. Gandhiji said that it was only to be expected after our long continued negligence of them. We must be prepared to be abused and even to be stoned by them. But all things considered, the response from the Harijans was certainly very encouraging.

A worker drew Gandhiji's attention to the fact that men belonging to different castes objected to sitting together in a line to take cleanly cooked food. Gandhiji said that was only a form of un-comprehending and must be abolished. But misunderstanding meant that I should take the food cooked by B and not serve. He also would compel A and B to do so, it was purely a matter of their choice.

SUBURBAN HARIJANS

On the way Gandhiji visited a Hindu Mahar colony. The people were living in a low lying place in crowded huts. These were supposed to be fairly decent. No wonder, because much water was in store for us. The houses of the land on which the huts are built is poisonous. They have to pay one rupee per month for a little plot on which a hut is built. An attempt is being made by co-operative effort to build public huts and secure some durability of tenure.

The worst quarters visible were the miserable dwellings of Harijans from Bida in Orissa. The dwellings are made of old paraffin tins. There is no lay out. They are in low lying ground. Only one tap of water serves them. There are hardly any sanitary conveniences. But one drink shop near by provides ample facilities for getting drunk. These poor Harijans are utterly neglected. They are under the Bhandra Municipality. Now, Bhandra is a flourishing suburb. Many educated middle class there. Anglo-Indians and Parsi patronise it. Gandhiji was shocked to find the Harijan quarters to be the worst he had seen during his Bombay tour. Mrs. Khatwadi Mahia, who is working among them, fully complained of the Municipal neglect. The matter is under working of the attention of the Bhandra Municipality.

CHAITANYA ON UNTOUCHABILITY

To
The Editor,
Kolkata

Dear Sir,

I shall be obliged if you publish this letter in *Harijan*.

I am delighted to read the article 'Chaitanya and Harijans' in *Krishna* of the 1st June. I have, however, a few comments to make on this article.

It is stated in this article that Chaitanya "as his entire life of Bengal is bracketed with the Mother, whose cult is ubiquitous, has for natural worshiper." This is not correct. Followers of Chaitanya in Bengal are called *Vaishnavas*. They worship Kṛṣṇa and Kṛṣṇā, and not Kālī. Even when they worship Durgā, they do not perform animal sacrifices, but offer fruits instead of animals.

The most important point, however, is Chaitanya's attitude towards untouchability. The writer of the article seems to imply that Chaitanya was against the doctrine of untouchability because (i) he embraced Vasudeva Chapa, who was a rice-peddler man, (ii) he embraced Ramananda, a Hindu officer under the King of Orissa, and (iii) he embraced Haridas, who was born a Harijan but became a great devotee of Kṛṣṇa. These incidents show that Chaitanya embraced Hindus and Harijans if they happened to be devotees. But there are other passages which clearly show that Chaitanya condemned the conduct of those Harijans who associated contact with persons of higher caste, and did not enter the temple of Puri.

I quote the following incident from the *Chaitanya-charitamṛta*, *Angula*, 9th chapter. Chaitanya visited in his house Saranta, a Harjan devotee. Saranta came to him at mid-day. It was a hot summer day and Chaitanya observed visitors on the feet of Saranta. He asked Saranta, "By what road have you come to my house?" Saranta replied, "By the sea beach." Chaitanya asked, "Why not by the road near the temple which is much cooler? The roads are very hot now." Saranta said, "I have not the right to walk by the temple road. The attendants of Lord Jagannātha command me going that road. If by chance they touch me, it will be my sin." Chaitanya said, "You are a great devotee and are, therefore, a holy person. Still it is good that you observe the proper rule of conduct. If the rules of conduct are not followed, it means one is in this life and the next. Unless you follow the rules of conduct, others will not follow." In the same chapter (14th chapter) it is mentioned that Chaitanya with his other disciples sat on the raised platform, while Haridas and Saranta sat below the platform. In the first chapter of the *Madhya* lila it is mentioned that "Haridas, Rupa and Sanatana (being Harijans) did not enter the temple of Jagannātha."

It will thus be seen that Chaitanya never considered untouchability to be a sin. If he had thought so, he would not have permitted his disciples to observe untouchability (as Chaitanya does not permit). In fact, he clearly stated that Harjans should not enter temples, nor should they touch persons of higher caste. The only temple of those three disciples did not permit them, how attaining the highest spiritual platform. On the other hand, their humility and re-

pentance accelerated their spiritual progress. That Chaitanya embraced devotees like Rupa, Sanatana and Haridas (even to be embraced a *hara* like Vasudeva) is due to the fact that he realised that by reason of great devotees there was no trace of superiority in their body or mind. This is also in accordance with the doctrine, which says that a pure devotee, even though a *chanda* is much better than a godless Brahmin. But as stated by Chaitanya explicitly in *Haridas*, even though he may be a great devotee, should believe in the way laid down in the *śāstras*.

Saranta has no hesitation in accepting the dictum of Chaitanya that "Brahmins and cowboys were not so holy as Haridas", so that "a man born in a low caste is not ineligible to worship the Lord." Chaitanya's regard for Haridas, Rupa and Sanatana was greatly enhanced by the fact that they completely observed the strictest injunctions regarding the conduct of Harjans and worshipped the Lord in the manner prescribed for Harjans (i.e., constantly praying and repeating the name of the Lord). They did not worship God in a manner which is prohibited for Harjans, viz., entering the temple.

There is an inconsistency in Mr. V. G. D'Sa's article. The *Chaitanya-charitamṛta* was completed in 1518 (not 1524). The author, Ramananda Kṛṣṇa, wrote the moderns as he heard them from Rupa and Sanatana. The first period in Chaitanya's life is mentioned as 1492-1500. It is obviously a printing mistake for 1492-1500. The prohibition against Harjans entering the temple of Jagannātha is at least 400 years old and was approved by Chaitanya.

Yours truly,

RAMANTA KṚṢṆA CHATTERJEE.

[By 'Chaitanya being bracketed with Kālī in Bengal', I mean that some Bengalis worship him, while others worship the Mother. I am aware that Vaishnavas are opposed to the slaughter of animals for sacrifice or for food.]

In Chaitanya's my creation, point the out before the house, when he says that Chaitanya embraced Śhrīmad and Harjans if they happened to be devotees. On the other hand, I hold that in the phenomena of his love Chaitanya embraced all, — the so-called low as well as the so-called high, and the low more than the high (because his indifference to King Prataparudra), and it was this one touch of nature that made the whole world his. In Chaitanya and established it as its devotion to God. This is the only hypothesis which can satisfactorily explain the demand position attained by Vaishnavism in Bengal and Orissa. With Dr. Chatterjee here we believe that, whenever a man approached Chaitanya for instruction, he kept him standing in the courtyard and maintained the confidence of him and from a respectful distance. Such a position is shown on the face of it. We have said to be of religion being propagated by such wonderful means.

I do not say if I had that Chaitanya upheld the practice current in his time as regards the spe-

entry of Harijans into temples. In fact, I do not know of any Hindu in Harijan in the last three thousand years who had the vision to deliver a frontal attack on untouchability such as Gandhi has. The main aim of a Constitution-maker has done as much enough as it is and will do as to inevitable destruction, unless we pay timely heed to Gandhi's demands here morning.

Dr. Chatterjee has himself seen that 1945 is a milestone for 1945-1946 is a similar milestone for 1946. T. C. D.]

KARACHI CANTONMENT HARIJAN CENTRE REPORT OF WORK FOR 6 MONTHS

Introduction. The Karachi Cantonment Harijan Centre was started by the late Harijan Sevak Sangh on 10th October, 1951 with a Hindu agent working for Cantonment purposes. Mr. Mohan A. K. was placed in charge of this centre.

Religious. About 30 meetings were held in different quarters and successfully attended by the students. Almost every Sunday visits were paid to Harijan temples and places of interest and social places. The Gita was read out to the students at the Karachi Cantonment Harijan night school continuously for 15 days for two hours from 7 p.m. to 9 p.m. as Program was offered every day by the Harijan students. Other religious leaders and companies were sent out to them and problems affecting their daily life are discussed.

Education. In October there were 30 students in the school. About 30 students were starting from Harijan high school, as there was no Hindu school available for them. Generally a Hindu school has been started there and therefore, they have passed that school.

The students are educated weekly in different subjects. Generally the following subjects are taught in the school:

1. Reading
2. Writing
3. Arithmetic
4. The Mahabharat and Ramayana

Finance. An effort was made to start a Harijan Co-operative Credit Society in the Cantonment area, each of whom has an average debt of Rs. 1000 up to which he pays 10% per month to a money lender. It was found, however, that it was better to approach with the Karachi Municipal Services Credit Bank. In response have received for 1952-53 with this bank, in comparison of an individual, by clearing these debts, Harijan class a Debt Relief Committee was formed and is trying to induce money lenders to reduce the rate of interest.

It students were supplied with warm clothing in winter.

Medical and Sanitation. Special attention is paid to the education of the Harijan. Special visits were paid to all the Harijan houses of the centre to study their sanitary condition. An arrangement for giving bath to the Harijan has been made and they are teaching themselves of this facility. Now it being developed among the Harijan for washing their clothes.

The Municipal Dispensary is doing much useful work in giving medical relief to the Harijan.

Social Gatherings. A social gatherings have been held in Harijan quarters where Harijan named, Chaudhary and other Harijan and Harijan took the opportunity.

Working Questions. The Cantonment question are very small and dark and there is great over-crowding, though they all pay a rent of 10 Rupee, or Rs. 4 p.m. to the Cantonment authorities.

The question of re-arranging houses for the Harijan is being discussed and the S. H. S. Sangh is in correspondence with the Cantonment authorities for a plot of land on which to build the buildings.

Activities. Almost all the Harijan students have taken a year before that going to school from 1941 and after that. On Sunday, Saturday and Monday, particularly, they were concentrated in studies both school.

General. A house for the Cantonment purposes has been started.

Students of the night school have been supplied with a ball and on every afternoon day they play football.

About ten Harijan are taking in different quarters of the centre. Students are being made to visit their children in the school. Students of children in the school has been taken as good and it is hoped that a good number of children will attend the day schools.

Mohan A. K.

*Manager, Harijan Sevak Sangh,
Karachi Cantonment Harijan Centre*

SCHOLARSHIPS FOR HARIJAN STUDENTS

Applications are invited from deserving Harijan students residing in the Elementary and High School districts in the City of Madras for scholarships to be granted by the Madras Branch of the Harijan Sevak Sangh payable for 12 months during the year 1954-55 from July 1954. The scholarships are of various amounts and are granted to girls in the amount to pay their tuition fees. The conditions on which the students should be awarded are as follows:

1. The continuance of scholarship will depend on the student being regular in attendance and making satisfactory progress in the class.

2. In case the student receives help from other sources, the scholarship may be withdrawn.

3. All applications should be made in the prescribed form which can be obtained on application to the office, and should be accompanied by (a) a conduct certificate (b) a primary certificate, (c) a recommendation note from the Headmaster of the school in which the applicant is studying.

4. All applications should reach the undersigned on or before the 28th June 1954.

V. BHAKTANATH BHAKTANATH

*President, Madras Sevak Sangh,
Madras Branch, Branch of Harijan Sevak Sangh,
Chennai, Madras*

MY BROTHER'S AGONY

Devotional Offering to Harijan in an unbecomingly and unbecomingly manner on the subject, carefully revised and arranged up to date. Price 10/6.

Available at all principal Hindi Bookshops and also at Harijan Sevak Sangh, Poona Office, Bombay.

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HARIJAN

EDITOR: R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

VOL. II.]

MADRAS—FRIDAY, JULY 4, 1934

[No. 21]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Mahaveer Singh in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Indian Parliament, if it shall not have secured such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

WEEKLY LETTER—No. 30

POONA

18th June —Bombay: day of silence.

19th June.—Bombay to Poona by rail, 120 miles. Station collections Rs. 125-4-6. Poona: interviews in Harijan quarters, Poona district, evening prayer collections Rs. 21-12-6.

20th June —Poona: interviews in Congress constituency, highways and State college departures, evening prayer collections Rs. 145-6-0.

21st June —Poona: visit to Harijan quarters and Mathura Women's University, Women's college Rs. 20, Mathura Ashram Rs. 21-4-6. Harijans' meeting, address students' meeting, address, Rs. 60-4-4, evening prayer collections Rs. 47-4-4.

22nd June —Poona: visit to Christ Gera Sangha, interviews in national education, highways, expert foundation of Harijan colony, Hari: Path Harijans' address, visit to Harijan Ashok Vaidya's Galla, Dr. D. N. Vaidya Rs. 200, Maharashtra Association Rs. 50, opening Depressed Class Students Girls' Hostel in Ashoka Ashram, evening prayer collections Rs. 60-4-6.

23rd June.—Poona: visit to Mahasabha's Hospital, Khadi Bhawan (poona Rs. 50), and Ayurvedic Hospital, interview to Harijan leaders, women's meeting, Rs. 20-1-8, Cantonment public meeting, Rs. 1,152, Nagpur Day Society Rs. 2-1-8, evening prayer collections Rs. 22-4-2, attended Muslim meeting on commemoration of the Prophet's birth.

24th June —Poona: District Board address, Rs. 125-14-0, interviews in provincial Harijan workers' public meeting, Poona Rs. 530-7-11, Shikhar Rs. 1,334, Kolaba Rs. 120, Ahmednagar Rs. 50, East Ghoshali Rs. 1,740, West Ghoshali Rs. 1,301, Path Rs. 181, Satara Rs. 50-4-0, Khatnigiri Rs. 501, Nashik Rs. 515-4-0, Thane Rs. 51, evening prayer collections Rs. 47-12-6. Total for the day Rs. 2,200-14-6.

WORKERS AND CORRESPONDENTS DEPARTURE

After the exhaustingly heavy Bombay programme, we had expected that Gandhiji would have a comparative rest in Poona, but that was not to be. In Poona, too, there has been the same rush of visitors and plethora of engagements public as well as private. And what is more, Gandhiji has developed pain in the neck, which, for the first time during the present tour, has compelled him to appoint a public that he is unwell. In view of these facts, it is too much to expect that workers will literally stick to his instructions to have no more than two meetings, as well as cut down private interviews to the barest minimum?

HARIJAN QUARTERS OR FOWL-HOUSES?

On the first June and the following day, Gandhiji visited Harijan quarters in various parts of the city of Poona. When he first approached Mangi's Harijan quarters in Khatnigiri, he thought they were fowl-houses and could not for the life of himself imagine that they housed human beings. The sloping roofs are so low that one must not bend but creep through the door in order to enter and one cannot stand erect even when one is in. The walls are made of old purple mud. And a large population

is concentrated upon a small plot of ground, we'll see results that the less said about the sanitation the better. The water supply, too, is insufficient.

The Harjans Peth Mang quarter is remarkable for the welfare work carried on there by Mrs. Wile and Shree and Mrs. Jacob, who are conducting a night school and have founded a co-operative housing society, besides carrying on a sanitation and anti-drink and carter company.

Among the other quarters also visited were the Moharwad in Mangalwar Peth, the Chhatravade in Ganesh Peth, the Mangarwad in Ganesh and the Harjan wade in Chhatrapati Peth.

NATHIAI WOMEN'S UNIVERSITY

From Harjan quarters Gandhiji drove to the Nathiaai College for women at Terephravara and then to the Mahila Ashram at Nanaga. These institutions are the creation of Professor Karve's genius and passion for women's service. In 1913, 22 girls passed the degree examination and 47 girls the entrance examination of the University, besides girls who obtained the Primary school-mistress' diploma. Mahila Ashram conducts a primary school, a high school and a training college for school-mistresses with 34, 74 and 48 students, respectively, on their roll. At the Ashram Gandhiji was garlanded by Harjan girls and in the course of his address to the girls, said that he owed his first acquaintance with Professor Karve and the great work he was doing for the women of India to the late Mr. Chikhalde, who desired him to see for himself what was being done in the course of woman's progress. Since then his step had long sailed on troubled waters, with the result that he could pay them a second visit only after about 10 years, and that, too, by accident. He did not have time enough even for his immediate work, but still he was glad to be in their midst. He hoped that the girls, when they grew up, would so represent their lives as to be worthy of the great teachers of the Karves in their interests. With such an example before them, they dare not lead lives of luxury and self-indulgence. There was an old saying in America that learning is not learning, if it does not lead to deliverance from everything petty and selfish. He would, therefore, expect the girls to spend themselves in the service of their less fortunate sisters.

HINDI

He was sorry to note that Hindi was only optional and not compulsory in a national institution such as the Women's University. He would suggest that they should have English optional and Hindi compulsory, but all girls would take up English as a matter of course owing to the prevalent fashion, but they would not so readily take up Hindi. When he himself was a student at school, his headmaster had made physical culture, which was then unpopular, compulsory, with a penalty of one rupee for a day's absence from the gymnasium, which he had once to pay. The same rule applied to Hindi, which had not yet become popular, though necessary. They could not serve the nation properly without a working knowledge

of the national language. And they could easily acquire a mastery over Hindi, as it was closely akin to Marathi as well as to other languages of North India.

WITH THE STUDENTS

The students' meeting was held on the evening. Their address was the shortest I have witnessed. It was to the point. They expressed their willingness to render Harjan service and asked Gandhiji to guide them in the matter. Gandhiji gave them his impressions of the Harjan quarters he had visited and advised them to go there with brooms, buckets and spades and give those places a thorough spring-cleaning. Then, again, they could draw up maps of localities and take a census of the Harjan population. They could help the Harjans to improve their homes by raising the height of the walls where necessary. They could teach the children as well as the adults, not making a fetish of the three Rs, but attending to sanitation, hygiene and cleanliness from Dignity in the first instance.

VARIOUS INSTITUTIONS

On the 14th, Gandhiji visited the Gurukul Sansa Sanstha and was deeply struck with the simplicity of the teachers' cells, which had no doors and went to no furniture, and with the beauty of the little chapel built in the model of a Hindu temple.

On the 15th Gandhiji visited the Mahatashivya Mandal, a physical culture institution with a daily attendance of 250. This institution, which was founded in 1914, has thus far taught swimming to over 400 ladies and 800 gentlemen, and is in charge of the physical training of students in the Women's University as well as other institutions. It takes Harjans equally with the others. Gandhiji who went to the Dada Bhawan, where several ladies had gone up from Rs. 1,000 to Rs. 15,000 in 12 years. He then inspected the Terephravara Ramnath Free Dispensary Hospital, in which Ayurveda and allopathic physicians are working in harmonious co-operation and mostly in an honorary capacity. The hospital manufactures its own drugs. The medical treatment follows the Ayurveda, while surgery is practised according to the allopathic system. There are thirty beds in a building specially erected for the hospital on grounds leased from the Municipality at a nominal rent. Five hundred indoor and 9,146 outdoor patients were treated and about 100 major operations performed last year. Harjan patients are treated as well as others.

DISTRICT LOCAL BOARD

On the 14th the District Local Board presented Gandhiji with an address, in which they had given an account of the Harjan service they were rendering. Gandhiji congratulated the Board on their work, but wanted them to insist on quality. He was confident that the constant distress among Harjans and maintenance of Harjan quarters would speedily vanish, if only Local Boards and Municipalities unflinchingly discharged their duties towards Harjans. They must see that the Harjan

children were properly taught in the preparatory schools, and teaching on their own account at first not the three. It is as much as keeping their persons and clothes clean. They would do well in institute schools, to be won by teachers who had attended in these Harijan pupils. Then, again, Harijans were often not allowed to draw water from public wells, though they were legally entitled to do so. Whenever such was the case, they must help them to exercise their undoubted rights and, in the meanwhile, not leave them without water but construct special wells for them.

WITH HARIJAN WORKERS

Grandhiy was with over 100 workers for one and a half hours and answered all sorts of questions with his usual patience. The central point of his answer was that the workers should settle in the villages and work both among *untouchables* and Harijans.

A Harijan asked if it was right to encourage Harijans to become B.A.s or M.A.s, when unemployment was rife among graduates, and whether it would not be better if they took to technical education. Grandhiy replied that they could hardly expect Harijans to go in for industrial education before it had successfully opened to the *untouchables*. And it was possible that, even if more academic training was now as good for *untouchables*, it had its own value for Harijans. For instance, he had long thought Dr. Ambedkar to be a Brahmin. He was equal in intelligence and ability to the tallest among us. Such discrimination had its undoubted use for Harijans. Grandhiy himself fully believed in industrial education and wished the numerous Harijan students would turn their attention to it. Harijan Savak Sanghas could not leave Harijans in such education. They had to encourage the *untouchables* side by side with the industrial. It was for the Harijans to preach the gospel of industrial training. He hoped Harijans would study the life and work of Swami T. Workington, whom he looked upon as one of the great men of the world, and draw their inspiration from it.

As regards leaving Harijans, Grandhiy said that perhaps there was not much to do in the case of village Harijans, and, as for city-dwelling Harijans, it was the duty of municipalities to provide housing facilities for them. It was too large a proposition for the Harijan *sewa* Sanghs. The municipalities, if they were efficient and mindful of their duty, could solve the problem with very little expenditure.

On being asked how Harijans could assert their right to draw water from public wells, Grandhiy said they should, if necessary, seek police aid and the protection of courts of law for the purpose.

THE PUBLIC MEETING

The public meeting in the evening was a remarkable function. Deputations from the various districts of Maharashtra presented Grandhiy with

their respective petitions, and then Grandhiy asked Dr. Shankarrao Lavate, the well known veteran public worker of Poona, who had come as a representative of the Sanatanist opposition, to address the meeting. Dr. Lavate said that he and his Sanatanist colleagues desired removal of untouchability as less than Grandhiy himself, but they objected to legislation affecting the Hindu community as a whole being passed with the help of the votes of the Government as well as other *untouchables*. Grandhiy congratulated Dr. Lavate on his courtesy and extreme moderation and was sorry that the audience should have betrayed any impatience while he was addressing them, where-as discipline required that they should hear speakers patiently and not interrupt them while they were speaking. Dr. Lavate was a personal public worker. When he came to Poona in 1912, he was told that, if there was any true friend of the public in Poona, it was certainly Dr. Lavate. When he saw him, he was put in mind of the Bishop of old. Every one was sworn of his services in the cause of prohibition. His regard for him was as profound as ever, though for the moment he happened to be swayed in opposition to himself, and he was not so simple as not to give due consideration to the views of men like Dr. Lavate. But he was afraid that Dr. Lavate was labouring under a misunderstanding in the course of the present tour. He had not only not secured votes for the Temple Entry Bill, but he had hardly ever referred to it at all, for he believed it was a technical problem which should be left for the lawyers to grapple with. He was certain that it was their duty to secure the passage of the bill, as untouchability could not be abolished without hanging the *untouchables* open to Harijans. But he did not want the bill to be placed on the debate book, unless a majority of the Hindu members of the Assembly were in favour of it. It would be their violence to get the bill passed with the help of the Muslim or Christian votes. He accused Dr. Lavate and the other Sanatanist friends that their firm was groundless. He would be very glad, indeed, if the Sanatanists in Poona could join the movement. *Untouchables* in villages have been reported to compel Harijans to set *untouchables* and entry dead cattle against their will, and assault them if they dared to exercise their common right of drawing water from public wells. Why could not all join hands in dealing with such violent conduct? Not one *untouchable* had quoted a single verse in support of such untouchability. He claimed to follow the *ashwame* as he knew them. He ever asked God to give him courage to die for Truth as he knew it. It was, therefore, that he called himself a Sanatanist.

V. O. D.

MY SOUL'S AGONY

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HARIJAN

FRIDAY, JULY 6, 1934

THE HINDU TEMPLE-ENTRY AND THE UNTOUCHABILITY ABOLITION BILLS

SOME LEGAL ASPECTS

The controversy raging round the introduction of these Bills is natural; if they are passed here, they would have far-reaching effects on the Hindu society. In view of their importance, it is equally natural that the controversy should have invited to dispute even legal opinion. But a dispassionate examination of the questions involved would disclose a few fundamental considerations which are well-nigh incontestable.

1. There can be no question of the competence of the Government of India and the Central Legislature to pass the Bills. Section 4(1) of the Government of India Act empowers a member of the Legislative Assembly 'to introduce measures affecting religion or the religious rights of any class of British subjects in India after obtaining sanction of the Governor General'. And the Government have repeatedly interfered in religious matters by passing central acts now in force, e.g., the *Shikharis of the Father Act*, the *Chauri Chaudhri Act*, the *Special Marriage Act*, the *Hindu Widow Re-marriage Act*, the *Miscellaneous Welf. Act*, the *Child Marriage Act* and the *Hindu Religious Endowments Act*.

2. The conception of the Hindu State and Kingship was permeated by religious ideas,¹ and the Hindu king, though not the head, was at least the protector of religion² and exercised the right of overruling religious matters.³ The royal authority did not extend to such practices. The conventional objection was not permitted to allege his incoherence as a justification for acts disapproved on principle by Government.⁴ Modern Hindu kings, like the *Gadokar of Baroda* and the *Maharaja of Travancore*, exercise similar jurisdiction. The king in Malabar exercised the prerogative, known as *Malikdom*, to alter the mode of worship in temples and modify ancient religious usages. This was recently illustrated, when the *Chakkala Kavu* was situated into the temple, made for the vicinity of temples was thrown open to the American and the Christian system and animal sacrifices were prohibited. Strictly speaking, from the point of view of the Hindu theory, therefore, the right of Government to amend these Bills stands unshaken.

3. The opposition to the Temple-entry Bill is, however, based on a vaguely defined doctrine of religious non-interference. But neither in theory nor in practice does any modern state give up the right to interfere in religious matters. The doctrine of religious non-interference in its widest significance means only this, and no more, that a State will leave to every religious body its religious function, and to the individual, liberty to change his religious opinions. When a religious body or a Church or a community like the Hindus offend against the laws of the State, or when its activities bring it in collision with the general order of society, the State would treat it exactly as any other voluntary association or corporation with an autonomous inner life and regulate it as respect of external attributes like conduct and property common to it with other associations.⁵

4. When the rights to office or employment appertaining to a religious community are in question, the State, consistently with its policy of religious non-interference, will, through its Courts of Law, take cognizance of its wrong, not as a wrong, but as a condition of such office, property or employment. It will also determine the continuity or identity of the religious body concerned and, for the purpose, examine its constitution.⁶ The principles which the British courts apply in determining such questions may be summarized as follows:—

(1) When a congregation becomes dissatisfied among themselves, the nature of the original institution must alone be looked to as the guide for decision of the Court.⁷

(2) To refer to the sense of wishing majority or to any change of sentiment in the person seeking admission, however commendable the proposed change may be, is to make a new institution and is altogether beyond the reach of, and unconnected with, the nature and character of the Court.⁸

(3) The identity of a religious community described as a church must consist in the unity of its doctrine. The public acknowledgment by its adherents of certain religious views is the bond of union which binds them together as one community.⁹

(4) A Court has simply to ascertain what was the original purpose of the trust and not to speculate as to what is or is not important in the views held.¹⁰

(5) When new voluntary society for a particular object and have it formed them for the promotion of that object, they successors have no right to change the object intended.¹¹

(6) No church can change its essential and fundamental principles, as distinguished from a

1. See *Macartney's India*, p. 114.

2. See *Macartney's India* and also *Notes of the Ancient Indian Law*, *Journal of the University of London*, Vol. I, p. 124.

3. *Macartney's India*, p. 114; *Notes of India*, p. 124.

4. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

5. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

6. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

7. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

8. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

9. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

10. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

11. See *Macartney's India*, p. 114; *Notes of India*, p. 124.

marked off paths, and set at the same time practical standards of identity (3).

(1) The kind of signs, however, only contain within itself a power in some accepted body to control either or modify the means and principles in use, take pleasure by the acceptance. But the contents of such a power would have to be proved like any other test or principle of the American (4).

5. The principle of identity laid down by the House of Lords in the Free Church case was an arbitrary one. The principle applicable to trusts, contracts, and should not have been, rigidly applied to endowments belonging to a religious community which has its own life. "The crude principle of identity", says Macleay, "would bar the way to any development whatever within a Church. Fortunately, as [of the case] effect was nullified as the result of subsequent legislation."¹¹ In some cases as there "The State itself", says the same writer, "has actually distinguished between the evolution of religious doctrine and such a direct abandonment of creed as would jeopardize the title of a church to control the endowments which it holds as trustee for the members past, present and future of a faith." Where courts of law fail to distinguish between them by a rigid application of the law of trusts, the only remedy is legislation. The act referred to above, viz., the Churches (Scotland) Act, 1905, § Edward the VII, Ch. 12, is thus the most notable instance in which a legislature stepped in to save a religious community from the unelasticity of judge-made law.

6. In applying these principles to the right of temple-entry, the British Courts, in 25 Indian Appeals, 176, for instance, lost sight of one essential characteristic of the Hindu community. Further the only use the identity of the Hindu community exists on the Ministry of religious activities, which, in fact, have varied from age to age and province to province. They rest on the group-consciousness of its members for the time being as a community possessing one continuous life since Vedatimes and its allegiance to the three. The test of identity laid down by Lord Halsbury, therefore, would be difficult, if not impossible, to apply to the Hindu community. Further, an express power to alter and modify the tenets and principles of the Dharma is recognized by the Hindu Shastras and is vested in (a) texts written from time to time, (b) temples approved by the good and the learned and (c) assemblies of the learned and the sainted in a group locality called in to adjust doctrine to practice. The sources of Dharma include 'the words of good men and the sanction of one's soul' (2). Rules are laid down to enable every

generation and every locality to modify Dharma in the light of its conditions. Whatever an assembly, consisting either of all devotees, or of at least three, persons who follow their prescribed occupations declare to be law, the legal force of that one event can dispute (2). Yagnavalkya defines this opinion of Manu: "Four persons who know the Veda and the Dharma or who know only the three sciences constitute a Parishad" (a legal assembly). What a says in Dharma. Or, that which acts one person, who is best among the teachers of spiritual sciences, declares"¹² Even the contingency of sufficiently learned Brahmins being not available is provided for,¹³ Public opinion is to temper the rigidity of law. "Practice not that which is legal, but is observed by the world, for it means not spiritual loss," says Mitakshara. Under modern conditions, the only possible substitute for the doctrine of a Parishad would be an Act of the Legislature.

7. Before the British Courts came into existence, usage was regarded as a binding force by the Hindu opinion of the locality and was "an unforced natural growth which revealed underlying conditions of belief and mode of life". It was relaxed or modified when public opinion no longer suggested it, even a powerful king or a parish could do so without effect. As a result of this living nature of usage, different practices grew up in different parts of India, both in regard to temple entry and to responsibility. In Northern India, members of all castes approach the idol, in the South, different castes are admitted to different parts of the temple. In Part, at least in theory, even the Harijans can enter the great temple without pointing it. In the South, the Harijans join in festivals and enter temples on certain days in the year openly. Intercasting is unknown in North India.

8. When the British Courts began to administer law, they converted the customary law prevailing at the early part of the nineteenth century into positive law. Usage was accepted as law as early as 1807,¹⁴ and the Privy Council in 1858 made it the basis of Hindu law.¹⁵ It was referred to the state as unchangeable law, preposterous of any change in the belief or the will of the community and in complete disregard of the methods provided by Hindu Law for recording modifications. For instance, in the case of *Bankington* cited above,¹⁶ a usage noted by English officers as prevailing between 1871 and 1887 as to the partition of a community was turned into

11. *Almeida*, 211, 212, 213.

12. *Yagnavalkya*, I, 10.

13. *Manu Smriti*, XXXV, 1-3, quoted by *Radhakrishnan* on *Mitakshara*.

14. *Bankington* (1807) 10 Cl. 10.

15. *The Calcutta of Hindu in India Bankington*, 211, 212, 213, 214.

16. *Bankington*, p. 176.

9. *Ch. For Jones*, I, 2, 441, 442, 443.

10. *Id. For Jones*, p. 444.

11. *For Jones*, p. 176.

12. *Manu*, Ch. 12 § 10, Ch. 12 § 12. *Almeida*, Ch. 12 § 12.

unfetterable positive law for an unlimited length of years in 1990. Such decisions perpetuate differential treatment in matters of temple entry and untouchability and render it impossible for the community to remove it by a spontaneous evolution of public opinion. This Bill, therefore, does not involve a departure from the doctrine of religious non-interference, but, on the contrary, is calculated to remove the various shackles, hardened into political dogmas, at present current. Legislation, though enforced by the State, is more elastic than political decisions, inasmuch as it rests on the moral sense of the popular representatives in the Assembly. Further the Temple entry Bill leaves the decision to the majority in a given locality and thus gives full scope to the natural and free growth of public opinion.

6 The Temple Entry Bill, therefore, if passed, will have the following effects:—

(c) Temple-entry will be based on an elastic form of law, viz., Legislation, making the conscious expression of the general will of a locality to take the place of a rigid collection of old usage followed by the common processes of law.

(d) The community will be exercised the power to alter or modify trusts and principles which were given by the Minister, and which the British Courts have no effect before 1970.

14. The *Unconscientious Discretion Bill*, in so far as it deals with the equality of Hindus before law in all matters falling within the competence of the State, involves an additional consideration which is based upon the theory or law from which the Government of India is viewed in its relation to the Hindu community. If it is considered a foreign Government ruling by virtue of conquest, its obvious duty is not to participate by any act of its own, either of commission or omission, a disability which members of a religious community have come to regard as unassessable. By this act it will not interfere with those who, believing in the disability as a religious doctrine, desire to conform to by moral or material pressure in the community itself. It will only protect the right of the community to modify religious practices when they conflict against interests of the sense of humanity as understood in modern times. This right was asserted in the past, when the Government was wholly British in the personnel, with the support of a very small Hindu minority and in spite of almost universal protests from orthodox Hindus; to-day the right will be asserted by a mass democratic assembly consisting of a majority of Hindu members.

11. If the Government is viewed as a democratic State, i.e., an association which acting through law maintains the external conditions of social order, its duty to enact these bills is secondary. Every citizen is a member of the

association, and the State must guarantee the rights which enable him to share the conditions equally as all others coming within its jurisdiction. Unwritten laws emphasized by the Senate in the debates of the Assembly have only one meaning: They guarantee certain natural rights before the law, e.g., the right to freedom of association, property, etc. Removal of this doublet would, therefore, remove these rights rather than define them.

12 The social theory of law as taught by Durand and others looks upon law as something created by society through which the individual finds a means of securing his interests, so that society recognizes them. Law serves the community by maintaining the balance of relation between its members and does not protect the individual against society, which is popularly known as freedom.¹³ It must grow in correspondence with the growth of the society. In this view, the disability imposed upon Harlan implies a complete relationship between man and man. It destroys the natural growth of the Hindu society. It, therefore, becomes the primary duty of the Government to remove it.

EVV

BOOKER T. WASHINGTON
THE CREATOR OF TUSKEGEE

VII
CONTENTS

Washington, whose love of the South in company with General Armstrong had made him better known to the American public, was invited to address a meeting of the National Educational Association. In the course of this address, he cited the experience of a Tuskegee graduate who had produced 344 bushels of sweet potatoes from one acre in a community where the average production had been only 50 bushels in the year. The white farmers in the neighbourhood repeated here and sought his advice, for he had added something to the wealth and comfort of the community in which he lived. Washington would by no means console the Negroes for all that he took from life, but if they approached in that spirit of life, they could lay the foundations upon which their children and grandchildren could grow to higher and more successful stages in life.

Washington made an eloquent speech at the Atlantic Exposition in 1883 and received congratulations from Mr. Cleveland, the President of the United States, who wrote that "his Exposition would be fully justified if it did no more than furnish the opportunity for its delivery. And in 1884 Harvard University conferred upon him the honorary degree of Master of Arts.

71. *Journal of the American Medical Association*, 2000; 283: 2639-2645.

Tasigee had the honour of being visited by Mr. Mohrler, the President of the United States, in 1891, and, above all, by General Armstrong, an uncle before he died and a year after he had been stricken with paralysis. The General expressed a wish to visit Tasigee again before he passed away. He was brought to Tasigee and was given a "package worth-light response" by over a thousand students and teachers. He remained at a guest in Washington's home for two months, and although almost wholly without the use of voice or flesh he spent nearly every hour in devising ways and means to help the South.

We have seen how a battle with the biggest city of Tasigee. Not in 1893 it owned 2,500 acres of land, 1,000 of which were under cultivation each year entirely by student labor. There were 64 buildings on the grounds, all of which except four were erected by students themselves. The work of the school was not dependent upon the presence of any one individual, but went on day by day like clockwork. There was in constant operation at the school, along with academic and religious training, 30 industrial departments. In the industrial teaching, three things were kept in mind. First, the student should be so educated that he could meet confidence as they existed then in the part of the South where he lived, secondly, every graduate should have enough skill, coupled with intelligence and character, to enable him to make a living, and, thirdly, every graduate should go out with the feeling that labor is dignified and honorable, something to be sought and not shunned. The value of the school's property was over 7,000,000 dollars and 15,000,000 dollars including the endowment fund. The annual current expenditure was 124,000 dollars,* the greater part of which Washington collected each year by going from door to door and from house to house. From 30 students the number had risen to 1,400, and there were 112 officers and teachers. Including their families, there was a constant population of 1,500 people on the grounds. At least 8,000 men and women from Tasigee were at work in the South, showing the Negroes, either by example or by direct effort, how to effect an all-around improvement in their lives. Remarkable changes appeared in the buying of land, improving houses, saving money, in education and in high moral character, and whole communities were fast being reconstituted, wherever these men and women went.

Let us close this series with two appreciations of Washington. General Armstrong, the founder and principal of the Hampton Institute, says that, if Hampton had done nothing else than graduate Boston Washington, it would have paid for itself. And Professor Burke Howe claims his account of Tasigee with these memorable words:

"Honest and朴 and Atlanta and Barn, Hampton and Tasigee—every one except Tasigee has been built up and advanced by white men. Tasigee alone is the fruit of a black man's hand and brain and effort and administration. Still Tasigee Institute is a rare, a powerful monument for the uplift of black men and an irrefragable proof of the black man's capacity for the tasks of civilization."

F. G. D.

HARIJAN TOURS IN BENGAL.

When Gandhi felt that by continuing his walking tour in the villages of Orissa he would be treading in all the villages of India and that such a tour would contribute towards greater advance of the cause, Bengal agreed to have his tour in this province. Gandhi then requested Bengal to actively co-operate with him by undertaking walking tours through villages. In three hours, collections were to be made and villages were to be explained the views of Gandhi's not coming to Bengal and the implications of his walking tour.

There were difficulties in organizing such a tour. Workers were disappointed and it was a task to tell the villages that Gandhi had not come and that they had come to make collections which were to be sent to him. When we first upon a tour, there were only six days left before Gandhi would be completing his Orissa programme.

Eight parties started out from eight districts. The parties lasted from 15 to 30 miles in three days or less days.

I was at the head of a party of seven in Diamond Harbour. We took light bedding and change of clothes and other indispensable things only, each carrying his own bundle on his back. There was one man with us for carrying cooking utensils and raw refuse. Two friends formed an advance party, notifying the villagers and making arrangements for our stay. We were to cook our own food in our quarters. Where the best desired and was able to supply us with rice, we accepted them. The arrangement varied slightly, for we could stay with Harijans without being a burden on them.

We started from Patkpur and reached Belur, 4 miles away, early in the morning. Here we went to a Harijan quarter about a mile away. It was part of village "Chandpala." The Harijans here were Kooras. They are agriculturists who have the additional caste function of fishing and making fish. The Kooras of their place have taken to the profession of playing on drums and trumpets during fairs and festivals. This profession really belongs to the Madia. The shareholders are recruited by the police from this class. There were three shareholders from the one village.

* One dollar at present about 2 Rs. 10 P.

As we entered this Harijan village, we found a school room, once a well-built structure, now dilapidated and abandoned. Of the top only the skeleton frame remained, and portions of the wall were gone. We were told that the Harijans themselves erected the hut by their labour and contributed towards collecting materials. They employed a teacher when they paid by raising subscriptions. The trade depression came. One person amongst them who was supposed to be comparatively better off refused to pay any subscription. Others made that an excuse. Nobody paid and the school was closed. About 40 children were sleeping in the school. They were still willing to meet the feeding expenses of a teacher, if one was available free. The Local Board helps such primary schools, but a school in a Harijan area was not a thing to attract the sympathy of the Board, as it is constituted.

They had a tank behind the school which they used for bathing, washing clothes also for taking drinking water from. It was a muddy pool.

As we were discussing matters of interest with the elders, children collected and sat around us. Their faces seemed to be redolent with a rustic simplicity. But even these little ones seemed to feel that they were inferior beings. What a field for the future village worker to inspire these children with faith in themselves and to make them feel that they are our equals and are as good as caste-Hindus!

There was a legendary air of helplessness about these people. They had taken for granted that water supply was a natural thing, that low wages, unemployment, oppression from social and political gale have to be suffered. All these and more were written on the face of the elders. Some of the elders we found to be very sound and wise men, who have succeeded in circumstances.

The people of the village of Telang gave us more fruits and returns than we needed. So, we took the fruits etc. to the Harijan quarters and fed the children there. They appreciated the love that impelled us. There were glad and we felt happy.

We spent the evening at Palla, a famous place 4 miles away, inhabited preferably by Hindus only. The meeting was well attended. A young man came to meet us from some distance. He was an L.A. He, with a few of his friends, was running a Harijan school. The teachers were mostly voluntary workers. They were meeting their expenses from local subscriptions. I read devotion in his eyes. That the Harijan movement has evoked more ardour than is apparent was becoming clear to me.

Next morning we visited another Harijan village near Khairata. Here also we found muddy water in

the tanks. They could not use that water at all, as their women have to fetch water from another village 4 miles away. Chars Babu of our party was the Chairman of the Local Board prior to his joining the C. D. movement. He told us how he respected these villages for keeping open for drinking tanks at the Board's expense for supply of drinking water. Then, Harijans, hardly noticed to him then. So all the chance for water fell to caste-Hindu. More educational grants also were applied for and obtained by caste-Hindus in nearby areas. Though the Harijans needed water supply and education more than others, yet there was none to think for them or ask for them. The name of young overworked Chars Babu. It is expected that he will be able to do something for the Harijans through the Board, where he has so many friends.

Here, again, as we were discussing, 25 to 30 children who were of school-going age gathered round us. They had no school. If they could fetch water from a distance of one mile, they could certainly send their children to that village for schooling also. But they do not do so. Perhaps one brought to their door, they will accept them. Most of them, not otherwise. The children began to come with joy at the prospect of a school being opened in their village. Not that they were eager to receive education, but that they were accustomed to associate schools with the upper class people, and a school in their quarters would be a novel thing to them.

We went to Chanda in the afternoon. The caste-Hindus were mostly Brahmins from U. P. who had become domestic and were fully Bengali now. Several families here suffered social ostracism for trying to uplift the Harijans, years ago. The evening meeting was a great success. We started from this village at 8 p.m. at night and halted at a Mooka village 4 miles away, where we reached at about 9-30 p.m. Up to 10.30 we had conference with the members of this Bramhbari village. They seemed to know all about the movement and were anxious to introduce improvements in their hereditary professions of occupations. We had a very friendly and interesting conversation. I offered to train some of their boys in better methods. We passed the night in a cow-shed but not in the courtyard.

(To be continued)

NATHANARAYANA GUPTA

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EDITOR, R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh.

Vol. II]

MADRAS—FRIDAY, JULY 12, 1935

[No. 12

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held on Sunday on 25th September, 1932, Pandit Mahendra being in the Chair

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded heretofore will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition as the first opportunity and shall be one of the earliest Acts of the coming Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

TAMIL NAD REPORT FOR MAY '35

Religious matters: (1) 8 Major festivals took place during the month under report.

(2) 21 meetings were held in various parts of which resolutions were passed in favour of the Temperance Bill in connection.

Educational: (1) To the 31 schools opened in the previous month by the different district branches the following schools were added in May 1935:

Name of District	Name of Place	Day of First School	No. of Schools
Tamilnadu	Thiruvallur	Day	1
	Ar	do	1
	Chidambaram	do	1
	Tiruvannamalai	do	1
	Kovvur	Night	1
	Mylavada-Chennarayana	do	1
	Puduk	do	1
	Coimbatore	do	1
	Madhavaram	do	1
	Thiruvannamalai	Day	1
Madhavaram	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1
Thiruvannamalai	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1
	Thiruvannamalai	Day	1

Thus the total number of schools now working under our control is 102.

(2) Four reading rooms were opened in Tiruvannamalai and Tiruvallur.

(3) A building has been given free of rent by Sri P. B. M. Mahalingam to the Kannada district Committee for holding the newly opened school at Mysore.

(4) The District Boards of Tiruvallur, Tiruvannamalai and Tiruvallur have passed resolutions to give free education to Harijan students in their schools.

(5) 41 meetings were held throughout Tamil Nad, in which lectures were given on the importance of education.

(6) The Coimbatore district branch has opened a school at Perambalur, Tiruvallur Taluk with 300 students.

Economic: As the result of the efforts of our local workers, the Government Trade Board has opened a Savings Bank for the Harijan savings.

Societies

Name of Society	No. of Charities raised
Tiruvallur	1) Charities
Madhavaram	21 "
Tiruvallur	9 "
Madhavaram	9 "
North Arcot	10 "
Coimbatore	10 "

The total number of charities thus raised during the month is 100. Of these a good number were raised once a week. Literary societies work was also undertaken in three centres.

Abstinence: 24 meetings were held in the different districts during the month under report for abstinence and anti-cannabis propaganda. In these meetings, prohibition pictures prepared by the Gandhi Ashram, Tiruvallur, were used.

General: The Committee meetings of all the branch organizations were held during the month under report, and drafts of petitions of work for their respective areas for the Gandhi Harigita Parish Fund submitted to our Executive with proposal.

(2) The District Committee Tiruvallur gave a report dated on 1-7-35, when Harijan were treated on equal terms.

(3) Meetings are being allowed to take place in the Government Taluk from this month, as a result of the continuous efforts of our help and district workers.

T. S. S. RAJAN

President

'HALF AN HOUR EVERY DAY'

[We have pointed out before in these columns the difficulties that private agencies have to face in working for the improvement of the conditions of living of Harijans and the cooperative work with which such help could be rendered by Municipal and Local bodies. The latter have a ready organisation and other facilities and, what is more, the authority and the wherewithal for carrying out schemes of Harijan welfare. By a stroke of the pen, as it were, Municipal and Local bodies can provide in ever so many ways to the convenience and comfort of Harijans. We are, of course, not thinking of any extra amenities, but only of primary human needs—such as a decent habitation, an adequate supply of water, suitable sanitary arrangements etc. The provision of such bare necessities of life strikes one as such an obvious duty of all Local authorities that it is curious that failure in this respect has not aroused considerably greater surprise and indignation than it usually has. It is high time now that every Municipal body watched its heart to see whether it has done its duty by that most wretched class of public servants—the Harijans.

A function of the blame may, perhaps, be laid at the door of welfare agencies—individuals or organisations. It may be that, in some cases, Municipal bodies have neither the time nor the inclination to take up the question of Harijan needs, pre-occupied as they are with a host of other matters, because of more personal interest in them. In others, may be, long familiarity with the condition of the Harijans has dulled all susceptibility and thus deplorable state has crept even to evoke notice as anything out of the common. But whatever be the explanation of Municipal apathy, if welfare agencies made it a point patiently and repeatedly to bring to the notice of the Boards, as well as of the individual members thereof, the need for urgent attention, some progress could be achieved.

But along all this has been said, it has to be regretfully admitted that our Local bodies have recently shown a lamentable lack of a sense of responsibility towards ensuring for the Harijans—at least for those in their service—houses, if not decent, conditions of living. Such neglect, especially in view of the apathy which such bodies have, is inexplicable, almost criminal and certainly scandalous. The following account of the experiences of a Harijan clerk in public scavenging and of his attempts at interesting municipal members in the work will, in the light of the foregoing remarks, doubtless be read with interest. Ed.]

Dr. Gopal Subrahmanya Madhav writes:

"In Dhule, from the 11th ultimo I have been doing scavenging work from two to three hours in the morning. During the month ending on the 7th of June, bearing four Sunday holidays and four others on account of other business, I have done this work for 22 days. Out of these 22 days, 12 were devoted to scavenging 10 public urinals in the best way possible. These twenty-two include one in Amalner also.

There are 22 public urinals in Dhule all of which I have cleaned since. Six days were devoted to cleaning lanes and their adjoining places in the locality of market in Deogan, which is a part of Dhule. Half-hour was cleaned and two lavaria buildings were also cleaned. Much work is planning to set in progress and hence incomplete. Amongst the so-called untouchables, the scummi quarters are the dirtiest.

One day was devoted to the cleaning of two latrines in Dhanuwarada. Both water and duster hygiene were freely used and those even the old, joining gutter was thoroughly cleaned and the whole of the lot removed. One day, along with the urinals, two private latrines and a gutter were also cleaned. Thus, twenty-three days were employed in cleaning, and nearly sixty hours were spent in actual physical labour.

On all the days mentioned above, Dr. Kulkarni, the Municipal Health Officer, supplied me with the necessary cleaning materials and a kangan to assist me in my work. The protocol work which the sweeper did was to fetch water necessary for cleaning the urinals. For two days of urinals cleaning, Mr. Chaudhari Patel of Varanasi worked with me. At Chaudhari, too, a village in West Khandesh, he did scavenging work for about a week. In the much-needed scavenging work, Mr. Amarte, too helped me for three days. At Amalner, in North Khandesh, Mr. Wagh of Khandesh gave me good help in urinal cleaning.

Based on the experience I have gathered from this work, I have to make a few suggestions. Although only cleaning or urinal cleaning is the work of Municipalities, Local Boards, Village Panchayats or Government Village Uplift Mandals lately established, still, there ought to be complete co-operation of the people with these bodies. Our people often have got to learn to bring to the attention of these bodies all cases of insanitarious which they notice. Unless the people themselves are always vigilant and try to stick on their own legs in matters of sanitation, services rendered by Municipalities or other Local Bodies will be of little avail.

When I made a request to a responsible member of the Dhule Municipality that members of Municipalities or other similar bodies should themselves do public cleaning work every day, or at least get this work done by sweepers under their direct supervision for half an hour every day, he replied, "Why half an hour every day? If half an hour's steady work is done every week in public cleaning work, the sanitary conditions would be very different from what they are now." This shows how far Municipal or other bodies are insensitive to this work. It may be said without disparagement to our one specially that individual members have been very sympathetic so far. I would like to request them to give their attention to this work in future. Members on Sanitary Boards should see that cleaning work for at least half an hour every day is done in their respective wards under their direct supervision.

It is unnecessary to dilate upon the importance of proper sanitation. But the fact is there that, in spite of its importance, this work is not being properly attended to at present. The propaganda value of this work, especially when it is done in conjunction with Himgas, cannot be over-stressed. A solid foundation for social reform from below can be laid if a regular campaign, such as indicated above is undertaken by Municipalities, Village Panchayats, Government Bodies, Amara Mandals, Harijan Service League, Social Service League and under other bodies, as well as by responsible citizens."

Notes

Harijans of India in Assam

Bankim's tour in the presence of Assam's greatest without doubt that the great need of the Harijans settled in Assam was (1) Education and (2) Housing. A large population of untouchable garden coolies mostly Harijans have settled on uncultivated land there. They are neglected spiritually and materially by all concerned. They are strangers to the Assamese and have very little in common with them. The District Boards are doing precious little for the mental development of their children. They are mostly Harijans in their native provinces and are being treated not a whit better in Assam. Nongpoh are proper halls where Harijans can be engaged in holidays and Khamrangas visited daily by the religious-minded. They serve the purpose of temples as well as of common halls.

The April report of Harijan workers in Assam states that sanitary conditions were taken for our workers in the tea-plantation coolies areas near Bandook and Tezpur, at the upper end of the Brahmaputra valley. Our workers visited 15 villages and they found in many places want of good water and want of medical aid. In many villages small-pox and dysentery were prevalent. The workers also found that Khamrangas and Khamras of certain villages were suffering much from want of a charitable dispensary in their area and that work was abjectly needed by them. The report further adds that village roads are needed in the 'coolies' villages, so that children may easily go to school, especially during the rainy season, from one village to another. In the absence of these village roads or even paths, it is impossible in the rainy season to go from one village to another, and even from one residence to another in the same village, as each family piece is the plot of two or more acres of land allotted to each coolie.

The President of the Assam Board writes that, if he were provided with ample funds, he would like to start not less than 100 schools for the benefit of those uneducated Harijans, known by the name of 'coolies' in Assam. The Government do not officially recognize them as Harijans, but they are treated as by Assamese Hindus and, as a matter of fact, they are much worse off in educational and economic status than untouchable Assamese Harijans. This problem is too big for the Harijan Sewak Sangha alone to tackle and it deserves the attention of all benevolent.

A. V. T.

Harijan Welfare and Sanitation

Recently we had occasion to refer to educational problems of sympathy with the efforts

of the Harijans to improve their wretched lot. It may be remembered how a previous local educational organisation stated matters back that

The Hindu Government pays and work for the uplift of the Hindu including the Harijans. They have done much and are doing much and are prepared to do more for Harijans soon. (Hindu news)

What such sweet phrases, always hedged in by some qualification like, consistent with Government, without violating the traditions or raising the integrity of Hindu culture and shade' etc, mean is obvious, how such 'yearning and work for the uplift of the Harijans' manifested themselves in practice has been shown in these columns more than once in the past. We select two recent instances of high-handedness in which innocent Harijans or those trying to serve them were assaulted severely and driven from home, for no other fault than that of daring to assert their just and legal rights. The first report is from Ujjain.

"A respectable commerce took place yesterday on the Kachhi ghats, where Mr. E. V. Datta, the Secretary, Greater Narse Harijan Sewak Sangh, who has been an opponent to the so-called representatives of Ujjain and who had gone there to take a bath with some of his friends, was roughly handled and severely belaboured by a crowd of Pindaris hired. The struggle continued for about an hour and Mr. Datta managed to assert his right of bathing. A large crowd had gathered. The police were usually on duty, was accompanied by his agents. Some Hindu who interfered were also roughly handled.

The matter has been reported to the police. Compensation is being sought in the law.

Again, under the caption, 'A Harijan's battle against rain,' a correspondent has sent us an account of the following incident, which is almost incredible in its cruelty.

"Kangra is a village near Bhopal. Daddab is the best (uneducated) of this village. Having come under the influence of the Hinduism, he had given up eating flesh and drinking toddy. He was leading a very sober life.

The village 'Mun' festival came, and he purchased the Gaddab, a buffalo, was sacrificed. Daddab was the first of the village that to see the sacrifice held with him and sat it in front of the Gaddab. Daddab's wife and friends begged the high caste people to arrange for him from doing that. The villagers, who had already a prejudice against him, refused him and said that he would be specially beaten if he refused to do that sacrifice to the Gaddab. The terrible moment came. Daddab had no way out. Then he said that he was not a Hindu but they were beaten by the villagers severely and were afraid of their life. They accepted the terms of the villagers, to live as they had lived—eating flesh and drinking toddy—and they would go back to their life of sin and slavery. But Daddab was strong. He said that he would do for truth. He has applied for police protection. But the police were not there any more yet. The villagers have been saying that they would punish him if he continued living there. He has left the village and has been wandering about for some days in Rajasthan and other places. The future is still uncertain."

Comment is needless, as our readers can draw for themselves the moral of the incident.

HARLIAN

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

GANDHI'S INTENDING FAST

[The expected has happened. He underwent a presidential test of seven days from the 10th of August, Gaudin will make a vigorous statement for the sake of some conscientious volunteers. He will, will remember how wide an August, as the result of a conflict between the volunteers and the leader of the "black-baggers", Frank Leland, the latter sustained an injury on the head. It may be recalled, too, that Gaudin, and on the more exact that, if as he feared, the volunteers were found responsible for the incident, he would have to do penance. He has now examined the details of the occurrence and issued the following statement, which is self-evident.—Ed.]

“ Inquiry made by me into the unfortunate incident at Agate resulting in the riot reported by *Parade Leaflet* on the 1st, shows that the leading demonstrators urged those who saw the processionists, and, according to *Parade Leaflet*, the public, which included volunteers, joined the flag and trampled them under foot. A conflict ensued in which *Parade Leaflet* received the injury mentioned. Happily, none of the other demonstrators received injuries worth the name. But the guilt evinced by the fact that those in charge of the volunteers had specific instructions to see that the leading demonstrators were fully protected from collection by the public. It is no answer to defense that *Parade Leaflet* and his party came in advance of the time appointed. In my opinion, responsible men should have been posted at all points to afford protection to the demonstrators, and notices should have been put up all over the meeting ground, warning the public against association with them in any shape or form.

That proposition was not taken and the pledge, given to Pandit Lalamb, that he and his party would be free from molestation when they made the demonstration, was broken. The pledge was given by me in the full faith that the captain of the vigilance was willing and able to carry it out. I have no doubt he was making partner in the pledge. That he was unable to redeem the pledge was quite clear. But there can be no doubt that the final responsibility rests with me. Indeed, no pledge was necessary in a movement claimed to be purely religious, non-violence on the part of the police sympathizing with the movement must be presumed. If I mentioned the pledge, I have done so to enhance the magnitude of the guilt and demonstrate the greater necessity of police presence on my part. Pandit Lalamb always wanted me that my prominence in the movement should

result in widespread violence on the part of the sympathizing public. I did not share his fear, nor do I share it now, in spite of his ability to share my case of violence done to blacking, demon-

But it is necessary for me to emphasize the fact that the movement which is purely religious, outside of its violence on the part of reformers even on scale of provocations. The movement can only succeed by appealing to reason, and touching the hearts of the opponents. That is possible only through the purity and persistence of reformers. After much searching of the heart, I have decided to appear upon myself's feet of seven days, to commence on Tuesday noon August 31st, i.e., two days after my reaching Würzburg, which I expect to do on the 31st of August next. This is the latest promise I gave to President Lincoln and those constituents whom he represents. And willing, the Marquis tour will finish at Seneca on the 2nd of August next. It is, perhaps, fitting that the end will be signified by a political fact. May it never all cease, confusion or unconscious, of confusion or confusion, of me and my co-workers. The movement will not end with the day. Let it open a new and clearer chapter in the struggle for the emancipation of nearly fifty million human beings from bondage imposed in the sacred name of religion. Let it also be a warning to those who are in, or will join, the movement that they must approach it with clean hand and hearts free from hatred and violence in thought, word and deed. I hope no one will feel tempted to violate the fast. The cause will be best served by unceasing action."

WEEKLY LETTER—No. 10

ANNALS

24th June.—Foggy, day of silence, reading proper collections No. 76-84-4; grammatical address, read to Mrs. Cohen; day's total No. 684 15-0. Pledge to Barbara for real 115 miles.

Sat. June: *Therapsid day* Monday to Akshat-
bad by rail, 300 miles Monday Rs 250-15-12
Pulghat Rs 45-4-4 Debarwa Rs 120-14-0 Bunde-
Oshelvar Rs 120-1-3 Duman Rs 41-4-3 Udrak
Rs 11 35-0 Debarwa Rs 300-1-1 Shimoga
Rs 75-4-0 Purnanur and Marat Rs 600-0-0
Savat Rs 1275-4. Ankleshwar Rs 75-13-0 Baram-
da, 30-0-0 Durg via Rs 25-10-0 Baroda
Rs. 1,400 11-0. Porbandar Rs. 83-0-0, Anand
Rs 120-2-5 Nadiad Rs 45 30-4. Mumbai-
bad Rs 6-12-0, Day's total Rs 3,207 3-0 Akshatbad
to Pulghat 4 miles

27th June — Salamanca interview to Ojapari
Harper, Sarah Fegha, India meeting
No. 11242. Evening paper collections No. H-2-2,
sent to Valde Harlan, via Mexicollanac No. 11242.

With Janet Selverstone, you're Hange
starting Mother's Marches No. 104-105. Mother's

Rs 161; Dhaddhwa Rs 161, Dholka Rs 111, Karda Daskra Rs 173, South Daskra Rs 25, Kheda Rs 3138; Sumt Rs 713-6-6, Panchmahel Rs 713-7-3, Valsadani Daskra Rs 1,000; interviews to District Harijan workers and Gujarat Swadeshi Sabha evening prayer collections Rs 15-4-4 Day's total Rs. 14,388-7-6

25th June.—Suburban: visits to Kothrak Harjan Dal Mandir Rs 4-4-4 (Sd) Chhatrakaya, Kalyangram. Harjans' meeting, address, purse Rs. 1,001. Visit to Shri Annapalabhai's Bala Chitra Rs 11-5-6, Harjan Girls' Hostel Rs 4-15-0 and Harjan boys' Hostel; interview to Harjan leaders, Jyoti Sangha meeting, public meeting, address, purse Rs. 3,232-15-9; Preparatory High School Rs 20-0-0, evening prayer collections Rs 10-12-6 Day's total Rs. Rs. 32,754-1-12.

BULSAR HARIJANS

Gandhi left Poona on 24th June, reaching Bombay in the morning, and Ahmedabad in the evening, on the 25th. Scores of well-wishers were welcomed at all the stations between Bombay and Ahmedabad where the Kalyanward Express stopped; collections were made at each station and meetings, too, were held where the halt was long enough to permit of them. At Bulsar, Gandhi was told that the higher grade officials of the Municipality had changed the name 'Dweepari Co-operative Society' to 'Municipal Employees' Society' and that managed to secure large loans from it for themselves. Then, again, the Municipality had still to construct quarters for 15 out of 24 Harjan families in its employ, as also a night school for them. It is high time Bulsar Municipality looked into these matters and removed grievances of long standing. At Nadiad Gandhi received a remarkable purse of 1,000 pies collected from the same number of school-boys.

WOMEN'S MEETING

Gandhi addressed the women of Ahmedabad on the 26th. He said he was glad he was speaking to Indian first, for women had all the world over been defenders of the faith, not by making eloquent speeches or writing fine books about it, but by putting it into practice. Speeches or books were useful only in so far as the speaker or the writer drew upon his own spiritual experience. Women surely surpassed men in the qualities of patience and resignation. His earnest wish, therefore, he asserted, if he could see women over to his view of the usefulness of nonviolence. On the other hand, men would feel perfectly justified, if women took it into their heads to resist any attempt at reform.

HARIJAN QUARTERS

On the 26th Gandhi inspected Harjan quarters in various parts of the city. He was first of all taken to Pritheviya, where 181 households have been built for Harijans on a co-operative basis,

each unit consisting of a sleeping room, a dining room, a kitchen and a verandah, and costing Rs. 1,300. Members take a pledge of abstinence from drink and abstinence of costly social ceremonies, and hence have no difficulty in paying a monthly instalment of Rs. 18 towards the repayment of loans. They would ordinarily pay Rs. 6 as rent if they hired a house. The result is due to the single-minded devotion of Dr. Pritheviya, a school teacher. Gandhi then went to Anarsa, where houses are under construction also on a co-operative basis.

GUJARATI COTTON MILLS' CHAWL

This was the next place visited and put Gandhi to mind of the worst quarters he had seen in Poona and Poona. The chawl is on a lower level than the surrounding ground and is, therefore, liable to be flooded in the rain. The roof is so low that one can enter these black holes, unsullied houses, only by bending at the waist at right angles. There is only one tap to serve 150 families. The waste water from the Mill finds its way into the open space before the chawl and under the water tap, and the pots to be filled with fresh water must float in it. Each tenant pays 2 or 3 rupees as ground rent and Rs. 2 if the sanitary structure has been put up to the landlord. The chawl has been condemned by the Municipality as unfit for human habitation, but the owners are still standing, thanks to a temporary injunction not to have been granted by the law court.

MUNICIPAL SWEEPERS' QUARTERS

Gandhi then drove to Dweepari, where the Municipality proposes to house its sweepers. Each house costs about Rs. 200 and rent is charged at the rate of Rs. 2 per month. But, unfortunately, the Municipal pace is too slow. Ten houses are erected each year. And so there are 900 families to be provided for, it will be 90 years when the whole programme is fulfilled.

Gandhi then inspected Harjan quarters in Nagpur, Dolatkhana, Khaspur Nadiwara and Kadihad. In Dolatkhana 600 families have to take off their water supply for the day from six taps within two hours in the morning. Then, they have only two open bath rooms and no closed bath room at all. The quarter is not well lighted. The Nadiwara quarter suffers from a terrible public nuisance, as in the very heart of it the Municipality has located public latrines used by as many as 5,000 people.

Gandhi's reaction to this deplorable state of affairs found its expression in his address to the public meeting the next day. But we shall come to that in due course.

KALYANURAM

On the 26th Gandhi visited Kalyangram, a painted Jowli built by the Mahajan Society, the

like of which we had not yet seen in Ahmedabad or, indeed, in any other place in India.

WITH THE LABOURERS

Grandhi then addressed a mass meeting of labourers in the mills, mostly Harpans. Referring to their purse of Rs. 1,800, Grandhi said that they should not treat their destiny as a license for future indulgence in the sin of uncontrollability among Harpans themselves, but as a token of their promise to banish uncontrollability altogether. They must not look down upon anyone else as lower than themselves, but must regard themselves as the lowest of the low. The pride of estimated superiority goes before destruction. They must, therefore, forget all gradations of rank as regards dirtiness, cleanness, blaugerous the like. The Indian Labour Union was doing excellent work for them. But did they derive all possible benefit from it? Kalyanram was this place, but if they remained dirty themselves and did not keep it clean, they might turn it into a public nuisance. Then, again, they were still addicted to drink and gambling and took cocaine. They must overcome these evils and educate their children. If they then became men of culture, real Harpans, every one would like to join their ranks and be one of them. Some Harpans were doing penance for their sin, but Harpans had a corresponding duty to perform by way of self-punishment.

SHRI ANANTABEN'S FAMILY

Shri Anantabehn has converted barned stables and servants' quarters in the Mirzapur bungalow into simple yet beautiful buildings, housing various institutions for the welfare of labourers, mostly Harpans. One of these is the Bala Gyika (Children's Home), where 127 children are brought every day when their parents go to work in the mills. There they are taught to clean their mouths and hands. After bath they are dressed in the school uniform, which is washed every day. The children bring their own notes but are supplied with fruit and vegetables by the school. There is a Harpan boys' Hostel with 24, and a girls' Hostel with 24 students. Of the other institutions started under the auspices of the Union, we might mention 12 day schools and 12 night schools, with over 1,500 pupils.

When Grandhi visited the Bala Gyika, the little Harpan girls recited a devotional verse as sweetly as most seven-year children and then sang bhajans in perfect style. I have not often had the privilege of hearing such fine music. And there is a boy only seven years old who plays on the tabla, unskilful straggling to the other children, and bids fair to become a musical prodigy.

How one wishes every millowner's daughter had such a family to look after!

HYGIENE SANGHA

Grandhi then met the members of the Women's association started recently by Shri Modak Anantel Barhota and run mainly by ladies with a view to introducing them in public life and improving their training in industries so as to increase their earning capacity. Drift is compulsory. A class of members called *Sinhas*, is specially trained to do duty as volunteers. There are two classes with a daily attendance of 132. The members wear khadi or madras cloth.

Asked for advice as to what the little girls in front of him should do, Grandhi said that they must see the labourers' class in the Gujarat Chitra Mills and understand the life of labourers. They must enter into the Harpan's lives and reject sweets and fancy for themselves, at least until the latter had sufficient food and decent clothing. Let the girls go into that dark world as light-bearers.

He would suggest that they must put on khadi, which was the only really modest cloth. They must use things manufactured by millmen and not by half a dozen people. And they must take to spinning, for, if millions of girls did it only for half an hour every day, they would add considerably to the wealth of the nation. They need not wait for others to do this service, but must make a beginning themselves, in the faith that their numbers would swell later into thousands and millions.

Harpan constituted the lowest strata of the foundation of society, and if they were neglected, society would topple down like a house of cards. On the other hand, if the foundation was well attended to, they need not worry much about the superstructure.

He was glad to note that the recreation was mainly run by women, typifying their desire not to accept any inferior or clerical position for women. He hoped they had no intention of importing into India the movement for making women absolutely independent of men, which was out of keeping with Indian culture and was bound to do no good here. Socially men and women were inseparable members, one of another, supplying one another's deficiencies. Women were dubbed the 'weaker vessel', being physically weaker than men, but spiritually they were superior to men. Men were proud of their brute force, but women need not mind their inferiority in that respect. A muscular body and a great soul went off together. They must not confound real health with crude physical development. Women's inferiority complex only prevented them from going out alone fearlessly even at midnight, which they could do if they had the same fire of purity burning in their hearts as Shri had. If they walked this, they

would concentrate on increasing their souls more than bodies and cultivate soul force and courage rather than learn to use the dagger or the revolver, which would only furnish their enemy with a weapon. He was an earthy, rugged, dignified, stern, though his eyes could suggest softness also. Osewang was one's best friend or worst enemy. He would certainly like them to take physical exercise, but his point was that of self-mastery in the absence of moral compass.

THE HILL: MEETING

The public meeting was held in the evening, where South J. Hughes receiving parties from different parts of Glasgow, was presented with 1,200 pence collected from so many students of the Glasgow High School, and was told that one girl had positively refused to pay her pence. Hughes congratulated the girl on the courage of her convictions and said that he did not want a single pence which did not represent a vote cast in favour of the Glasgow movement. He noted of unrecoverability meant a charge of hearts on the part of serving Husbands, and if he could bring it about by prayer, he would not need to collect any funds at all, or if he needed money, it would come to him unasked. He had to put faith such an effect at the age of 39 because his prayer was not potent enough, or, in other words, he was a very imperfect being. When some one refused to pay, not being swayed by false shame or considerations of past services, he was glad to know it, as it showed to him how many hearts were yet to experience a change. On the other hand, he would expect Husbands' services from anyone who paid his token coin and would be greatly disappointed if he rendered none.

Referring to the plant of Gujarat Cotton Mills, he said they were a variable ball on earth. How could such a plague spot be allowed to exist in Ahmedabad for a single day? Men could live in it not as men but beasts. It was up to the citizens of Ahmedabad, Sanatanists, Musalmans, Parsis and Christians, no less than Hindu reformers, to end that curse at the earliest opportunity. And they could do it in a week, if they had the will. For instance, plague cases broke out in the inland location at Johannaburg. In a couple of days a village of tents was set up at a place 13 miles away, and all the residents of the location were taken there by a special train. Then the location was destroyed and everything in it was burned. The Ahmedabad case was much worse than the location at Johannaburg, and for its clearance required determined effort more than money. They were free to live in palaces but they were bound to provide the Harijan workers in destitute with decent housing conditions. He hoped they would attack the problem with speed and not rest, nor allow others to rest, until there had reached a solution.

ASIAN HALF-YEARLY REPORT
OCTOBER 1943 TO APRIL 1944

Malabesque's Tour in Japan. Malabesque's tour in Japan is the most important event during the half-year. Malabesque was expected in March according to the first programme, but this was later changed to the second week of April (15) owing to the recent Russian military. Though the notes were very short and the preparations had to be made in a hurry, our workmen and sympathizers concentrated their attention on making Malabesque's visit a success, both in respect of arrangements and collections. Malabesque and his party arrived almost all the important towns of Japan, particularly in Osaka, where a Tea Garden Society committee, whose members of members poured from different gardens, flowers and plants in large numbers of Malabesque. The collections recorded our contributions and amounted to nearly £1,000 in cash, the 1,511 in goods. And what is more, Malabesque met several great religious men among the workers and sympathizers in the Province and has made mention of such more elsewhere.

Propaganda & Education western- Our President, Mr. Eisenhower the Eisenhower Committee of Germany acted as almost all university places, religious meetings of both East-Germany and West-German and constantly clearly saw propaganda is not recognized by Herder Society. He dropped his attention specifically on the coalition, who have settled permanently from America, to bring them out of their evil habits of drinking, pornography and other similar ones. He has performed many New Homes where Harpers and cartoonists visit, there stand plenty.

One Jordan Commission received a Fougler which was named by Mahantaji and was which all Bhaktas (devotees) adore.

Education.—(a) *Schools*.—In addition to 37 schools that were partly opened during the period under report, our College for the Deaf, Commencement, started eighteen schools; our Junior Committee opened thirteen; and our Omaha Committee two schools. Our Mississippi Committee has started two schools;—one at Tallapoosa and the other at Mississippi.—The Wyoming Committee two schools; the Nevada Committee one school at Reno; and the Texas Committee one school.

The number of students seen in the study started by the Mexican Health Service is more than two thousand.

At Salisbury — 45 boys in different high schools in Maine have been helped with small stipends and monthly travel fees, commensurate to their own needs.

(c) **Overboard's Salary.**—Barbara M. K. agreed to serve a term of \$5 a per month for expenses and salaries to Margaret. Our Council Committee was \$5 a m. per month for the same subject.

In addition to these, our Jewish Community is giving stipends totaling \$2,740 per month to 6 Hispanic students studying in the high school. And our Golestan Committee has also helped 2 boys with three monthly bursars each.

123 Classified — About 600 homes have been helped with books, sheets, pencils, etc. by the Provincial and District Councils.

The Propaganda campaign by the President in support of public attendance for Hispanic boys and girls at schools has brought about a great change, especially among the student. Our observant visitors have also done their best in this direction. The Secretary also took frequent tours in the Hispanic areas that made his best contribution to promote Hispanic guardians to send their children to school.

Economic - General - *Plans for the economic plight of Hispanics have been taken to some degree.* Some Hispanic families have been encouraged to send their boys for technical education, such as Motor-driving, Carpentry, Smelting etc. One bond man who talks the most support of a family of about seven children, has two children. Some families are being helped by being associated with work.

which, according to the law, entitles us to get possession of the land from the hands of the Britishers.

The village Local Board has employed two Harijans as teachers. One Board has also employed 12 teachers from among Harijans.

(2) **Cottage Industry**.—Our Board has given special attention to the revival of cottage industries, especially spinning and weaving, with some success.

The Assam Government at Gauhati is doing commendable work in this respect. They have given land to nearly 120 Harijan families in the district of Gauhati and Nongst.

The Board is contemplating the starting of one Co-operative Credit Society in a suitable place in the Province.

Religious. Opium and liquor are the two serious problems of the Province. Opium is common to both Harijans and non-Harijans and liquor is the common vice of Harijans especially the coolies. Anti-drunk meetings were organised in many places in this area. Due to efficient influence and the personality of our President and to the important propaganda of our student workers, some villages in the north were free from opium and liquor for good. Our experiment has taught us that drinking habits among the natives can only be stopped through the medium of religious preaching and the establishment of schools in the villages. In this process, we have been successful in 6 villages. The teachers of the schools are also rendering great help in this work. We hope that within a few years we shall be able to put a stop to drinking habits.

Regarding opium, we have not yet been able to achieve any practical results. Opium-smoking is the worst of all social habits. Our workers are free as teachers and so we have not yet been able to do much in this most difficult, except addressing upon anti-drunk meetings. The Board hopes to deal effectively with the problem ere long and is devising means for this.

Sanitation. The Municipal Board of the Province has been requested to make better arrangements for the housing, drainage and water-supply of these villages, especially the workers.

Debargh and Gauhati Municipalities possess the worst type of housing arrangements for workers and in Debargh there is no arrangement for waste disposal. The Gauhati Municipality has granted a house to be used as prayer house in the workers' area.

Some village roads have been opened and some have been newly constructed by Harijans themselves at the suggestion of our workers. Some hanks have also been cleaned. Meetings were addressed in different places, where Harijans were requested to observe personal cleanliness, to make improved sanitary arrangements in their houses, etc. Our workers make frequent sanitary rounds in 22 villages.

General. It is a matter for regret that our work has been hampered by the interference of the police officers for causes which we have known to them. Some of our workers of Burdigha were taken dragged by the police officers, and arrest and detention of the teachers of our schools were revealed during February, 1934.

A school for Harijan boys was started at Kujapanga, 12 miles from Gauhati. The Secretary, with Dr. H.K. Das of Gauhati, went to see the school and on that very day the police Officer of Chyngia P. S. came to the school and put some questions to the Secretary and Mr. Das, and although the school had to be suspended on account of the Divisional Forest Officer's order to remove the school, as the house which was chosen to be the temporary habitation of the school stood in a corner of the Government Forest land. The representative of the house belonging to a local Harijan, Panishan was referred to the D.P.O. case, to hold the school temporarily in an open shed, notwithstanding the request of the Secretary. The matter has been reported to the Local Government, but no reply has yet been received.

The Assam Government, the signature of which are Mr. Golch Chandra Prasad, and Mr. Lohitha Baruah, is carrying on practical propaganda against intoxicating. The Assam is having 1,000,000 boys who live and die with high-grade alcoholic stimulation, and provision for their education has also been made by the Government. It has started excellent kind work among Harijans.

The Board has secured a plot of land measuring about a bigha near Burdigha by station. The land has already been given to Mr. Ganga, Mehta—a Harijan (Cooly, Son of) of Burdigha—for religious and educational purposes. Monetary arrangements are being made for the erection of one Bhawan and one school house there. The Board intends starting a settlement in that place for able work as it is the centre of remunerative work there.

Donations. H. E. Sir Michael Kinnaird, the Assam Governor, has kindly donated a sum of Rs. 500/- for the promotion of education of Harijan children.

Edna Kinnaird, belonging to the same community, has been released as Governor, over to the Debargh Municipal Board. The Gauhati District Committee should be given thanks, to without their moral support it would not have been possible.

The young Kamalakar of Kanya, Mr. Jagadindran Harijan, Choudhary, is doing good work in the area. Three schools, of which one is for girls, are being run to which Harijan children are being given free education at his own expense. He is giving his special attention to the revival of cottage industries, especially spinning, and weaving among Harijans. For this he has distributed some looms and sewing wheels free of charge.

Expenditure:

(1) Expenditure on schools	1,074 8 0
(2) Books, stationery, etc., given free	120 0 0
(3) Scholarships	300 0 0
(4) Cottage industries	75 0 0
(5) Medical Aid	8 0 0
Total Rs.	1,578 8 0

Conclusion. Now the work has entered into a constructive phase. During the recent past Mahatma specially stressed the importance of constructive work among Harijans. Mahatma's first in the Province has infused a new vigor into the movement, both by way of money and funds. The work which has been done was carried on under great difficulties, and whatever results have been achieved are due to the moral support and sympathy of our dear workers. But it must be confessed that we have not yet received so much co-operation from our Hindu leaders as we expected. We are now, however, that we shall win their full co-operation before long.

D. N. SARKAR,

Secretary, Assam N. S. S.

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HARIJAN



Editor: D. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

41 4/3

Vol. II.]

MAHARAJA—FRIDAY, JULY 30, 1934

[No. 35]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Bombay on 25th September, 1932, Pandit Mahaswami being in the Chair

"The Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus as regards to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swami Parliament, if it shall not have received such recognition before that time "

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples "

M. K. G.

TWENTY MONTHS AT A GLANCE HARIJAN WORK IN RAJPUTANA FROM 1ST OCTOBER, 1931 TO 1ST MAY, 1934

Religious: 360 mixed Harijan and Brahmin were held

12 temples were thrown open to Harijans
150 temples were visited by Harijan gatherings

Educational: 171 Harijan boys were secured admission into ordinary schools.

118 schools, 2 madrasas and 1 hostel for Harijans are being run by the Board. Out of these, 91 are day schools and 26 are night schools, 2 being aided. The total number of scholars in 1933, caste Hindus being 146 and Harijan only 339. The average daily attendance is 3,127

Economical: 48 Harijans were secured employments

2 Harijans were released from long standing debts
64 Harijans were helped in getting loans on easy terms

1 co-operative store has been started

To 4,211 Harijan children from and events were distributed

3,442 Harijan boys were provided with free books etc.

480 Harijan boys were supplied with free clothes.

Sanitation: 409 sanitary works were taken up Harijan quarters.

1500 Harijan people were given baths

1,865 Harijan boys were supplied with writing materials

784 Harijan students were taught to clean their teeth.

600 Harijan people were helped in washing their faces

15 caste Harijan scholars were elected.

Abstinence: 24,114 Harijans took vows of abstaining from eating-meat.

10,227 Harijans gave up drink

158 marriages, attended by over 11,000 Harijans, were held and the advantages of abstinence and social economy explained

Medical Aid: 3,421 sick Harijans were treated free medical aid

247 free visits by physicians to Harijan patients were arranged.

2,185 Harijans recovered as a result of this treatment.

Ordnance and Social: 1,562 caste-Hindus took vows not to observe untouchability.

117 mixed public meetings were held and the aims and objects of the Harijan movement was explained

1 Harijan member of the Board was nominated a member of the Upper House of the Rajputana Legislative

8 mixed processions were taken out

4 teams raised sports for Harijan and caste-Hindu boys were organized

Water Supply: 15 wells belonging to caste-Hindus were thrown open to Harijans

1 new well, 1 cistern and 1 pump were provided for Harijans.

Rs. 15 p. 10, are being spent to supply water to Harijans

2 old wells were repaired for Harijans

Propaganda: 92 subscriptions to the Harijan Sevak were collected

500 books on Harijan problems were sold.

To save some Harjans and about just caste-Hindus the Harjans' temple was built and completed.

Over 3 lots of leaflets exhibiting illustrations to give equal civic rights to Harjans, and Harjans to give up drink and other evils, were distributed throughout Najibabad.

Survey.—A cursory survey of the ground conditions of Harjans in about 500 villages of 17 Sotras and Ajmer-Merwara was made. An economical and educational survey is also in progress. All Harjan families of about 10 places having been so far covered.

Organisation.—13 branches of the Board are working in different places.

Expenditure on Welfare Work.—The total expenditure on welfare work was

	Rs.	P.
1. Schools	15,414	5 11
2. Books etc.	212	14 3
3. Scholarships	780	5 9
4. Clothes and soap	438	9 0
5. Wells	500	12 0
6. Miscellaneous Aid	665	14 0
7. Medicines	175	5 0
Total Rs.	19,114	6 3

BENGAL HALF-YEARLY REPORT FROM OCTOBER, 1933, TO MARCH, 1934

The Bengal Board of the Harjans' Service League worked during the half year ending 31st March, 1934, with very little funds in its hand having at its disposal only the Rs. 500 per month up to December, 1933, and Rs. 275 per month from January 1934, of the Parliament Charity Fund. For this reason the Bengal Board after full consideration had decided that there should be no paid clerk or business expenses of the Board from October 1933, and that there would be no rental office. The Secretary agreed to work without any allowance, with only one assistant, who would look after all clerical and other work on a nominal allowance of Rs. 75 per month, and he also offered to house the office in his own house without any rent. The Board accepted his offer. The Institute Engineers and their assistants also offered to work up to December, 1933, without any remuneration. The Board thankfully accepted this offer also. It may be noted here that from Jan., 1934, the services of even this one office assistant has been dispensed with.

In these six months many conferences were held in almost all the districts of Bengal, in which different sets of Harjans met and discussed their own condition and the ways and means of removing the disabilities in the way of their advancement. The two subjects much discussed were (i) backwardness in education and (ii) social disabilities of certain castes, such as the question of the Untouchables and the untouching of the high caste Hindus refusing service to them. It is remarkable that in most of these conferences all they express any very strong desire to enter into any people that is not yet open to them. The fact is that the big public temples of Bengal are all now open to them and that almost everywhere they have got their own temples for worship. Also, they did

not mind upon high caste Hindus' taking water from their hands or upon other caste dining. But they are very touchy persons, about their ritualistic and religious customs, most.

In these six months Sarvagana Durga Puja, Kals Puja and Saraswati puja took place in all the districts of Bengal, and all sections of the Hindu communities took part in the worship without any distinction. It is true that the Varanashwan Saraswati Puja in Bengal is trying its best to convert the work of this Board, but it has met with little success. Even in the village of Bhagura (Dacca), the stronghold of this Puja, the workers for removal of untouchability are making appreciable progress.

Very little could be done by the Board in the way of economic improvement. Several co-operative societies already opened are doing good work, but no more money has been spent in three or four months.

No new school was opened in the official, rural & schools in the districts of Faridpur and 11 schools in the district of Tippera.

Besides the district committees that are working under this Board from the last year, there more have been added to this Board.

The details of the work are given below.

Religions.—(a) A new Sarvagana temple was opened—one at Dharmapara (Dt. Tippera) and another at Gopalganj (Dt. Faridpur).

(b) As far as information has been received, 100 Sarvagana Durga puja and 847 Sarvagana Saraswati puja were held, where all sections of the Hindus—drum, Panchama to Mahatma—joined in worship and partook of prasadam.

(c) Sanitation parties were held everywhere in which all sections took part.

Education.—(i) All the schools opened during the last year numbering 145, are going on. The total number of students (boys and girls) added during the period under report is 415. Thus, three percent increase is 1,687.

(ii) 3 new schools in the district of Faridpur with 145 students were opened and 2 new schools in the district of Tippera with 95 students.

(iii) Two new schools, namely, the Rostampur school in the district of Malangpur and the Bhadracharya school in South Calcutta, were given in this year.

Sanitation.—(a) House calls were taken by workers almost every week to see that the houses were kept clean.

(b) The Calcutta Corporation has sanctioned one lot of repairs for the improvement of the houses of Calcutta during the year 1933-34.

Economics.—In Calcutta the growers' stage opened before an existing articles to the Harjans at instance. The Co-operative Business Agency in the district of Dacca are also working well.

General.—(a) 15 big conferences were held in which Harjans of different castes met and discussed all questions affecting their welfare. The Secretary attended several of these.

(b) 200 local meetings were held.

(c) The Institute Engineers delivered 64 lectures in three months.

ON THE 'TEMPLE-ENTRY BILL.'

[Dr M. S. Khare, B.A., B.D., the President of the C. P. (Madras) Harijan Sevak Sangha, Madras, has sent the following opinion regarding the 'Temple Entry Bill.'—Ed.]

The Temple Entry Disabilities Removal Bill, introduced by Mr. Ramesh Iyer in the Legislative Assembly and popularly known under the misleading title 'The Temple Entry Bill,' really deserves the unqualified support of every devout Hindu for the following very cogent reasons:

1. It is urgent, irreligious and intolerant to prevent any Hindu who behaves in self-worship from entering into a shrine or temple.

2. The so-called untouchables are also Hindus. Many of them observe the Hindu faith, make pilgrimages to Pandharpur and worship Hindu Gods. There is not a single reasonable ground why they should be treated as untouchables or refused admission into temples.

3. It is stated that the entry of the so-called untouchables into temples should not be allowed, as temples are sacred places. This argument only betrays ignorance of the real nature of sanctity. It is precisely because temples are sacred places that godlike differences between man and man, which are an ugly feature of worldly life, should not be introduced into the sanctus sanctorum of God. Temples are holy places where men ought to try to forget their artificial and godly differences and learn to realize the omnipresence of God in all beings. The removal of untouchability ought, therefore, really to begin in the temples, precisely because temples are holy places. The so-called untouchables cannot be prevented from entering temples on the ground of untouchability either. Cleanliness and Godliness or purity are not always identical. To one who is plagued by vegetarians, even the cleanest meat is impure, while vegetarians food which may not be quite as clean is nevertheless pure. Purity is more psychological than physical. It is an attitude of the mind. To affirm that all Hindus are mentally more impure than all caste-Hindus is a travesty of facts. Some of the former will, in my the least, compare not unfavourably with some of the latter in cleanliness. This argument, therefore, does not hold water.

4. Strongly enough, it is also commonly argued that to lay down that a majority of the adherents of a particular religion should decide questions pertaining to their faith is tantamount to coercion. Assuming for the sake of argument that the problem of temple entry is a purely religious question and that, therefore, it should be decided only by those who are well versed in the Hindu scriptures, we have to face the fact that the people in general will not up to the decision of these experts only if they believe that the decision of the latter is right. If, on the other hand, the people reject the decision of the Pandits, it follows that they do not regard the Pandits as competent authority to decide religious questions.

If, therefore, Pandits whose authority people do not accept seek to impose their opinion on the latter they are guilty of coercion of the worst type. For, after all, this the majority that determines who are to be followed as experts or Pandits.

5. Even if the principle of Temple Entry is accepted by the experts and accepted by the people in general, it will still amount to coercion to open a particular temple, if a majority of the Hindu untouchables residing in that vicinity are opposed to such entry. A clause laying down that a temple should be opened only with the consent of the majority of the people inhabiting that neighbourhood has, therefore, been very properly introduced in the Bill. 'No coercion' is thus the guiding principle of the Bill.

6. Far from introducing coercion into religious matters, the Bill seeks to free the Hindu community from the coercion that the present law allows and imposes. The law, as it exists to-day, prevents even the majority of the people in a particular area from throwing open their temples to Harijans. Even if a Harijan enters into a temple with the sanction of 99 per cent of the people, he is liable to be prosecuted and punished for having defiled the temple. If that is not coercion, nothing could be. This is impermissible interference. This interference, and not the proposed Bill, is really responsible in the spirit of the Queen's Proclamation of 1857. The proposed Bill seeks to get rid of the undue interference that already there. For, therefore, that it denies Government interference in purely religious matters betrays ignorance of the real state of things.

7. A measure like this, which lays down that no religious matters the opinion of the majority of the followers of that particular religion should prevail, is entirely permissible in character. It does not say "Thou shalt" or "Thou shalt not."

8. Not even the most orthodox school of Sanatanists will deny that fifty million Harijans have sentiments no less than other Hindus. The sentiments of those who are weak, helpless and down-trodden must to be respected all the more. This is the very essence of real bravery and righteousness.

9. It is claimed that the majority of the Hindus themselves are against temple-entry as well as a vast majority of caste Hindus. If this claim is true, the Sanatanists have really no cause to be nervous of the provisions of this Bill. The Bill merely lays down that the opinion of the majority shall prevail, and if the Sanatanists are confident that a vast majority of untouchables as well as of caste Hindus are with them, they have really nothing to apprehend. Now if the Sanatanists constitute a minority of the entire Hindu population and yet want to impose their will on the majority, then, they are the last persons who could complain about coercion.

10. In a word, both from the point of view of real religion and of justice this Bill is not only harmless but desirable and necessary. Hence it has not been styled 'The Temple Entry Bill' but 'The Temple Entry Disabilities Removal Bill,' in accordance with its aims and objects. The Bill is neither coercive nor compulsory, but only permissive. If the Bill ever at all, it will be on the side of removing more than proper respect for the sentiments of orthodoxy. It, therefore, deserves the support of every sane and devout Hindu.

M. S. KHARE.

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Manager.

HARIJAN

FRIDAY, JULY 13, 1934.

IN PRAISE OF WALKING

In the middle of the railway and the motor car in which fellow-workers have dragged me again from the slow but steady and beautiful quiet walk on Orissa, it is pleasant to receive reflections like the following:

"Your pilgrimages make my hearting. It is a **very** (emphatic) worthy of those for whom you perform it. Forget my presumption! But I feel all agree when I think of it. Sometimes your rushing about in a motor car in the case of Harijan seemed to be queer incongruous. I see this as a really spiritual perfection, and that you should approach it as first, as a true pilgrim, whether on through and through, like perfect music or a magnificent sunset. So, I feel should **अभिप्रेत** (the meaning) be approached. Progress is. My words are an unnecessary explanation of a mission, in action over a tedious few weeks at best. People say, 'But how many villages can be covered in this?' My heart says, 'Yes, but how many souls be well taught? Surely, work matters more than villages and one pilgrim is worth a thousand proselytizers.'"

How I wish other fellow-workers will realize the beauty and the necessity of pilgrimages on foot for Harijan work. People's hearts cannot be touched by a mad rush through towns. They can be by quiet, personal, intimate contact with them. Rushing in motor cars and railway train dunes and makes one powerless for deep thinking for the time being. But finally has he recovered from the shock when he has to prepare to receive another. And so there is no chance of recovery, either for the peasant or for his visitors. I know that the present programme cannot be substantially varied. But the remarks quoted above should be treasured for any future programme, and the one for the few remaining weeks should be so shaped as to fit in with the idea of no-rush. Let there be as few visits as possible during my stay in the principal places. My presence might not be as expected on behalf of other causes, however meritorious they may be. Let my mind be concentrated, as far as may be, on the Harijan cause.

M. K. GANDHI

WEEKLY LETTER—No. 32

BHAYNAGAR AND AJMER

28th June.—Bhavnagar, meeting inmates of Harijan Ashram, Congress Societies and Congress workers; evening prayer collection Rs. 15-15-4. Left for Bhavnagar by rail, 100 miles. Prangan, meeting, public address, Rs. 217-7-8. Day's total Rs. 1,112-4-2.

1st July.—En route to Bhavnagar. Gunda Rs. 75, Silver Town and Gurdah Rs. 75-15-0, other stations Rs. 28-2-11. Bhavnagar, public meeting, meeting young workers and students, visit to Harijan quarters and laying foundation stone of new quarters; public meeting, Kathiawad party Rs. 10,608-11-3, Amaris Rs. 1,458-11-4 (Gulab Rs. 264-8-9, Vadga Rs. 101, Lachhar Rs. 304, Japur Rs. 337, Gunda Rs. 331, Mangrol Rs. 454, Than Rs. 687-15-0, Dandya Kathiawadi Rs. 980-8-0, Chavadi Rs. 1,128-5-3, Varaval and Patan Rs. 1,794, Porbandar Rs. 1,023, Vachhar Rs. 281, Mahara Rs. 181, Jamnagar Rs. 1,844, Junagadh Rs. 1,880-24-0, Rajkot Rs. 1,500-1-0, Machi Rs. 284, evening prayer collection Rs. 41-4-11. Day's total Rs. 27,215-1-8.

2nd July.—Bhavnagar, day of silence. Dhatal merchants Rs. 101, Gunda Rs. 285-5-0, evening prayer collection Rs. 84-12-4. Day's total Rs. 284-5-4. Joint session of Kathiawad Harijan Sewak Sangha and Kathiawad Rajkya Parishad Harijan Samiti.

3rd July.—Bhavnagar, visit to Thekkar Harijan Ashram (Harijan school, children's gathering) and to Khadi Bhudhar; interview to Harijan workers, noon Rs. 1,004, Samalika College Rs. 186, Ladies' meeting Rs. 25-12-4. Left Bhavnagar for Ajmer by rail, 458 miles. Road Rs. 480-14-5, Rajpur Rs. 317-4-7, Lumbi Rs. 278, Wadhwa meeting, Camp Rs. 1,251, Gity Rs. 498, Ladies Rs. 217. Day's total Rs. 1,488-15-7.

4th July.—En route to Ajmer. Mahara, meeting, Harijan's address, Rs. 1,500-12-10. Prangan meeting, address, Rs. 1,125-14-8, Day's total Rs. 2,794-12-15.

5th July.—Ajmer: Women's meeting, Rs. 216-0-0, meeting reception committee, arrangements, Harijan leaders, provincial Harijan Sewak Sangha and Rajasthan Charitra Sangha workers, party Rs. 100; interviews to Congress workers and Harijan workers, Motrahad Rs. 181, Surajpalli Rs. 22, Japur Rs. 211, Feichar Rs. 108, Dungarpur Rs. 181, Karoh Rs. 181, visit to Harijan quarters, public meeting, address, Rs. 1,880-14-8, Day's total Rs. 4,943-0-0.

KATHIAWAD TOURS

In Bhavnagar Gadhral met the young men of Kathiawad on the 1st July and secured a

a long string of questions on all manner of questions. Asked why he had not put up in a Harijan Ashram, Gandhiji said he was at present not in a position to do so, and it was his duty not only to accept but even ask these questions. One of the young men questioned the propriety of Gandhiji taking such a large party with him on tour. Gandhiji is careful of the pennies and he is still more careful of the pounds. When he throws letters into the waste paper basket, he is careful to save the pens and the black half-pennies. And he is naturally still more particular when expenditure of large sums of money is in question. He said some members of the party were travelling at their own expense, and the rest had their expenses paid by a friend. No change whatever was made on the Harijan funds. Being a born teacher, he carried some friends with him to be trained as apprentices. He required the assistance of others in his own work, while still others were like the blind men of the goat, which also he tried to milk as best he might. A Kathiawadi Hindu as he was, he might hardly be expected to account to himself for every penny spent. Referring to a description of himself as another question as a deflated general, Gandhiji said he did not know what it was to be deflated. Questioned if he was opposed to work (forced labour) and, if so, what should be done to get it abolished, Gandhiji said his whole life had been dedicated to the purpose of doing away with it—first in the family, then in South Africa and later on in the mother country. If evil was imposed on the poor, servants of the public must take it upon themselves. Another question related to the means of spiritual methods of birth control which has now invaded India. Gandhiji said that the national physique was half ruined as it was, and so ruin would be complete if they were foolish enough to copy such questionable practices. Did they stand to lose anything if religion was destroyed? was one more query. Gandhiji answered that religion was the foundation upon which the world edifice was supported, and it would be dashed to the ground if the foundation was undermined. The last question was whether they should not abolish the constitution of the States. Gandhiji said that as a Satyagrahi he sought not to destroy but to transform them into instruments of service. There was nothing intrinsically bad about the institutions themselves.

HARIJAN QUARTERS

In the afternoon Gandhiji visited the Panchayat near Navapur. This quarter is far from the city, so that the Panchayat do not receive adequate police protection and are put to considerable inconvenience in the pursuit of their occupations, as well as in their dealings with the city. It has long been under contemplation to remove this quarter to a more convenient site, and

it may be hoped that the matter will be expedited, and the removal carried out at an early date. The Panchayat should also be provided with temporary night in the land they look upon, so that they might no longer be liable to be shifted from place to place. If a good locality is selected for Harijan quarters, Harijans will learn to observe the laws of cleanliness so they will come in close contact with the non-Pariahs. But the Harijans, too, owe a duty to themselves. If they give up liquor and opium and keep their persons, clothes and surroundings clean, they will help the reformer to break down the barrier which now divides them from the rest of the community.

From Navapur Gandhiji returned to Bhadrachal, where he performed the pleasant ceremony of laying the foundation stone of the new Harijan quarters, proposed to be erected by Bhavnagar Municipality with the assistance of the State. The original programme was to erect 30 houses in the course of three years, but at Gandhiji's request, it was decided to carry out the whole programme in one year, which will appear some too ambitious, when it is remembered that at present the Bhavnagar lives in two-roomed shacks put up in front of the public latrines.

THE PUBLIC MEETING

At the public meeting Gandhiji received a cheque of about Rs. 17,000 from the Kathiawadi public. He said that the Committee had been rather timid in fixing upon Rs. 25,000 as their quota. The enterprising people of Kathiawad could easily give even twice as much if approached with confidence, and then, too, it would be a mere trifle when they considered the magnitude of the task before them. He was always willing and even anxious to meet opponents, but they were afraid that, if they came to him, reformers would battle them, and if they did not, they would say the reformers had no case at all. There was some truth in this complaint. He would like the reformer to be courteous and humble. No student to his knowledge had been able to produce a single authority for untouchability or a new protest now-a-days. For instance, no one expected anybody to touch a dirty person or one standing with liquor. But modern untouchability from birth meant relegating Harijans to such miserable and secondary places as he had visited that very day, and it derived support from the sacred reports of the Government, and even from the scriptures. Every sacred report made some touchable untouchable and vice versa. The principles of religion constituted one indivisible whole, and the breach of one of them spoilt the other, like taking away a brick from an arch. Untouchability was a disease affecting the very vitals of religion and was bound to overthrow them, if they did not speak a more fitting.

THAKKAR HARIJAN ASHRAM

On the 3rd Gandhiji visited the Ashram, where the Harijans kept delighted Gandhiji with their unusual rendering of *Twila* and *Shikara*, as well as *lehti* play and other exercises. The Ashram is named after Thakkar Bapu and owns an ashram in the company of Sr. Dileshwarji Mehta of Lalaji's society. The boys are trained at the Dileshwarji sports school.

SELF-SUFFICIENT KHAM

From the Ashram Gandhiji went to the Khadi Bhandar conducted by the Khatiwad branch of the All-India Spinners' Association, which, besides this, is trading, in about 120 villages of the Bhavnagar and Sorath states near Anand, to help the peasants to produce their own cloth and become self-sufficient as regards their clothing requirements. Cotton is one of the important crops in these parts. When it was harvested, the cultivators reserved 4,000 strands of raw cotton for themselves and ginned it in their own houses. Five hundred of them learnt carding and carded 500 strands of cotton in their houses. Between hundred strands of yarn were spun at home and got woven into cloth for domestic use. This movement has been very helpful to Harijan weavers, who would have had to take to other occupations for want of work. And as regards the cultivators themselves, even and above its obvious benefits, they reap an additional advantage in the fact that the seeds of hand-ginned cotton have been found to be superior to those of machine-ginned cotton for sowing purposes. And the cotton being picked and processed by themselves for themselves, it was discovered that the middle cotton, which was till now supposed to yield only the coarsest counts of yarn, can be spun into 16s. and 18s.

THE STATE GORHALA

Before taking leave of Bhavnagar I cannot but make a passing reference to the State gorhala, which I had the privilege to visit in company with my old friend, Shri. Anand. The gorhala has a fine herd of Our cattle, and it has a four years old bull which, according to the Mithanpeshkar, no mean judge of cattle, is the finest animal of the kind he has seen in Khatiwad. The State is doing very good service by maintaining this farm, but I hope it will not rest content with it, but also check out and work out a policy of cattle improvement in villages by placing a stud-hall in each village, acquiring all other bulls whatever and, in the case of people having become well as religious grounds, ensuring that it shall be a first class animal and, if it is not, stopping the deduction altogether.

Gandhiji left Bhavnagar on 10th insterted by a special train which was run by the railway department, thus enabling him to serve principal stations in the day time. He was then able to

address meetings at Botad, Lunkali, Wadhwa, and collect parties. The day following we had transfer at Mahana. The interval was utilized to address a meeting in Mahana and receive a prize. A meeting was also arranged at Palanpur.

Collections were made at every station.

AJMER
WITH LADIES

Gandhiji reached Ajmer at night on the 4th, and on the 5th he addressed a women's meeting, the first thing in the morning. He said he would not make any elaborate argument before them. Every one would agree that we are subject to the law of love. As Tolstoy put it, mercy is the root of religion. Unconsciously must be delighted if only because it was opposed to the law of love and to the spirit of mercy. How could they swear by love and at the same time outrage a large class of their fellowmen to inventory surroundings, prevent them from drawing water at wells, compel them to drink water spoilt by cattle and smelt them if they tried to assert their woman's right over public wells? So also, if quite a number of dirty dressed children could attend the public schools with impunity, was it right to exclude Harijans even when they were clean? To consider others as lower than ourselves was a species of pride, which Tolstoy called the root of sin, and pride goes before destruction.

SPECIAL DISABILITIES

Gandhiji met the Harijan leaders of Rajasthan, who complained that States created bazar (forced labour) from their. Then, again as Western Rajasthan was very much like a desert it was hard here for them to be excluded from the few public wells that were there. The difficulty as regards water could be easily overcome, if even a single religiously-minded Marwadi millionaire determined to spend part of his surplus wealth in the alleviation of human distress and construct wells for the despised and the outcast. Besides this, there were some income restrictions imposed upon them by old-fashioned compulsory laws. For instance, Harijans could not put on gold or silver ornaments or fine clothes. They could not prepare sweets in their houses. They could not ride a horse or a cycle, nor even sit upon a cot. They could not carry an umbrella, and so on and so forth.

HARIJAN SERVICE BY KHADI WORKERS

Gandhiji then met workers of the Rajasthan branch of the All-India Spinners' Association, who presented him with a report of the Harijan service they had rendered since by sale with their usual motivation. As early as 1928, they started a Harijan school in Anarsar, one of their production centres, and the school showed such good results, that the British and German of the place sent their

children to it by and by. It is now working as a common school. Their first success encouraged the workers to found a Harijan Sahasra Shiksha Mandal of their own, which now conducts three schools, carries on an anti-drunk and cartoon campaign, arranges for medical relief and expends some pamphlets as a form of improvement. These activities of the Ekaikya branch may well serve as a model for Khadi workers all over the country.

CONDITIONS OF HARIJAN SERVICE

In the course of his conversation with Harijan workers, Gandhiji minutely defined the conditions of Harijan service. He urged the workers to serve the Harijans in all sincerity. This service was its own reward, and it had no selfish or political motive behind it whatever. Their sole aim was the purification of religion. There was no room in the movement for those who approached the question from a political standpoint, and they must leave it at the earliest opportunity, as their continuance in it was fraught, with great injury to the cause. They could never hope to convert unrepentant Hindus, if they cherished any political aims. They alone should participate in the movement, who accepted the principles of truth and non-violence and who believed in temples as an integral feature of Hindoism.

HARIJAN QUARTERS

Gandhiji visited the Harijan quarters at Delhi Dargah, where, as we were told, one house was sometimes occupied by as many as twelve families. He then walked to the Municipal Harijan quarters at Heliana built on the slopes of the Temples hill and in the close vicinity of the Municipal refuse and night-soil depot. As the city has now expanded right up to this depot, it is high time the Municipality shifted it to a distant place so as not to be a public nuisance. The present improvements also should be replaced by decent structures. Then, again, there is only one water tap to serve 400 families. The Harijan Sangha has applied to the Municipality for more taps, and the application deserves early and favourable consideration at their hands. Gandhiji also went to Nagar Mohalla, where a big Municipal reservoir has just been dug open to Nagar, who are considered untouchables.

THE PUBLIC MEETING

The public meeting at Ajaigar was marred by an unfortunate incident. Pandit Lalauk came to Gandhiji in the afternoon and expressed a desire to attend and address the public meeting, as he had done in Oudh and elsewhere. Gandhiji readily agreed, but asked the Pandit to come to the meeting after he had agreed. The Pandit somehow came before Gandhiji with his fellow black-diggers, and there was a scuffle between them and some members of the public, with the result that the Pandit received a kick blow on the head, which

began to bleed. Referring to this, Gandhiji said that the Pandit was perfectly entitled to attend the meeting with the black-diggers and record his protest against the movement. Whoever had assaulted him had exhibited gross immorality. Black flags could do them no harm, but the assault on the Pandit had certainly damaged the cause they had all at heart. The Pandit's assailant had committed a great sin in the eyes of God as well as men. Fanatics and reformers had occasionally come to blows before, but the Ajaigar assault was unconditional, as he had made himself responsible for the Pandit's safety. Untouchability could never be abolished by violent methods, which would only react on their own heads. He would consider what penance he should undergo as reparation for the untoward incident, for people ought to know the conditions on which he could leave their so-called non-Hindus. He might not assault others, but should suffer assaults without retaliation, as this only could begin to moral and untouchability abolished. He was confident that religion could not be saved or saved by violence, untruth or anger, but only by self-denial, self-control and self-suffering. He could not bear with violence even in politics, much less could he break it in religion.

Gandhiji then called upon the Pandit to speak and asked the audience to assist him a patient hearing. When he had spoken for a couple of minutes, members of the public interrupted him. Upon this Gandhiji said that it was an exhibition of gross immorality. Some of them had already committed one immorality in assaulting him, and they were committing another in refusing to hear him. If they were not here prepared to hear the Pandit, it meant that they were not prepared to hear him either. He never claimed infallibility for himself. On the other hand, he had confessed to Hinduism blunders. If he could say with impunity that untouchability was a sin, the Pandit had an equal right to assert that the movement directed against untouchability was irrational in his opinion. If they could share when the Pandit expressed his honest opinion, the same was not his but theirs. They must not then betray indecision, which was but a form of violence. A man who did not listen to opponents could never be capable of truly religious conduct. Harijan service was a religious movement in which there was no room for intolerance or physical violence. Supposing some violence was offered to him and it was even of a fatal character, would they lose their cause and faith in the eyes of violence? If so, he would have lived his life before them in vain. They would kill the great movement, whereas, if they restrained themselves, untouchability would die with him.

MAHAKUSAL (TIRUCHULPURI) REPORT FOR APRIL, 1934.

The Harijan Welfare scheme of the local Harijan Sewak Sangh has been sanctioned by the Central Board and work has been commenced. One Harijan Aashram was started at Sankarap, where Harijans here are given free boarding and lodging and the rudiments of literary education. They are also given practical training in spinning and weaving. A tailoring class has also been started in the city where Harijan boys are given training weaving. A Harijan library was also started in Pothalal ward, where Harijan boys read papers along with high caste Hindus. Four night-schools are starting as before. In rural areas, one night class in Pongur and one in Sankarap were started. Through the efforts of the Sangh ten students have been admitted in the High school and twenty in the Primary schools and have been given scholarships.

One Chamar boy has joined the first English class in the A. V. Middle school, Sankarap, and four Chamar boys and four Mahan boys have been admitted into the Primary school, Sankarap.

Every Saturday Katchas are held in Harijan meetings, where Hindus of all communities gather together. An enquiry as to immediate Harijan requirements has been undertaken in some villages, and efforts are being made to dig wells where they are needed in Kumbharan village, the caste-Hindus objected to the Harijans' drawing water from the wells. To meet their immediate needs, the Harijans have dug a separate well of their own.

Through the efforts of Khetanah Solanka, a well in a temple has been thrown open to the Harijans, who are living in the vicinity. The Mahants require a well. The Committee has sanctioned Rs. 100/-, but as at present available, nothing has been done.

Sgt. Badli Singh Tripathi toured in the villages of Sankarap, Mohanpur, Pongur, Sankarap and Sonauli, of Narayngpur district, and engaged into the wants of the Harijans. He advised them to grow up their own plots. Sgt. Raja Ram Shukla is on tour on behalf of the Provincial Board. He addresses his audience through Katchas and has recently visited Sonauli, Sonauli and Chaudhary districts.

Bachar Kumbhar Singh, President, Mahakusal Harijan Sewak Sangh, recently toured in the Kumbhar and Sonauli tahsils of Jubbulpore district and of Mandla district and convinced the local workers on the Harijan welfare scheme. He also visited some villages in the interior and reported some ideas for digging wells for Harijans.

The Harijan welfare scheme of Sankarap, Chikhal-wara Haris, Narayngpur and Kumbhar districts, were received by the Provincial Office and forwarded to the Central Office for sanction.

A meeting of the Provincial Board of the Harijan Sewak Sangh was called on 11-4-34 at Sankarap Kumbhar Singh's residence but was adjourned for want of quorum. Harijan welfare schemes were, however, discussed informally, and it was decided to carry out vigorous propaganda in favour of the 'Temple Entry Bill'.

MAHENDRA NATH TIWARI

Secretary, Mahakusal H.S.S.

EARTHQUAKE RELIEF

The Secretary, Spinning Self-Organisation, Bihar Central Relief Committee, Patna, writes as follows.

"We have been receiving communications from various Earthquake Relief centres, asking us to open centres for affording relief to the earthquake stricken villages by offering them work in the shape of spinning. In this connection, it would be useful if the men in charge of the Centres know the conditions under which spinning as a profession may be employed as a means of relief. Unless the villagers know how to turn out sufficient quantity of yarn of good quality, they would not be able to earn anything tangible from spinning, nor would it be possible to use the yarn advantageously. In order, therefore, to open centres for relief through spinning, it is necessary that those should be capable workers who can introduce spinning in such a manner in the villages that the villagers might be able to produce good yarn in sufficient quantities.

With this end in view, a Technical School has been started from 1st June '34 at Madhubani on behalf of the Bihar Central Relief Committee, where 25 students from different districts, besides a number of A.I.R.A. workers, are being trained for that purpose. Within 11 days of June these workers have learnt for themselves the methods of reeling and spinning. Now they will be turned as village teachers in the villages some suitable centres. After their training is finished, they will be deputed to centres where relief through spinning work would be available for those willing to take it up.

It appears that it would not be possible to open up centres throughout the Province on an extensive scale before the beginning of September next. Meanwhile, those requiring centres for relief through spinning being opened in those localities are requested to supply the following information to us.

- (1) Names and number of villages they require to be served in their area.
- (2) Centre from which they require the services to be done.
- (3) Facilities for the manufacture of wooden implements such as spinning wheels, darning looms and ginning machines.
- (4) The approximate number of persons willing to learn reeling and spinning on a wage of one rupee of net per day of 8 hours' work."

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only by a bear's breadth that they escaped an attack on their persons. Again, on 14-4-33, when late O. Rajagopalachari and Peraden Gnanfel visited the place, they were subjected to abuse and indignities, the meeting organised for the evening was broken up and a few Harijans were assaulted. It may be added that, as a result of the injuries sustained on the occasion, Peraden, one of the victims of the hostile attack, died a few months later. The Institution had again to be closed and was re-opened only in May.

On the 22nd of May, six Harijan boys seeking admission into the Ashram, arrived there with their parents. A hired band of goondas entered the Ashram, beleaguered the would-be students and their parents and drove them all away. All appeals to the village and police officials for protection were in vain. This attack on the Ashram and the constant prohibition of it frightened the Harijans so effectively that a few of the schools had to be closed again and some of the workers left the Ashram. Since then only the day and the night schools at Gandhi Nagar have been functioning.

Thus, in outline, is the story of the Ashram. The details can be filled in by the intelligent reader. During the 5 years of its existence, the Ashram has been subjected to every kind of persecution—police raids, confiscation of records, arrest and imprisonment of workers, aggression accompanied by violence from the public, etc. But the obstacles in their way only appear to have deepened the resolution of the workers to carry on the work at any cost. The ultimate aim of the workers is to found a Home School to provide facilities for the literary and industrial training of those who, through no fault of their own, are ready to place their services, such as they are, at the disposal of the country and who earnestly and unconsciously come forward to live a life of service to the motherland.

With Gandhi ji's visit to it on 17-8-34, the Institution has entered on the third phase of its existence. Mr. Subba Choudary of Tadikal, a neighbouring village, has generously given a donation to the Ashram of 1 acre and 35 cents of land, which will be used to house the Ashram permanently. More than the actual help is the changed attitude that the gift indicates. We thank it gratefully for the sympathy that is flowing in the people for the cause and the recognition that the Ashram has done useful work.

There are two points which the history of the Ashram makes clear. One is the difficulty that workers engaged in the cause have to meet. It is no news that all over the country Harijan workers and their centres of work were all boycotted and even the movement of life denied to them. But the opposition has always been greater in the South than in other parts of India, as the treatment

of untouchability is much greater in its regard there than elsewhere. The workers of the Krupa Ashram have been tried to the breaking point, and it is to their credit that they have come unscathed, fully out of the ordeal, and no person can be too great for the unpleasant purposes that they have shown.

The other lesson that we can learn from the history of the Ashram is that, if only workers are available with belief in the righteousness of their cause, a single-minded devotion to it and the courage of their convictions, an appreciable measure of success can be achieved in any good cause, on spite of all obstacles in the way. That is why Gandhi is never tired of saying that no good cause ever failed for want of money. If the purpose is praiseworthy and the workers are of the right type, the cause is bound to make headway.

But it has to be admitted that a little help in time goes a long way and gives greater encouragement to the workers, and we trust that the Krupa Ashram has left its period of travail behind and that public support will ease its labour of love as much as possible.

CHILDREN'S PLAY

A SHORT STORY

[Translated by Dr. T. S. R. Subhasw Agra from the original Hindi story by Dr. Eshwarswami Bhatel in *Thapathalan*.]

1

Dr. Yashwanth Singh's name had become famous. Famous young and old alike revered him. In the whole city there was none so popular, or held in such high esteem, as he.

Though it was only a very short time since he settled down at the place, the Doctor Sahib was adored in each and every home. A great part of his life had been spent in foreign lands, but such a long stay had not affected him in the least—neither in his ways and habits nor in his outlook on life. His great learning, wedded to the simplicity of his living, won every heart and compelled everyone's respect.

A spiritually minded person was the Doctor Sahib, daily contemplation and yoga he would do, would study the *Upanishads*; would take great delight in serving the poor, to whom he was very easy of access, though the rich had to wait long for his visits or attendance.

When some amongst his rich friends complained of his tardiness, he would calmly reply: "My dear Sir, you are rich, you have money; you may call on as many doctors as you like, but some one is necessary for the service of the poor, for which alone I believe God has given me birth in this world."

II

Children look out on the city and weep bitterly, people died by hundreds, arrangements for medical relief were made by the State, as well as by the rich. Dr. Vinodra Singh was in charge of these relief operations.

The youth of the city organised a volunteer corps for service to, and attendance on, the afflicted. Death dominated the place in the name of Death, but life in the form of the brave volunteer corps conquered it. Inspired by the practical example and activity of their chief, the Doctor Sahib, the people staked their lives in the campaign. Slowly, by degrees, the violence of the attack abated.

Driven away from the city, the monster took refuge in the slums of the untouchables. Then the plebeian poor began to die like flies, none to take care of them or to attend to them. The general public gave a wide berth to them.

The Doctor Sahib tried his best but in vain, matters, but his efforts were all in vain. The few kids who were ready to join him were either repulsed or restrained by their parents. How pitiful! These poor ones, so useful and indispensable to public welfare—are they, too, not God Almighty's children? To what a helpless and forlorn state have the people reduced them by their heartlessness!

Vinodra Singh thought long and hard about men's narrow-mindedness. "What callousness does this show of the people! What religion is this that can separate man from brother man? At times like these, man should lay down weapons to his weapons to save them. But alas! unfortunate brethren! even when you stand at Death's door, you cannot get our help!"

Dr. Singh was sitting one day thus, musing and sighing, when a servant came and handed him a letter. He tore open the envelope and read.

Revered Doctor Sahib,

I am unacquainted with you, but I have heard of your devotion to the poor and the oppressed, and I have watched all your activities with interest. The trouble you have endured just now in the city are enormous.

I have that in your service to the poor untouchables there is need to help you and that you are much distressed in the same. I have discussed the matter with the people of my school, with good results, and I am ready to serve the cause with twenty of my pupils. I pray you, Sir, command us, if you think us worthy of service. Let me add that a few amongst us are qualified nurses.

Your humble servant,
SUNTARASINGH.

The faded-flower-like face of Dr. Vinodra blushed. It was as if the drowning man was picked up by a boat.

III

Shreebhat Sanayraswami visited Dr. Vinodra Singh to inspect his school one day. He came,

he showed him round the whole place, explaining all the details of the institution.

Dr. Singh was very much pleased. Said he, "I had no idea that there was one such first rate and well run institution within the city. Of course, I have heard the name of this, but I never imagined this would be so good."

"It is very kind of you to say so, Sir."

"It is not out of mere courtesy that I say so, Beloved one, madam, when I say that I am really delighted to see your school."

"Then really our institution is a blessed one."

"The management, instruction and all other details are praiseworthy. And what strikes me as a special feature here is the cordial relationship that exists between the teachers and the taught. The whole atmosphere is pulsating with life and activity, and the readiness of the girl-people to attend to the work in the true spirit of service is the sure fruit of this unique institution. Who manages this?"

"That privilege is now given to me, Sir, poor humble servant."

"And who is the Headmistress, then?"

"That, too, is my humble self."

Dr. Singh's eyes sparkled with delight. "This is a day of wonders. It has been a privilege to me to meet you and see your work. I am truly overwhelmed with thankfulness and joy."

Such words of praise so sincerely bestowed had their effect. Sunayraswami, too, in speech as her manner and ways, said, "Only to-day I feel, Doctor, that my life has been a success—well lived, that my humble efforts have borne fruit." Then taking out a sheet of paper, she began to write. "To-morrow will be a holiday in honour of the visit of our city's most beloved and revered Dr. Vinodra Singh."

"I should like to know if any special attention is paid to the uplift of the untouchables here, Madam?"

"No, Sir, none whatsoever."

"Is that true, how were you able to help me, madam, when all the kids of the town totally refused to do so?"

"Perhaps, the reason is that, that women are more soft-hearted than men."

"But, then, there is no dearth of cultured women in the place. But none of them moved in response to my appeal. How did this then strike you?"

"You would really like to know?"

"Yes, if there is no harm in telling me."

"The idea of the service of the untouchables struck me, because I am myself an untouchable."

Dr. Singh looked at Sunayraswami with open expression of interest.

(To be continued.)

HARIJAN

RECEIVED JULY 29, 1988

FAMILIARITY

Familiarity is man's greatest enemy. It blinds him to the beauty of all the good about him as well as to the ugliness of all the evil. It makes him take everything in which he is used so much as a matter of course that nothing short of a catastrophe could shake him out of his apathy. How few of us, for instance, look up and admire the magnificent panorama of the sun, the Moon, and the stars on the sky, and of their regular march on their appointed courses! How few among us again, are prepared to give battle to the common evils of every day life that grind millions of our fellow-men into utter misery! There have been so much a part of our environment ever since we drew breath that we do not even notice their existence. Our blindness to the presence of evil and our apathy, therefore, leads us more to the trivial beauties in man than to the much familiarity with them and their uses and maintenance in life.

The "problem" of unaccountability is a once in point. It is so essentially unknown that, if a war did by our familiarity with its various forms, the greatest indignation and horror would be evoked in us against it. But we are so used to the many and subtle forms of the evil that we are looking abroad in them and that a section of our people are even prepared to defend the evil as Heaven-born! And every day is ready to discover all forms of the evil that exist with which we are most familiar!

"To would" appears, therefore, that that is the opinion of both the self-satisfaction desire to suppress and suppress weaker brethren, it is fundamentally with the system that tolerates the spirit of the struggle, antagonism and anger. Between these two forces, man finds himself almost helpless and comes in course of time to long the chain that fetters him. The situation is, indeed, difficult, as, in trying to give up the practice of uncharitableness, man finds himself attacked by his weaker people and deserves some sympathy. But this is no reason for despair, or for turning away from the evil, small, vain, which ever wherever that man are all equally children of God. It only calls for a greater stretching of the heart, for the placing of ourselves always in the other man's position, for the sacrifice of the greatest vigilance against self-interest and for the constant practice of unceasing benevolence. Brothers, unending endurance in the differences will occur or later be crowned with God's Grace, and Man shall fulfill his high destiny, nature Trade will be fair.

WEEKLY LETTER—No. 15
KARACHI
FEBRUARY

4th July:—Letter to Newark by rail, 11 miles
Newark meeting, public, Harpurs', Jess Mann,
and John Gouda's addresses, total Rs 1,755-2-5
Newark to Kansas by rail, 87 miles. Indian
State Rs 384-4-11, including Margaret Railway
Junction Rs 45-12-6 and Linn Rs 28-4-12.

7th July.--En route to Karachi. India
 No 42-44, Ghatir No 44-13-4, Dharmaram No 44-7-3
 Shadidpur No 181, Farnachal No 185, Mirpur
 Khair No 248-10-5, Hyderabad, meeting, No
 1-81-1-3, Kairi No 248-11-17, Jangshahi etc.
 No 12-14-5 Karachi, principal address: average
 recent collection No. 44-1-3.

8th July - Kumburi: interviews to Harpal Devika and Chagayemana, laying foundation stone of Indian Merchant's Association building No. 1,115-134, visit to Rajpuri quarters; public meeting, page No. 11,600, Larkhana No. 139 quarter master collections No. 77,15-4

2nd July.—Kaspari, day of singing, evening prayer collection. Rs. 28-32, day's total Rs. 775-24.

1976 July.—Kareoke; unknown to Nippon leaders (students' meeting) No. 781-1-1; Shomade Mondo No. 223-2-3, Nishio, Nippon No. 59-2-3; Shobayari No. 1,201-1-2, Indian (meeting) No. 731-2-2 evening prayer collection (No. 121-2-2; day's total No. 4,820-2-2)

11th-July-4-Karachi: interview to province
Haquez Sevak Sangha; visit to Haqeez Hand
craft Institute, Hingmatwalli; Kumbhachina Ka 555
meeting Congress workers. 15th-July: Shik
Ka 1,400; Oshani Vaidya Ka. 75-4-4, Kanga
Mahavaidya Ka. 15-4-4, evening prayer with
them Ka. 125-4-4; Farsi meeting, Ka. 577-4-4
day total Ka. 2,425-1-4. Left Karachi for Lahore
for road. 755 miles.

JOURNAL OF POST KEYNESIAN ECONOMICS

Early in the morning of the 14th, Gumbay returned from Ayer to Denver and as Denver took the train for Council, after a meeting as well as a visit to Harper's quarters. The Denver meeting was remarkable for the fact that some John Mathews, too, presented Gumbay with an address, declared that undoubtedly had no place in Denver and promised their assistance in Harper's career. There was also an address from the members of the John Council in which they had quoted the following from one of the John Fairfax News (Washington) to prove that even a code depends not on birth, but on a person's acts.

કામગીરી સમજાવો રીડ
 કામગીરી રીડ સ્થિતિ
 કામગીરી સેનિટી રીડ
 કામગીરી સમજાવો રીડ

THE WAYTIME

There were meetings and collections en route at Marwad Railway Junction, Loni, Ondra Road, Mirpur Khan and Hyderabad, as well as other places. At Hyderabad Gandhiji said he was sorry he could not give more time to them, but the thing was that he was now dead tired and, if he had, his own way, he would have cancelled the whole of the post-Orissa programme, rested in one place and put in what work he could do from there. But he yielded to the wishes of colleagues and agreed to visit one place in each of the remaining provinces.

WITH HARIJAN WORKERS

At Karachi, on the 25th instant, Gandhiji met the Harijan workers of Sind, who complained that Kachis who had lent money to Harijans harassed them a good deal and refused to accept payment even when their creditless pleas as regards the principal and the interest was admitted in full. Gandhiji advised that, in dealing with these money-lenders, they should seek the good offices of God-fearing Mussalmans in the first instance. But their main work lay in so educating the Harijans that they would come to borrow money altogether for unproductive purposes and give up their like drink and gambling. And when they did borrow, they must use the maximum interest they should pay. In Tharparkar, there are about 1,000 Hindu and Muslim, the original inhabitants and practical proprietors of the district, who are fast losing their lands and being reduced to the status of landless labourers and stand badly in need of legislative protection. Gandhiji said they might try to get such legislation passed, but meanwhile a band of earnest workers must busy themselves in the heart of their backward tract and do more than their lives in its service.

INDIAN MERCHANTS' ASSOCIATION

Gandhiji laid the foundation stone of a building for the Karachi Indian Merchants' Association, which will be constructed at a cost of over two lakhs of rupees on land purchased for about one lakh and twenty thousand rupees. After the ceremony was performed, Gandhiji said that he had hardly any time for functions unconnected with Harijan service. He was leaving for the day when the tour would be over. But he had not the heart to reject an invitation from Shri Shreevesh Mahanta, who was doing good work as President of the South Provincial Board.

He had enjoyed very close relations with Indian merchants ever since he came to India, and had received their assistance in his service of the poor. But he hoped that even so he had not at any time during the last fifty years received even by a hair's breadth from the street and narrow path trodden out for one who had constituted himself a representative of Gandhianism. Poverty and afflictions were members of the Indian body

politic. He for one desired and waited for the co-ordination of all these apparently conflicting forces, and, in doing so, he was certain he had not injured the poor, who instinctively recognised him as one of themselves.

He would have Indian merchants never to pursue any trade that would deprive Gandhianism of its due. He would take off rich men to hold their riches in trust for the poor, and he knew they would not disappoint him if properly approached and fairly dealt with. People should not under compulsion what they would not do of their own free will. All virtue was gone out of action under compulsion. Merchants should learn to combine enjoyment with responsibility, as the one was inseparable without the other. Those who made indulgence their sole aim found no place in the Book of Life.

HARIJAN QUARTERS

In the afternoon, Gandhiji visited Harijan quarters in various parts of the city. He first went to Narayanganj, a model colony built by the Municipality of Karachi at a cost of Rs. 1,50,000, with accommodations for 300 families and an aided in honour of Dr. Narayandas Anandji Bhekar, who organised a Sweepers' Union in Karachi soon after the Nagpur Congress. Thanks to his perseverance, the Union takes its rank among some of the best in the country, and Narayanganj houses a number of its offshoots, such as a Co-operative Credit Bank, a Reading Room, a Night School, a Consumers' Co-operative Society and a restaurant. Bungalows providing decent houses for the employees, the Municipality, with the veteran, Dr. Jamshed Bhanjiwala, at the helm of its affairs, maintains 14 primary schools for Harijans, with about 400 students on their roll.

Gandhiji then inspected some slums in the Ranthambh area, which are half built to brick, so that there is no passage for either light or air except through the front door. I understood that the Municipality is being moved to condemn them as unfit for human habitation. The matter must not hang fire any longer and the Municipality should soon discharge its duty towards some of the most unfortunate citizens of Karachi.

The next place visited was Barchi Chaf, a decent colony, erected by Shri Shreevesh Mahanta, which also houses the Harijan secondary school, boys' hostel run by Dr. Narayanganj.

We were then taken to Barchi Shikharji area, where 250 poor Harijans have built their own mudhuts as some had laid in brick. These people complained that the trustees proposed to divide the ground rent and even to evict them. Let us hope that the trustees will do nothing of that kind, but grant their tenants a lease for a long period, if not in perpetuity, as well as withdraw the threat of an enhanced ground rent.

Among other quarters visited were the Tam-Marade store, the Dagdair chawl quarters for Municipal employees, which have still to be replaced by decent houses, Elwanthe and the weavers' quarters in Kumbha's Cantonment.

THE PUBLIC MEETING

At the public meeting in the evening, 10,000 people, including 1,000 ladies, had turned up to hear Gandhi, but they were rather disappointed, as the lead speakers failed and Swami Vivekananda had to take their place as a human substitute. Referring to the Harijan quarters he had inspected, Gandhi said he was deeply pained to see the chawls in Banashankar here, and he expected the Municipality to see that they no longer degraded the fair face of the city of Kanucka. Besides this, there were three more places which perceptibly demanded improvement. It did not referend to Kanucka's credit that a single Harijan within its limits should be compelled to live in a house which the belief of its citizens would not gladly accept. The citizens, therefore, should continuously press this matter upon the Municipality's attention until the remedy failed to each case was applied.

WITH HARIJANS

Early in the morning on the 18th a number of prominent Harijans met Gandhi, represented their grievances to him and sought his advice on many points. As remarks Municipal and other officials, Gandhi said that there never should be a contest between one Harijan and another. Harijans should consult among themselves and select as many worthy candidates as there were seats, and these should have a walk-over. It would do them no good if these seats, instead of furnishing opportunities for service, were locked upon an hereditary privilege.

With reference to the demand put forward by some Harijans for the reservation of a certain percentage of posts in services, Gandhi said they would perhaps be surprised to hear that there were hardly a few lakhs of Government posts in the whole of India. Out of these few how many could after all be held by Harijans, and what would that mean to five scores of Harijans? Gandhi, therefore, advised the Harijans to leave these percentages severely alone and trust much to command situation.

WITH THE STUDENTS

In Dapuram Technical South College, Gandhi attended a portrait of Dr. Vithalshai Patel and delivered an impassioned speech before the students of Kanucka. He said he had a soft corner in his heart for young people and hence had agreed to meet them, although the present state of his mind was such that he felt disinclined even to visit the sick, which ordinarily he never failed to do.

God Himself was in charge of the Harijan movement implying the co-operation of millions of hearts, which was impossible for men but not for God. At the most a man could, by dint of self-purification and self-suffering, become an approved instrument in His hands. The more he thought of it, the more humble did he become and realise his impotence, physical, mental and spiritual.

The first thing the students had to learn was humility, without which they could not make a good use of their attainments. They might achieve academic distinction and secure high office, but if they would devote their learning to the service of man, humility was absolutely necessary. There was a vast number of bright students among them, but they scarcely existed for the poor long-suffering Indian villages. The ideal all the world over was that man's intellectual and spiritual gifts were designed for service and that he should use his hands and feet in order to clear his livelihood. In a recent time, parasitism had changed their clients nothing for their advice, and even now businesses could not come about for free, which were called their homesteads. If the students wished to serve the country, it would not do for them to become mistaken scholars, like the peck-w in the fable devoted up in parrots' feathers. They should realise that they had to serve a nation whose average income per head was 40 rupees according to Lord Curzon. They could render this service only if they were satisfied with a coarse piece of khaddi and gave up all ambition of living in expensive European style. They should, as men of culture, also be ashamed of exacting large sums of money as dowry from their prospective fathers-in-law.

The parts they had given for Harijans was valuable only in so far as it signified their promise to bear their full share of Harijan service. And, again, how could they serve Harijans, if they were not humble and simple as beads? Could they alone Harijan quarters with silk suits on their persons? They could render much Harijan service during their leisure hours without interference with their studies, as some students in Lahore and Agra were doing. They could also utilise their vacations for the purpose.

They had degraded the Harijans in such an extent that the latter made a grievance of it. If they ceased to get the language of food. Service of such people was possible only if they were pure of heart and full of faith in their mission. It would not suffice merely to relieve their economic condition.

Let them ponder over the case of a man like Dr. Ambedkar. He did not know of many so clever, intelligent and self-sacrificing as the worthy Doctor was. Yet, when he went to Poona, he had to stay in a hotel as no one would entertain him.

as a guest. That was enough to make them hide their heads in shame. On the one hand, they had to wash the hearts of those like Dr. Ambekar; and they had to win over Sankarashastri, on the other. They expressed the former in spite of their shyness, they offered much reverence to the latter. How could they deal with these diametrically opposite types without humility and patience?

Referring to Dr. Yashwantrao Pote, Gandhiji said they could discharge their duties better, not merely by having his portrait hung up in the College Hall, but by learning from him the lesson of honesty, self-denial and simplicity. He could have made India, if he had practised law as if he had taken a more pleasant line. But he lived simply and died a poor man. Let them go and do likewise.

The ladies' meeting was held the same evening, and the women read with one another in waiting in the platform, pressing their offerings into Gandhiji's hands and getting him to bless their little children.

THE PROVINCIAL BOARD

Gandhiji met the members of the Provincial Harjan Sewak League on the 11th. The Secretary of the Board gave an outline of the work done in Delhi. Rs. 25,000 were collected in Kanuch and Rs. 15,000 in Hyderabad at the time of the 12 days' fast, and these funds will be spent uniformly in putting up Gandhimagars at both places for housing Harijans. The Gandhimagar at Delhi is ready for occupation. Sakkar Municipality has completed the construction of 10 ponds towards for its Harijan employees. At Hyderabad Dr. Chinnappa is in charge of a campaign for providing windows in Harjan huts.

Asked for advice as regards finance, Gandhiji said that the collection must be on account of his visit to Delhi was more or less in the nature of a woodfall, and, therefore, workers must not draw upon them in order to meet current expenditure, which should be provided for by independent regular collections from year to year. The present woodfall must be made wholly available for backward parts like Therapada, which could not be expected to pay its way.

HARIJAN LEATHER WORK SCHOOL

Gandhiji then visited the Harjan Handicraft Institute, which, with its two branches of tanning and leather work, owes its existence to the munificence of the Mahatma family, who donated Rs. 50,000 for the purpose. Both the branches are in charge of experts from Dey's Bazar, Agre. The institute undertakes to manufacture all kinds of leather goods through expert workers and at the same time attempts to educate a training graded into a three years' course. At present, the leather is purchased ready-made from the market, but when a tannery is started, the Superintendent of the Leather Work School has promised that they will restrict themselves to the use of dead cattle hide.

The vital importance of this restriction for the purposes of cow protection has already been explained in these pages.

THE PARSİ MEETING

The best, but not the least, pleasant function in Kanuch, which Gandhiji attended just before he took the train for Lahore, was the Parsi meeting in Jehangir Bahadur's garden. At the beginning Parsi girls sang a delightful song of welcome and Dr R. K. Bhatta gave an account of the Parsi Hajjings. Manda's work for Swadeshi and prohibition. The Manda holds every year a khali and Swadeshi exhibition in celebration of the birthday of Dadasaheb Nauroji, and it has succeeded in stopping the use of liquor on festive occasions in 85 per cent of the marriages and social ceremonies celebrated among the Parsis of Kanuch.

Gandhiji said he had always felt at home in Parsi houses and Parsi meetings. This had also been true of his father, and he imagined he had inherited it from him. These relations were pure to and independent of his participation in politics. Parsis had always given him money with a lavish hand. Giving was their nature, and they could do more help giving than they could help teaching. But Parsis had given him more than money. They had given him their love as well. He would, therefore, request them to revise their tastes in terms of service of the teeming millions of India. Parsis numbered hardly one lakh of souls and mainly dwelt in cities. He could not expect them to go out on tortoise on the seven lakhs of Indian villages. But he did expect them to identify themselves with the poor villagers by purchasing the khali he manufactured. If they were in Shri Khatke or in the Khali Bhandar and inspected their goods, they would find that they could now have varieties of black khali to suit the modifications of taste. How glad would he be if he could secure the poor parents that his Parsi friends had undertaken to find a market for all the khali that they could manufacture? These people in Kanuch were so poor that they would walk four miles each way for a dol of three paise worth of rice. Lakhs among them had no clothes except a tattered rag with which they vainly tried to hide their shame. Parsis would be helping to find work for these indigent people, if they took to khali in place of Indian mill cloth, which stood in no need of their patronage. Khali was the only industry which could employ women and the output of which could also be consumed by women. About 15 Parsi ladies in Bombay earned a daily wage of one to three rupees by underclothing khali.

The Secretary had informed them that the use of liquor on festive occasions had almost stopped among Parsis in Kanuch. So far, so good. But the speaker's heart would cease to ache only when every single Parsi had given up liquor and left the liquor trade.

THE GLORY THAT WAS

Mrs. M. Srinivasulu, Secretary, Andhra Provincial Board of the B. B. S., has sent the following summary in English of the Hist. Chapter of *Sarvasamudra*, a work in Telugu by Sri Pandita Venkata Ramana, Editor, *Parvatham's Grantha-sala*, Chitrada, South India. Showing, as it does, what high proficiency had been obtained of old by Harijans in the art of spinning and weaving, it is a reminder to us of our duty to concentrate our attention and strive hard, so that Harijans might regain the footing in life they had possessed not so long ago. Ed.]

"*Mata Mode* is the best of the handspun yarn in South India."—Dr. Panchanan (A.D. 18-9)

Like the *Parvatas*, *Parvathas*, *Jambavanans*, etc., witnessed the Harijans of their time to their handspun and educated them well. They also trained Harijan women in the art of spinning fine yarn out of cotton. *Kannamallans*, who fought well in the battle of Palnadu in the eleventh century, and *Rayanans*, who played a prominent part in the Kakatiya war of the thirteenth century, belonged to the Matsya cast, a Harijan caste. Their women used to wear very fine and costly cloth, woven from very fine cotton yarn, spun by themselves on their own charkas.

There were three kinds of handspun cotton yarn, prepared by Harijans and known as *Mata Mode*, *Masli Mode* and *Daman Mode*, each variety called after the name of the respective cast among the Harijan people by whom the yarn was spun. *Daman Mode* was somewhat coarse—*Masli Mode* was very fine and of uniform thickness. It was equal to our present mill yarn of 60 counts. It was of light brown colour and had a sheen like silk. Cloth made of this *Masli Mode* was more beautiful and finer than silk, but naturally very costly. *Mata Mode* is the yarn spun by Matsa or Adi-Andhras. The Adi-Andhras of the ancient times had mastered the art of spinning very fine yarn in the Andhra of Matsyanga and of the coast of Varanasi. Of the three varieties of handspun yarn, this *Mata Mode* is the highest in quality and count. A piece of cloth, 45 inches wide, made of this *Mata Mode*, contained 40 to 50 persons (one person holds 12 threads in the warp). On a rough comparison, we could easily say that this *Mata Mode* should be equal to our present mill yarn of 100 counts. And the yarn used to be spun on charkas as recently as 10 or 15 years ago in the Marjapal quatern round Pithingudi and Madhavaram!

And, Hithala, Mithalala are three famous spinning and weaving centres in a district of about thirty square miles. In the Harijan quarters of these villages, till about 70 years ago, very fine yarn—up to 600 counts—was

manufactured. Yarn of superior quality worth, say, Rs. 50, brought Rs. 400, when made into cloth, and then gave a profit of Rs. 350, (value 40% of the *Mahaparamas*). Hence the weavers took particular care of the wetness of the spindles of this *Mata Mode* and treated them well, so as to ensure the sale of their yarn to them. We can still find in Arasa handspun yarn of 60, 80, 100, 120, 150 and 200 counts. Though a long time has elapsed since the yarn was spun, it is still stronger than mill yarn and produces a sound like metallic wire. We can also find reference to the high quality of the cloth woven from *Mata Mode* in *Vara Samasta Prapana*, a Telugu *Samasta Prapana* in Sanskrit. This *Mata Mode* used to be made into *Pavada* of 3 yards, each *Pava* containing a *chudamam* thread of 400 yards. Each *Pava* weighed only seven grams. According to Taylor's experiment, cotton thread, 150 inches long and of 500 counts, weighs one pound. Comparing this with the weight of our *Pava* of fine *Mata Mode*, experts have estimated the *Mata Mode* to be of 400 counts. We have other evidences also to show that yarn of even 600 counts was spun by the Harijans in the past.

It may be easily imagined how high the general level of spinning should have been to produce such results. Judging from present conditions, we find it even difficult to believe.

In addition to spinning, weaving is one of the occupations of the Harijans. Even in these days, when all the skill has practically died out, we can find good Harijan weavers in parts like Palnadu. But the methods they are adopting are crude and old. Most of the Harijan weavers lack education and industrial training. Consequently their weaving industry is in a precarious condition. Not if they are not taught and taught modern up-to-date methods, it will not be long before they cease. All their loss will be spinning and weaving, and their future will be one of privation, instead of dark despair as at present.

THE SPIN FARM—By PRANAB.

On morning of October 1st, in September 1933 and the month ending upto the Tardis Park, with all others descended. Plot No. 1-4-4

Available in all standard Hindi libraries and also in Harijan Samaj's Prapana Prast, Varanasi

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EDITOR: H. T. SASTRI

Under the auspices of The Harijan Sevak Sangh

1/103

Vol. II]

MADRAS—FRIDAY, AUGUST 3, 1934

[No. 95

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Madhav on 25th September, 1932, Pandit Maheswari being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all special disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

H. K. G.

HASTEN SLOWLY

Sgt. B. K. Sengupta, a Harijan student, writes:—

"During the vacation I toured many villages on foot in the Khairatabad districts and I am giving below my experience of the general conditions as it may be of interest to your readers:

Whenever I went in the course of my tour I found the Marjums of the Khairatabad districts living in huts and in the gap of various duty belts, such as cotton and asbestos (Goragol) matting, in many places I saw, the caste-Hindus take objection to allowing Marjums children to sit on the school bench right alongside of caste-Hindu children.

I came across many villages in which the Marjums were not allowed for want of water, but the Sangh is unable to give them the required relief, and has not money enough for the purpose. Some Talukda Local Boards have thrown over a few wells in the Marjums. And as a single well is being actually used by the Marjums. On various occasions, I came to know that, though a few wells are open to them, the Marjums are afraid of being beaten and otherwise roughly handled. What is more to the purpose, they are threatened to be deprived of their occupation and as the main practical starvation for them they had themselves unable to assert their just rights.

As Marjums are very backward in education, the Harijan Sevak Sangh should attempt for the quick spread of education among them. The most urgent need of the Marjums children is feeding. Hence,

There is nothing remarkable or special about the student's experience. There is only one point that workers in the cause should keep in mind, viz., that the social condition of Marjums is worse in the villages than in big towns and cities. In the latter, the incidents of untouchability is much less than in the former, where, very often, the bigger the place the worse are the customs and other conditions of living of the Marjums. This is inevitable, as new places and educated leaders do not find their way so quickly into villages as into towns and as it is easier in villages to resist all attempts at change. As to the other points than the latter refers to, we can only conclude that Sgt. Sengupta has not acquainted himself with the details of the numerous Marjums welfare work that has been carried on throughout the country for over 25 months. The columns of the Marjums and of the Daily Press have explained from time to time the various steps taken by the Harijan Sevak Sangh and its branches for the amelioration of the lot of Marjums in various directions, and the most surprising remark would have nothing but admiration for the progress that has been achieved in such a short span of time. And what has been expected is but a bare tithe of the actual improvement gained. We do not blame Sgt. Sengupta, however, for his sudden appearance, as it is natural to a certain extent. We would only ask him to remember that the movement is India-wide and involves the lot of millions, who have to be reclaimed from the depths of ignorance and bad habits, and, as these circumstances require speed may mean only a 'hastan slowly.' 'Hasten slowly' is a better principle to follow.

THE CANNONPORE SPEECH

[The following is a substance of Gandhi's speech delivered at the public meeting at Cannonpore on the 23rd July. V. D. D.]

I thank you for your paper of Rs. 15-0-00, but you will allow me to say that it is not worthy of the open-heartedness which you have brought me to associate with Cannonpore. I am certain that you would have given me many times as much, if you had realised the magnitude of the task before us.

There are some people in Cannonpore who look upon the Harijan movement as a religious and have found a large number of leaders for public consumption. I was sorry to find that there were still of palpable fabrications and synthetic half-truths, suggestions and distortions. Then I wish that these vicissitudes were made unambiguously. For instance, it is said that reformers in some places slaughtered Sanyasis without mercy, but I know nothing about it. If I did, I need scarcely say that I would take strong action to check it. What a deep tragedy it is that these fabrications are spread in the name of Sanyas or Dharma! I appeal to the Sanyasis to stop this campaign of fabrications.

You would give lakhs where you now give thousands, if you understood the far-reaching character of the Harijan movement. Nevertheless, our goal cannot be achieved by donations, no matter how large they are, it will be achieved only with the making of a new Hindu India. When a gift is taken of a change of heart, its value is multiplied a hundred-fold. This is a movement of purification. It has nothing to do with the casting of loads. It is not a movement designed to fight Muslims or others. We do not seek to make parades of Harijans. We seek to make them worthy citizens. If we succeed, the world will benefit as well as we. As persons the world would be fully justified in despising us and our faith for our misbehaviour of the course of our own life and life in the name of religion.

I have regretted for the black-cliggers as less than for the reformers and, if it were at all possible, I would gladly go away as they wish me to do. But I consider it my religious duty to bear witness to the truth as I see it, and my wonder of black flags, or even a bomb or a revolver cannot prevent me from denouncing it by such means as are open to me. I am but an imperfect being and not a deity who could blow away unaccountably with a breath from the Himalayas. I can only speak as such as are inclined to hear me, and for this I am going about from place to place, although I long for rest from the toil of continuous travel.

Let me tell the Sanyasis who claim to be keepers of religious truth that I believe in the same doctrine as they do, I have professed dis-

agreement with them as regards interpretation. These doubts lay down that, when there is a conflict of interpretations, one must follow the promptings of one's own conscience. And that is exactly what I am doing. I would be the Sanyasis' slave, if they could convince me that I was wrong. Meanwhile, I will say even with my last breath that, if we do not wash out the stain of unaccountability, Hinduism and Hindugram will be wiped out from the face of the earth.

Let us repeat the implications of this movement. It is limited to the removal of the feeling of superiority and inferiority and has nothing to do with inter-casting and inter-caste. I personally entered with thought and deliberation. I am not ashamed of that. On the other hand, I think my position in this respect is fully in consonance with the doctrine. But it has nothing to do with this movement. Inter-casting and inter-caste are matters of individual choice. There is no need, nor can I spare time, for such propaganda. I only place the essentials of religion before the people for their acceptance. The movement claims for the Harijans the same rights, civic and religious rights as belong to any other Hindu.

As regards temple entry, you should know that no temple is opened to Harijans except with the full consent of those who attend that temple for worship. Temples must be opened as a part of our programme. Not a temple from the Harijan fund is spent on temple-building. Our constant effort is to ensure that as large a part of it as possible finds its way into Harijan pockets in one way or another.

As this is a Harijan town, I do not often speak about black, although my faith in it is as strong as ever. But you must not forget that black supports a large number of Hindu opinions and views. It will never do for you to give a second place to black in your thoughts.

I thank you for the peacefulness of the proceedings, but I cannot lose sight of the fact that we are under the shade of the electric-police protection we are around us. I would very much wish they were away, but they, too, must discharge their duty. Reformers as well as Sanyasis should be informed that the presence of the police should be required for my protection or for ensuring peace during my stay in your midst. Reformers and Sanyasis should realise the importance of maintaining self-imposed discipline as to render police precautions wholly unnecessary. As it is, however distasteful their presence may be to me, I must testify to the exemplary manner in which the police have behaved throughout the trying test. I must also testify to the facilities that the railway authorities have given from time to time.

Notes

An Appeal

We have received from the Sir Sarajay Narayan Memonchari, an appeal for funds for the construction of a dispensary. The Narayan, found of 35 years ago by Sir Narayana, there, and the work done by its branches in various places are now too well known to require any introduction. The Memchari branch was set up in 1877 and has been in charge of Swami Vidyananda. A free Ayurvedic dispensary was opened in that year and has been of great service to the public, especially to the Depressed Classes. The number of patients who availed themselves of the services of this dispensary gives an indication of its increasing usefulness. From 1,218 in 1927, it has risen to 14,785 in 1953—from over 8 persons to over 21 a day on the average.

It may be added that in recognition of the Mission's work the Kalyanji Memonchari has been giving monthly contributions towards the expenses of the working of the dispensary. Also, the Madras Government have given a small plot of land—about 17 cents—free of charge for the proposed building. As the structure is subject to a condition that the building should be put up within two years of the grant of the site and as one year has already elapsed, the Mission makes this appeal for Rs. 5,000 to meet the expenses of having the dispensary in a proper building, and we trust the public will respond by generous donations which may be sent to Swami Vidyananda, Secretary, the Sir Sarajay Narayan Memonchari (Madras).

A Good Example

Dr G. Ramachandran, Secretary, Kerala Harjan Parish Sangh, writes:—

"There is a small Harjan school conducted at Kalyanpattam, near Quilon Town, by the Quilon district Harjan Parish Sangh committee. Mr. S. M. Palmanathan is the Hary Manager of the school. A difficult problem that faces us generally is the unwillingness of Harjan parents to send their little children to the ordinary evening schools in the area, where they would not merely not get any special attention, but would even have to face serious difficulties. Being Harjan Mr. Palmanathan, therefore, opened the school early, in June, for the little Harjan children and put them in the charge of two teachers who looked upon the children as their own sons. Every care was taken to give confidence to the parents and children. In this way, the children, of whom I see little girls, now given the rudiments of education. After nearly six years' training, all the 14 children have now been taken and admitted into the local Government schools in the neighbourhood. Mr. Palmanathan proposes to take another batch of 'babies' this year for the same training and subsequent admission into the already existing schools. It was a good thing the Hary Manager showed the importance of co-operation with the state schools as a regular school, thus merely exploiting the already available resources in the existing schools. In many places, the real difficulty was to get Harjan parents to send their children

into schools in the area, while they are infants. For getting over this usual difficulty several schools which like the one at Kalyanpattam will be useful. The reason is obvious. While there are very number of schools already existing of which Harjans do not take any advantage, it is comparatively easy to go on increasing the number of schools. That is why I consider the Kalyanpattam attempt a good example."

We commend this to the attention of all who are engaged in Harjan educational work. Education is undoubtedly the most important avenue of Harjan work, but we shall be deluding our own sight, if we lead Harjan children into the ordinary schools, without making arrangements for giving them the preliminary training necessary for fitting the children into the changed environment and conditions that they will meet in the ordinary school. Readers will remember that Gurdip has repeatedly emphasized the need and importance of preparatory schools for Harjan children. We have not seen, however, any endeavours of carrying out Gurdip's suggestion in a systematic way and trust that the Kalyanpattam school will be followed by similar preparatory institutions everywhere.

Harjan Welfare and Sanitation

Under the above caption we gave an account in our issue No. 21 dated 12-7-54, of the persecution of Daddish, a sweeper at Kengem, for no other fault than that of trying to give up his evil habits. We had said that Daddish had been driven out of his place and that the police had not moved on the matter. We have since been advised that the police have taken necessary action and that the warning has been served as the pattern required.

So far so good. But our point was not that police protection was not given to Daddish, but that such protection was necessary at all. It is the duty of the so-called higher-caste people to wear Daddish and his comrades from all their evil habits, and in doing so, they would only be carrying out their duty by their brethren who had themselves by an accident of birth in depressing circumstances and who, therefore, deserve all sympathy. If, instead of this extending their hand of fellowship and help members of the higher caste assumed all their married authority over the Harjans to compel them to remain in the depths of superstition and ignorance, it is nothing short of heinous. The Harjans are a part, and the most useful part at that, of Hindu society, and they cannot be held down in bondage without the consent of the community being brought down correspondingly low. The corner stone that is refused, the better for the country. Yogan takes about the status of Harjan Dharma, without the realization that after all Dharma is but means to an end and should, therefore, be adjusted to the realities of place and time, with all its members.

HARIJAN

FRIDAY, AUGUST 1, 1934

OUR DUTY

Gandhiji's Harijan tour closed on the 25th July, appropriately enough at Benares. For, it was at Benares, as tradition has it, that the essence of all humanity was brought home to the great Harijan by God himself in the form of a Harjyan. All over the country, the day was observed as a day of thanksgiving for the successful termination of the tour.

But we have a feeling that Gandhiji's tour has not ended. Physically, of course, the journey drawn up at the Wheelbarrow Ashram in November last has been carried out. But is Gandhiji satisfied with what has been done? Does he feel he can rest on his oars? There can be only one answer to these questions. Gandhiji's mind, we are sure, is still with the Harijans all over the country, with an intensity occupied as during the tour with thoughts as how best to bring light into their life. In this sense his tour is far from being over, and he will be at rest only when untouchability—in its various forms—is a thing of the past.

But the whirlwind visits he has paid to the various parts of the country have succeeded in their objective. For, as readers may recalled, was not his declared object in undertaking such an arduous task to try to produce a change in the hearts of the caste-Hindus? And who that has seen the enthusiasm of the immense crowds that greeted Gandhiji everywhere can doubt but that his objective has been gained? Measured in terms of money, the collections, which total about Rs 1,60,000, are nothing to what is required for the work ahead. But, as Gandhiji has repeatedly said, the value of the contributions of the people to the Harijan Fund consists not in the amounts themselves but in their being a token of the change of heart of the caste-Hindu groups and of their readiness to help the Harijans to the best of their ability. Did not Gandhiji warn every one that only those who had genuine sympathy with the reform should attend the meetings and pay their contributions? And did not caste Hindus gather round him in hundreds of thousands and lay their offerings before him?

Gandhiji has made a personal appeal in every part of the country for greater dedication to the cause, which is really the cause of Hindoos—of the country. It is now the duty of us all to respond to his appeal in ever-increasing numbers and carry on the good work till untouchability is wiped out. The alienation from physical contact, or refusal to take food from others or to allow them, our Hindu

temples etc.—these are, after all, but the outward manifestations of a feeling of superiority, of pride, of arrogance. What has to be killed, therefore, is the mental attitude that produces such results. If that is effectively destroyed, untouchness will give place to Charity. Brotherhood will set at rest enmities and Love will fill every heart. And is this not a consummation worth striving for? It is to remind us all of our duty in these directions that Gandhiji has landed at our doors, so to say, and tried to keep us alert; and it is now up to us to prove by our deeds that the meaning of the arrival of his tour has not been lost upon us.

WEEKLY LETTER—No. 34

LABOUR

ITINERARY

15th July.—On route to Lahore. Hyderabad Rs 85-0-0; Raichur Rs 100-0-0; Shalodpur Rs 120-0-0; Sakhar Sadak panchayat Rs 70; Khampur Rs 70-0-0; Khampur Hindu Sabha Rs 21; Ahmednagar Hindu Panchayat Rs 120; Pichavaiyur Hindu Sabha Rs 200; Arya Samaj Chhapar Rs 200; Sherehah Rs 64-0-0; Chhapar Rs 200-0-0-0; Mynachanur Rs 120-0-0; Chhapar Rs 120-0-0; Montgomery Rs 400-0-0; India Rs 111; Okara Rs 200-0-0; Lahore Rs 20-0-0; Day's total Rs 4,226-0-1.

16th July.—Lahore. interview to District Harjan sevak deputations; Amritsar Rs 1,210-0-0; Kapurthala Rs 1,200; Feroze Rs 415; Ludhiana Rs 1,200; interview to Harjan deputations, Sarva Dalit Sabha, Punjab, address, Rs 11; interview to District Harjan Panchayat Sabha Rs 200; students' meeting, address, Dayanand A. V. College Rs 1,200; Sarva Dalit Harjan College Rs 200; Feroze Christian College Rs 200; Dayanand A. V. School Rs 400; Dayanand High School Rs 200 open collections Rs 200-0-0; Rasthara Dalit Samaj meeting to Corvita, address, Rs 200-0-0; Day's total Rs 1,200-1-4.

17th July.—Lahore, women student's meeting, address; Ranjoh Mohanlalulaya Rs 200, Pains Pichavaiyur Rs 20, open collections Rs 200-0-0; District Harjan sevak deputations, Sakhar Rs 1,210-0-0; Jalandhar Rs 1,200; Hoshiarpur Rs 200-0-0; Jammu Rs 1,200; Jammu Harjan Dalit Sabha, address, Rs 400; Gujranwala Rs 200; Peshawar Rs 1,200; interview to Harjan uplift organisations, visit to Harjan quarters, Sherida Hindu Sabha Rs 120; Sakhar meeting Rs 2,210-0-0; general and Rasthara Dalit Samaj address; Sir Chagwanan Gur's School Rs 200, open collections Rs 770-0-0; day's total Rs 15,476-4-3.

18th July.—Lahore. District Harjan sevak deputations; Amritsar Rs 1,200-0-0; Kapurthala Rs 200; Ludhiana Rs 1,200; Pichavaiyur Rs 200; Gujranwala Rs 200; Hapur Rs 1,270; Multan

Rs 804, Lahore Gajanan Bhandu Senary Rs 811, Anandpur Gajanan Rs 465-4-0, Khanda Dastar deputations, Uramwara Mandel Hinder deputations, interview to Sanatan Dharma Sabha, Hindu and Sikh deputations, Punjab Province Daili Sabha address, Provincial Harjan Dastar Sangha meeting, visit to Harjan quarters, Velanda Sabha Rs 5 - public meeting, address, same Rs 1,393 13-8, miscellaneous Rs 464 13-3, day's total Rs 31,804-6-4.

16th July -Lahore day of silence Gurudwara Rs 140-1-8, Gurdwara Town to De Rs 47-3-3, Derasagar Rs 134-10-4, Derasagar Bhalla Rs 1,000, evening prayer collections Rs 121-11-8, day's total Rs 3,218-6-0000.

17th July -Lahore, Mission Deyanand A. V. School Rs 326, Gopaldas Rs 1,000; men and women volunteers' rally, interviews to Congress of the People Society, Frontier workers, and Khadi workers; Adampur Khadi workers Rs 226-12-0, meeting workers Rs 70-4-14, Dam Gurdhwan Rs 300, Jhang Rs 64-8-0; Christian, Muslim, Nationalists, state's people and journalists' deputations, journalists Rs 63-7-3, Central Hindu Youth League Rs 51, Punjab political workers' meeting, opening Gubabdevi Hospital and unveiling Lalaj's portrait, Malad Town meeting, address, Rs. 589-1-8.

EN ROUTE TO LAHORE

Our journey through several Punjab districts on the way to Lahore on the 15th instant was remarkable for the record attendance of all strata of crowds composed of men, women and children, who came in their thousands to working hard just to catch a momentary glimpse of Gandhiji's face and who, unfortunately, in a large number of cases, returned disappointed. For, even when the train stopped for a considerable period, there was such a great rush that Gandhiji could not venture to get out of the carriage and address a meeting, as he did, for instance, in Gujarat and India. It was pathetic to think of people who had been at great pains and covered many miles on foot and who would have had their hearts' desire, if only it had been possible to maintain some discipline among them.

The discipline of crowds reached its highwater mark at Lahore station. The scrupulous sense of humanity on the platform made it impossible for Gandhiji to alight for fully half an hour, but at least a motor car was brought just near Gandhiji's compartment, which he entered with great difficulty. But that was not the end of the trouble. The car was surrounded by a wild and excited crowd, and it seemed as if at every moment it would break to pieces. Finally it was taken by either the scheduled route and Gandhiji somehow reached its destination, Lajpatal Bazaar. The crowds, however, followed him there and made a rhythmic and persistent demand for darshan by crying, "Mahanaya, darshan de."

FUNCTIONS GALORE

From the 15th to the 17th, when Gandhiji left Lahore, there was a never ceasing round of interviews and functions, public as well as private, except on the intervening day of silence. The deputations of Harjan wrote from the distance instead of having one interview in a body, divided themselves into three batches and met Gandhiji on three different days. Harjans, too, had two deputations to their credit. Sanatanists met Gandhiji twice, but with reason, for, in the Punjab the Sanatan Dharma Partisadhi Sabha holds liberal views and marks the reformers' halfway, while the Sanatan Dharma Sabha represents the narrow orthodox sanctimonious standpoint. The girl students of Lahore, instead of having a joint meeting with the boys, did well to hold a meeting of their own, for, as it happened, the boys' meeting was avoided and practically captured by the general public. Thanks to the activities of the Arya Samaj, there is quite a number of Harjan uplift organisations in the Punjab, and these combined to lead one more deputation to Gandhiji. Hindu, Sikh, Nationalist, Muslim and Christian all came to see him. Congressmen of the Frontier Province met him as well as the Congressmen of the Punjab, the Khadi workers, the journalists and the States subjects. Lahore workers had a meeting all to themselves, and there was a delightful rally of the men and women volunteers. The lot thus far looks formidable enough, but it is by no means exhaustive. We may be thankful that Gandhiji was able to go through it all with his usual cheerfulness and good humour.

WITH LADY STUDENTS

In Lahore Gandhiji was often given garlands made by strung some of yarn together. Believing in that of the girls' meeting on the 16th, Gandhiji said that was sheer waste of yarn, as it would now be very difficult, if not impossible, to unravel the yarn. The yarn should not be taken off the spools as it was, but should be made up into strands or a strand.

Pressing further, Gandhiji said he had come in contact with ladies of women who told him that they found a fellow-woman in him and not a man. And he thought they were right. Ever since he was in South Africa he had dedicated his all to the service of the poor and discovered that this service was impossible without serving women. India could not make any progress until her women did their duty. He was sorry to note that Punjab girls more and more went in for finery as well as girls in other parts of the country. The simple habits of old were going out of fashion and the multiplication of wants was linked upon the source of culture. But history bore witness to the truth that luxury leads to the degradation and destruction of nations. Girls had also to guard

against the danger of dirty literature, which they could easily avoid if they occupied themselves in Harijan savings and the savings of Dardramanayan through khadi. They should wear khadi and learn to open string, uniform and tie yarn. Ten years ago he thought very highly of the Punjab type of spinning-wheel, but now there were many types of wheels in the market superior in efficiency to the Punjab wheel.

HARIJAN QUARTERS

On the 14th, as well as on the 15th, Gandhi inspected Harijan quarters erected by Shri Ramchandra Nehru and the indefatigable Dr. Gopalchand. Khadi Gita, Khadi Mahila, Khatu Badi near Bari, Wazir, Etna Gopalchand and Chhagat Mahila were the places visited. There was a general complaint everywhere that the Municipality of Lahore was negligent towards these very useful centres of the community and did not do nothing even as regards supplying them with water, lighting their streets and sanitary conveniences. Some of the quarters are very badly located, close to open stinking sewage drains. The Mahila, who live near Kila Gopalchand, were weavers formerly but have now swilled the ranks of lunatics labour, as there is no demand for the products of their looms. As there are no windows in their huts, there is scope here for a window campaign on the lines followed by Dr. Chimanlal in Hyderabad. The Punjab Harijans are wide awake and some of them are carrying on a vigorous anti-child-marriage propaganda.

THE PUBLIC MEETING

At the public meeting on the 15th, Gandhi said that the Punjabis had been cherishing their love upon him ever since he first came to the Punjab. Multitudes of them, always came to him, but none came now than ever before, so that the Dayrand College grounds could not accommodate the audience, although he had now come on a religious and not a political mission. The presence of such phenomenal numbers at an anti-caste weekly meeting was full of good omen for the future of the country, although there were difficulties enough in their path. The peaceful silence observed by thousands who attended the meeting proved was deeply impressive and calculated to turn an atheist into a believer. His faith in God grew daily, and he felt that he was a mere instrument in His all-powerful hands. The Khajana current was not antagonistic to anybody, nor was it designed to return the Hindu members self-protection was its only aim. They must not be so eager to see him, for he, too, was made of common clay like themselves. It was no use merely seeing or hearing him. They could recover the lost jewel of religion, by following his advice and emulating his example.

On the 15th an interesting visitor came to Gandhi in the shape of a Dogger boy not more than 10 years old, who had walked 15 miles in order to be able to see him, gave him a present of 2 pice and performed some clever acrobatic feat before him.

WITH KHADI WORKERS

Punjab has always been a home of khadi, which it used to export to Afghanistan as late as 1922. Under the new dispensation, it produced over 25 lakhs of rupees worth of khadi from 1921 to 1923, out of which over eight lakhs worth was manufactured at Adampur. It is worthy of note that of the weavers in Adampur as many as 85 per cent are Harijans. Lapetara khadi, of H. worth, which was sold at the rate of 6-6-6 a yard in 1924, now sells at Rs. 6-2-6 per yard.

Addressing the khadi workers, Gandhi described khadi as *manavras* (the better part of food), for, their primary task in spinning, they could have better to add to their bread or rice. The other cottage industries could support thousands at the most, while khadi was indispensable cottage industry for every. Khadi could bring about an automatic adjustment between the supply and the demand, for the peasants would merely produce it for themselves and their neighbours and not little transportation would be necessary. He had found out they could have first class cheap khadi, if women families spun the yarn to be worn by themselves. Again, if a producer of cotton, wanted cloth free of cost, he had only to carry out himself all the processes from picking the cotton to weaving. This would not take the bread out of the weaver's mouth, because, if the whole of India took to khadi, they would need twice as many weavers as there were now. Khadi was the only Swadeshi cloth; it was pure khanding to describe Indian self-cloth as Swadeshi in the same breath as khadi.

GULSHANDEVI MEMORIAL HOSPITAL

In the evening on the last day of his stay, Gandhi purchased the ceremony of opening the Gulshandevi Tuberculosis Hospital for women and children and also visited the partition of Lala Lapetara who, shortly before his death in 1928, entrusted two lakhs of rupees to friends with instructions that the hospital should be named after his mother and be open to women of all classes regardless of caste and creed, with special preference for Harijan women. After Lala's death, the trustees collected one lakh of rupees, out of which Rs. 75,000 were spent on the purchase of land at a distance of 7 miles from Lahore and about Rs. 40,000 on buildings. Messrs. Robinson and brothers and Dr. Freeman have promised, respectively, to install an X-ray apparatus and an apparatus for dental surgery in the hospital. The hospital will be open to the public from the 1st

of October next. It was arranged on behalf of Lalup's family that the property left by her widow, Ratan Radhaswari, amounting to Rs. 14,000, would also be utilized for building a new Mask in her name.

Gooding used the present function put him in mind of Kuthababai's Das, who also had expressed a desire on his will that a hospital for women should be established in Calcutta. The Chittaranjan Sanatorium was now a flourishing institution under the fostering care of Dr. Nathan Nay. It was a remarkable coincidence that both these great Indian leaders cherished in their heart the idea of social service, especially service of women. The nation could not achieve greatness, unless our women were first to stand shoulder to shoulder with the men. Most of these leading men were social servants by choice and politicians only from necessity. They were powerful advocates of social reform. Every one knew Lalup as a great social worker, and he would have chosen social service as his life work if he had the choice. But as true servant of the people could now-a-days ignore politics. It was remarkable that the last wishes of Chittaranjan Das and Lalup were centered on social service.

Those who knew Lalup could not be surprised to learn that Lalup had desired that preference should be given to Harijan women. There was no greater Harijan servant than Lalup had been.

Tubercular hospitals were unfortunately a necessity, but Gooding trusted that the medical man in charge would attend to prevention as well as to the cure of the terrible scourge. The prevalence of tuberculosis in India, which was the land of perpetual sunshine, was rather inexplicable and required investigation. The medical staff of the hospital had the unique opportunity of studying the causes of tuberculosis among their patients and discovering means of prevention.

MODEL TOWN

Just before he left Lahore for Calcutta, Gooding attended a meeting in the suburb of Lahore and received an address of welcome and a purse from its citizens. Referring to the very picture of the Town drawn in the address, Gooding said he was sorry to learn that the picture did not seem to square with facts. A model town hardly deserved the name, if it slavishly followed the bad old tradition of segregating Harijans, who did for society what every mother did for her own children. Then, again, he had heard that they lived in bad houses and were pelted with hardplay with regard to water. He trusted the good people of Model town would investigate the complaint and fulfill their promise to treat Harijans as a brother of equality with themselves.

F. G. D.

THE ANTI-UNTOUCHABILITY BILL.

To

The Editor, *Navyug*.

Sir

Gooding has often declared that he is not in favour of temple entry by the Harijans, unless the majority of Hindus of the upper castes are in favour of the measure. However, the Anti-Untouchability Bill is passed, it will secure temple entry by Harijans, even though the majority of Hindus of the higher castes are against such temple entry.

Will Gooding kindly state whether he is against the Anti-Untouchability Bill?

Yours sincerely,

SARASWATI KUMAR CHATTERJEE

[The interpretation of the bill is not sustained by history. Harijans will be shut out of temples effectively where scores of Hindus are against their entry, though not on the ground of untouchability. If there is any doubt about it, the bill can be amended, but I hold that in principle it is absolutely necessary, more so than the Temple Entry Bill.]

M. K. GASTELL.

CHILDREN'S PLAY

A SHORT STORY

BY

After a brief silence, she added, "Because my husband was an untouchable, I, too, will myself eat such."

"I do not know by what right I may ask you to narrate the story of your life, madam. Nevertheless, I cannot but say that I have a very great, unapproachable curiosity to know more about you."

"Up till now, I have not related the details of my life to any one, nor do I wish talking on that subject to anybody."

"Your words, madam, have but increased my curiosity further, unless there is any danger or any special harm is likely to befall you thereby, I would request you, as a favour, to narrate the story of your life."

"Harm or no harm, there is not much profit in it. In truth, Doctor, I am a very unfortunate woman, I do not wish to make you sad with the story of my life."

"I have no brother or sister, no father or mother, nor wife, nor child. Personally I have no joy or sorrow. All my joy consists in serving the poor and the afflicted, in however small a measure. I can assure that your case is more or less similar. Believe me when I say that, had your life been one of the ordinary kind, I would not have persisted in my request."

"I could not marry at all!"

"It is only those who are not happy that marry," replied Vinodra Singh, laughing.

Sansara Devi became silent. Just then a maid entered, carrying some light refreshments and two glasses of warm milk on a tray, and placed it upon the table. As Sansara Devi covered the room to attend to something, Vinodra Singh asked the maid-servant, "Who is the owner of this house?"

"That is the uncle's daughter, Sir."

"How is the gentleman related to your mistress?"

"That is Singh is her father-in-law."

Vinodra Singh, on catching Sansara Devi's return to her place, inquired, after a short silence, of Sansara Devi where her husband lived.

"In heaven."

"I am so sorry I had no idea you were married."

"Yes, perhaps from my look."

"I do not understand. Won't you explain?"

"My husband was bringing me home after the wedding. On the way robbers attacked us. He did not pay heed to the warnings given to him when he set out on the journey. With his wedding clothes on, he gave battle to them, though he killed many, he got wounded severely and eventually succumbed to his injuries."

"But you told me that your husband was an unscrupulous, probably he was seduced in some way."

"No, No. On the other hand, he was the idol of his caste and the life blood of its young lads. I have never seen any one's home followed by a greater number of people than that of his."

"I give it up," cried Vinodra Singh in despair.

V

"A tale of days long gone by. I was then a small child. My father was the Headman or Chief of the village. He possessed plenty of rich land, cows and buffaloes, had horses and carriages. Very prosperous and happy were we. In all the surrounding parts, the name and fame of our house stood very high. A couple of Khatis (a caste out-caste) man and wife, lived as domestic in our house. Both were honest and faithful. Of course, they were not allowed to touch anything, but much respected and trusted by us. They had no children.

Once we all went to a fair. While returning, on the way, the Khati-son found a stray dog, whose parents could not be found, even after the most diligent search. As the dog's condition was pitiable, the Khatis adopted him. I was delighted, as this arrangement gave me a constant companion and play mate. We two would play and eat

together. Childhood is golden, no thoughts of high and low have no place in it. All are brothers or sisters. The dog loved the place on account of its

The Khati-son's looked upon the dog as his own son. He would forbid his playing with me. To him, I was the daughter of a high caste child. To be found ever playing with me or in my company was improper. I would, however, go and sit him free from bondage, whenever he was confined to the house as a punishment.

One day all the little folks of the locality had gathered together. It was resolved that a wedding-play should be enacted. The marriage procession began to move. When it ended, the processionists made an end of a row, leading upon broken tomatoes and tin cans. My father came running. He got very angry on seeing what we were about. All the boys took to their heels. The Khati's dog, the little-groom of the play, was very severely beaten by him. That very same day the poor dog ran away from home and has not been heard of since.

I still vividly remember the depressed and sorrowful voice of that poor dog. I cannot forget him and perhaps could never do so. Even if I were to see him to-day in the midst of a thousand people, I would not feel to recognise him."

"And then?"

"Yes. After that I began to apply myself to study, to the usual routine. When I attained womanhood, my parents began to make arrangements for my marriage. I pleaded for delay for I felt I was already married. I belonged to another. How, then, could there be any further marriage? That force of a marriage would not have made such an impression on me had it not been for the poor dog's being beaten so severely and his subsequent flight from amongst us."

(He concluded.)

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OF 'HARIJAN'

With the completion of the year and the year of probation during which I was to develop myself wholly to the Harijan cause and take an active part in politics, many have begun to speculate about my immediate future activity. Happen the best or to procrastinate my course during it and for some time after. But, even apart from the fact I should like to say that, whilst it is open to me to speak and write on politics, I propose to keep myself clear from them as much as possible. The joy of the past will-contrast is too fresh to let from the memory and to reduce velocity of political speech. My personality for Harijan and hundred earnest patriots and well-wishers, I hope, to the end of my life.

And what is true of my general attitude is true still of Harijan. No doubt I shall have to do

more political work. I may be compelled to resort to civil resistance. But the Harijan will remain what it has been ever since its inception. It will rigorously adhere to all politics. But now that I expect to have more time for them, it will, I hope, deal with constructive issues, more especially those that have direct connection with Harijan. It will therefore, consistently with the Harijan interest and as time permits and occasion arises, deal with communal unity, Hindu and all the processes leading to Hindu, other branches of casteless, temperance and the constructive side of prohibition and the rearing of the so-called criminal or abnormal tribes, who live on the border line of understandability.

M. K. GANDHI.

RAJPUTANA REPORT FOR JUNE 1934

Religious 7 Harijan dhams were held in Ranastambhar.

2 ladies from religious institutions were elected to Harijan parishads.

Educational 1 Harijan night school was opened at Khambhad (Ajmer).

1 Harijan day school was opened at Nand-Ka-Thana (Jaipur).

1 Harijan night school was opened at Ban-Ka-Thana (Jaipur).

1 Harijan night school was opened at Jhunjhuna (Jaipur).

1 Harijan day school was opened at Nand-Ka-Thana (Jaipur).

1 night school and 1 day school were opened at Ajmer.

1 day school was opened at Janta (Jaipur).

1 Harijan day school was re-opened at Kotha.

1 Harijan night school was re-opened at Kotha.

2 Harijan students were returned admissions into ordinary schools.

Employment 2 Harijans were secured employment—one at Janta (Jaipur) and the other at Ajmer.

1 Harijan was secured house on city rates of interest to have them from away in Ranastambhar (Jaipur).

125 Harijan students were supplied books, slates, pencils etc., free.

47 Harijan and Harijan students were provided with clothes free of cost.

To over 100 Harijan students vests and shawl collars were distributed at 15 different places.

Education 140 secondary students were taken into Harijan middle in 15 different places.

1,180 Harijan pupils were given books at 25 different places by the workers and teachers of the Board.

1,021 Harijan boys were taught to clean their hands feet and faces at the schools.

1,424 Harijan students were taught to clean their teeth.

1,144 Harijans were supplied washing soap free.

Abstinence 38 Harijan took vows of abstaining from liquor and women eating.

15 meetings, attended by over 100 Harijans, were held at 7 different places, where the advantages of abstinence, education and social necessity were explained.

Medical 141 ailing Harijans were given medicines free.

5 free visits to Harijan patients by physicians were arranged.

14 Harijan recovered by the treatment given to them.

Water Supply One well for Harijan at Machhad in the Ranastambhar (Ajmer) town is under construction.

Girls & Social 90 caste-Hindus took vows against the character of immorality.

Propaganda 42 Harijan families were visited and their social conditions were ascertained.

The Harijan Society was read out and explained to over 150 Harijans and 110 caste-Hindus at 15 different places.

Special proceedings were taken at all over Rajputana to request the contribution to the Gandhi Harijan Purse for the arrival of Mahatma Gandhi at Ajmer, and 24,000 letters to the same effect were distributed.

Expenditure on Harijan Welfare work The Board and its branches incurred the following expenditure on Harijan welfare work during the month of June—

Stationery Rs. 10-0-0	Books, slates and pencils etc. supplied free Rs. 10-0-0	Stationery Rs. 10-0-0	Books, slates and pencils etc. supplied free Rs. 10-0-0
Medical Rs. 10-0-0	Water supply Rs. 10-0-0	Medical Rs. 10-0-0	Water supply Rs. 10-0-0
Rs. 1,179-7-6		Rs. 1,179-7-6	

C. E. SHARMA,

Agent, Ranastambhar.

Representative Harijan Sevak Sangh, Ajmer.

WEEKLY LETTER—No. 35

CAWNPORE

ITINERARY

22nd July.—Came to Cawnpore from Calcutta. Cawnpore municipal and District Board addresses, public meeting, address, gave Rs. 11,000 evening prayer collections Rs. 4 13-6

23rd July.—Cawnpore: day of release evening prayer collections Rs. 7-6-8

24th July.—Cawnpore: opening Tink Memorial Hall; interview to Students and members of the U P Harijan Sewak Sangha Board; Students' meeting, Sanskrit Dharma College students' address, Rs. 11-3-4, Mukher Babbar address. Day's total Rs. 3,34-11-3

25th July.—Cawnpore to Lucknow and back, 80 miles by rail, Unnao Rs. 32-13-4, Lucknow ladies' meeting Rs. 1,77-4-1, Balasabhai Rs. 181, public meeting, 'Students' and Harijans' address, Rs. 3,745 11-8 Cawnpore receiving district H & P deputations, Sharda's Rs. 70, Parvabai Rs. 445, Mondabai Rs. 312-8-8, Jahan Rs. 634, Valanki Sadhar Sabha, Agra, Rs. 8-4-8, Salapur Rs. 361-4-4, Benda Rs. 184-8-0, U P Arya Prastishthan Sabha's address, Rs. 120, visiting Harijan quarters. Unpurabi's address, gave Rs. 1,31-4-3, Cawnpore school-children Rs. 11-1-0, evening prayer collections Rs. 48-0-18½, Day's total Rs. 10,943-0-18½

26th July.—Cawnpore: meeting Congressmen, Cawnpore District Harijan workers and U.P. Khadi representatives: Shri Kamlapati Singhania Rs. 130, ladies' meeting, address, Rs. 74-13-4, visit to Harijan quarters, evening prayer collections Rs. 310-3-3 Day's total Rs. 1,362-13-6, Left Cawnpore for Benares by rail, 80 miles

CAWNPORE MUNICIPALITY

The first function in Cawnpore on the 22nd July at which the Municipality and the District Board presented addresses to Gandhiji was noteworthy, first, because both the public bodies were good enough to have a joint meeting for the purpose, and secondly, because they were too courteous to ask Gandhiji to go to their office, in the present run-down condition of his health, in order to receive the addresses but made the presentation at Dr. Jawaharlal's bungalow, where Gandhiji had put up.

Cawnpore Municipality has a fair record of Harijan service to its credit. Even before 1931 it had constructed quarters for its Harijan employees at a cost of Rs. 12,580 But it has shown great activity during the last two years under the chairmanship of Shri Kamlapati Singhania. The chairman placed before the Board in 1932 a scheme for constructing 358 tenements for Harijans at a cost of Rs. 1,68,000 in the course of two or three years.

Forty quarters newly built by the Improvement Trust in the Forbes Compound at La Touche Road were accordingly purchased at a cost of Rs. 14,500. The Trust used to charge a rent of Rs. 5 per month, but the Municipality has reduced it to Rs. 2. Forty quarters were built by the Municipality in the middle bazaar composed on the Mall at a cost of Rs. 15,000, and here rent is charged at only one rupee per month. Eighteen quarters were recently purchased in the Shreegan Chauraha at a cost of Rs. 4,500. Thus, in the course of less than a year, the Municipality has provided 114 well ventilated and sanitary houses for its Harijan employees at a cost of Rs. 48,000. Let us hope that the pace of progress made will not only be maintained but also accelerated, so as to serve as an example for other municipalities.

The Municipality has put up lights and water-taps in Harijan localities. It also proposes to construct five bathing platforms for Harijans at a cost of Rs. 2,500, and had previously acquired at a cost of Rs. 20,000 for the establishment of an extensive park in a Harijan locality.

But whilst the activity of this Municipality is a refreshing contrast to the inactivity of many others, it is not to be understood in any sense that the Cawnpore Municipality has done its duty by its citizens. Gandhiji stated when Harijan quarters were first started that many were not built without light and free passage for air. Some were actually underground and unfit for human habitation. The Municipality has a laudable programme of improvements covering the long period of three years, which can be easily reduced to six months. In Forbes Compound whilst new quarters were being slowly built, the quarters are suffering terribly, being almost uninhabitable. In Gwalidia, not only are the quarters unfit to live in, they have in their midst two drug shops against which there seems to have been no protest. Nor are the men without a long list of grievances some of which call for immediate redress. Let us hope that, as the Municipality is somewhat alive to its sense of duty towards these despised and neglected servants of society, it will prepare all means for legalistic redress.

The District Board has resolved that Harijan students shall be admitted to its schools as well as the rest, and teachers found guilty of discriminating discrimination are liable to fine. Harijan boys are not charged any fee in the primary schools. The girls are taught spinning along with other handicrafts. The middle breaking committee of the Board has distributed five cows and bullocks of the Harwar breed to the villages with a view to the improvement of the local breeds.

KHADI

Referring to spinning taught in District Board Girls' Schools, Gandhiji said that his faith is khadi.

was as bright as ever. It was closely related to the Marjara custom, as they were moving hundreds of Marjara women and weavers through khadd. These, being terribly restricted in the chance of production, would agree if they did not give them spinning or weaving. Indeed for that matter, they were constantly moving hundreds of Marjara women and men. The women as they observed *paradeh*, could not earn the few pice they did per day, if they were not given the opportunity of spinning. To have them must add the thousands of general spinners among the well-starved millions of India. Khaddi was thus no respecter of persons, and no lover of *Devanagarayan* could afford to go without khaddi. He who bought a yard might not suspect that he was giving tangible help to the poor, whether Marjara, Hindu, Muslim or *amra* Hindu.

THE FINEST MERITUS

The public meeting was held the same evening and its proceedings were characterized by unexpected endorsement. A summary of Quashly's observations on this occasion has already appeared in our last issue.

TULANE MEMORIAL PARK

In the morning on the 8th, Gandhi performed the ceremony of opening Tilak Hall, a noble structure not unworthy of the great patriot whose memory it is designed to perpetuate. Speaking to the vast gathering assembled in Shrawanand Park, Gandhi paid a high tribute of praise to Ganeshbhaer Vaidya, with whom he had just up when he came to Congress as an observer. Ganeshbhaer had rendered great service to the country by his learning, simplicity, straightforwardness and self-sacrifice. Referring to Lokamanya, Gandhi said he must severely dwell upon his day scholarship and spirit of rumormongering through which he had enslaved the country with renewed vitality. But as he was on the Marathi tour, he would just remind them of the fact that the Lokamanya, a Sanshodhan of Sansatana and one of the most careful students of our scriptures, had held that there was no warrant in the scriptures for untouchability.

WITH HARVEY SHAFER

Gandhi gave nearly three hours to Harjee's work at Oorapore, and, his advice to them being very important, I have repeatedly recommended it elsewhere.

RESIDENTS AND TRAVELERS

There was a joint meeting of Harpans and students in the evening. Thousands attended it. The students were indistinguishable from the Harpans, and both from the rest of the people. Gooden said that the march against anti-Semitism would be ten times as quick, if the students of India were their leaders, because the Jews were

And, after all, average of 100 percent was the best part of a liberal education.

Replying to the *Hempden*'s address, *London* said that monetary service was a natural occupation and "merchants are more deserved to be despised than a nurse, a surgeon or a mother, who had all to handle corpses. But they must observe the rules of cleanliness and give up earnings as well as liquor and gambling. They should refuse to accept payments of food and ask for monetary equivalent or at least uncooked cereals or grains in payment of their services. As regards strikes, Chaudhry said, he himself had led several successful strikes in South Africa as well as in the mother country, and as an expert in the sciences, he would advise them to subvert all other sciences of settlement of disputes before their downfall ends.

[illegible]

In the morning of the 21st, Gandhi paid a Spring visit to Lucknow. There he addressed first, a ladies' meeting and, then, a public meeting, where he received a presentation and an address from the President.

[illegible]

In the afternoon, Quindlan received at the Argo Room, Cambridge, an address from the U. S. Army Postoffice, Dallas. In the course of his reply, Quindlan said that he sometimes had loved quoniam with the Argo Room, but he had always reserved in the past, and fully expected to reserve in the future, the fullest co-operation in his service of the country and humanity.

HARLAN C. ALLEN, JR.

Goodrich visited Nanpan quarters in various parts of the city on two successive days, visiting (1) Fuyin Compound, (2) Yipai Duke's Estate, (3) Laidunpao, (4) Hsiao's garden, (5) Mayor, (6) Kuo-shan, (7) Bureau, (8) Castle barracks, and (9) Gwaleh.

Of these, the Lathimigayen quarter is built on low-lying land and is, therefore, liable to be flooded during the rains. But the houses on Uddi's plateau and Barua's are raised high above the level of the river and terrace layers, removing the danger of the ravages of pernicious humidity, and they are so built together that the localities are veritable tabernacles from which it would be difficult for one to separate oneself. And the Uddi's quarter is situated just near public latrines and liquor shops, centres of physical and moral infection. These four places need to be sealed, so they are responsible of being sealed.

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Table 1

Comparing Quality's statements on accountability and leadership represents in the subject, carefully revised and carefully analyzed. From January 2

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To our immediate attention, subscribers are requested to continue their life in all their contributions to us.

Harajan

HARIJAN

FRIDAY AUGUST 10, 1934

'SWADESHI'

Early in the year, if not immediately after our last issue last year, I was called upon by those who were interested in Swadeshi to frame a definition to set to answer the many difficulties that for them I had to bear in mind the various studies of Swadeshi in India. I put together the definitions that were suggested. I had correspondence with Sri Sharada and Sri Jishnu Narayan as well as others. I failed to frame a definition that would suit all cases and found that it was impossible to frame an exhaustive definition. As I was travelling far and wide, I had the opportunity of observing things and of seeing how Swadeshi organisations were functioning. I came to the conclusion that the existing practice was an enormous fraud upon the public and that many workers of ability were wasting their energy in a vain effort. They were practising self-deception. The strong language, which is correctly described as mental steroids, is not intended to meet any realisation whatsoever upon the workers in Swadeshi organisations. They were doing their best without realising that they were starting in a vicious circle of labouring under self-deception.

Let me explain what I mean. We were holding conferences of things that were in no need of special help or of advertisement for their sale. In these cases, our interpretation was either complete or partial of their work or set up voluntary rivalry between Swadeshi but competing firms.

We may profess to gratuitously help textile, sugar and rice mills and, respectively, kill the village spinning wheel, the handloom and their makers, khadi, the village cane crusher and its product, the steamroller and working gear or makers, and the hand-pounder and its product, unpolished rice, whose purpose, which holds the village, is left intact by these products. The hierarchy is, therefore, to investigate the possibility of keeping in existence the village wheel, the village crusher and the village pounder, and, by advertising their products, discovering their quality, examining the condition of the workers

and the number employed by the power-driven machinery and discovering the methods of improving them, whilst retaining their village character, to enable them to stand the competition of the mills. How terrible and criminal we have neglected them! Here, there is no antagonism to the textile or the sugar or the rice mills. Their products must be preferred to the corresponding foreign products. If they were in danger of extinction from foreign competition, they should receive the needed support. But they stand in no such need. They are flourishing in spite of foreign competition. What is needed is protection of the village crafts and the workers behind them from the crushing competition of the power-driven machinery, whether it is worked in India or in foreign lands. It may be that khadi wool and unpolished rice have no intrinsic quality and that they should die. But, except for khadi, not the slightest effort has been made so far as I am aware, to know anything about the fate of the tens of thousands of villagers who were earning their livelihood through spinning wool and paddy agriculture. Surely, there is no time enough for an army of patriots. The reader will say, 'but this is very difficult work.' I admit that it is most important and equally interesting. I claim that this is true, fruitful and easy for each Swadeshi.

But I have so far merely touched the fringe of the question. I have merely sampled things by organised industries and shown how voluntary Swadeshi agencies used to concentrate their efforts too safely on the corresponding unorganised village industries that are dying for want of voluntary and intelligent, organised help.

There are numbers of other villages, and even towns, crafts that need public support if they are to live and then maintain the thousands of poor artisans depending upon them for their daily bread. Every cause of work in the direction tells. Every hour given to this work means the maintenance of some deserving workers.

It is my certain conviction that, if work is done on a systematic basis in this direction, the department doing it will become self-supporting, new talent will be stimulated, the educated as well as the uneducated unemployed will find honorable employment without depressing anyone, and more will be added yearly to the wealth of this country, which is getting progressively impoverished.

Here is enough profitable and satisfying work and to spare for all the Swadeshi League put together. The recent resolution of the Working Committee on 'Swadeshi' means all this and more. It provides limitless work for the creative genius in the country.

M. K. GANDHI

GANDHIJI ON THE HARIJAN TOUR

In the course of an interview given in Patna to the *Times* reporters of the *Hindu* and the *Hindustan Times*, Gandhiji summarised his impressions of the Harijan tour just concluded.

It is a matter of great thankfulness for me that the tour was finished without interruption and according to the programme that was settled from time to time. The impression left on my mind is that untouchability is on its death-knell. Millions who attended the meetings were not all utterly ignorant of all I had to say to them. They were certainly not indifferent. The extensive propaganda carried on by *Samachar* had left no room for ignorance or indifference. Nothing was left undone to popularise the mass mind against the movement. The greatest drawback was loneliness. It would be wrong, therefore, to say that the attendance of multitudes at the meetings was purely a personal compliment to me and had no reference to my message. I am quite sure that the message has appealed to the masses of the masses. I am also fully aware that all of them are not yet ready to translate their beliefs into practice. But I consider it a tremendous gain that the masses have begun to believe in the truth of the message. It makes the task of the workers easier than before. To show how heartily the masses have taken part in the movement, I should mention that the eight lakhs of rupees collected during the past nine months represent contributions from the poorest. It has occupied hours, from day to day of our associates to count pagnes and small coins, whether collected at public meetings or at railway stations. People are not known to contribute to causes which they merely dislike. The third thing I should say about the tour is that a demonstrable awakening on a large scale has taken place among the Harijans. Many of them have made unqualified statements before me that the pasteur had unconditionally advanced and that they had confidence that untouchability would be a thing of the past in the near future. I share their confidence. If the movement goes on as it is doing at present—and I have no doubt that it will go on—it must cause daily increasing awakening among Harijans, and when they fully realise how they are collectively helping themselves, how, in many cases, the law is with them, whether *Samachar* Hindu like it or not, Harijans would make good their promise. I would, of course, hope that *Samachar* Hindu will realise the weakness of untouchability as it is practised to-day and get rid of it themselves, rather than that they should be compelled to do so by circumstances beyond their control. Whatever happens, untouchability will disappear in many years."

Speaking on temple entry and the Temple Entry Bill Gandhiji said:

"Hindu-Muslim agitation has been led on this question, in spite of my having viewed the problem at the very beginning of the Harijan tour. No temple was opened where there was not a virtual violation of opinion in favour of opening on the ground that if who were in the habit of visiting those temples nobody has ever suggested that, when one finally the whole congregation is in favour of re-opening, the temple should not be opened."

As to the Temple Entry Bill, I believe it is a legal necessity. But I have declared many times before, that I would be no party to forcing the Bill through the Assembly by the vote of a naked majority. That is why Sir C. Rajagopalachari, in expressing, informally, the Hindu sentiment in the legislature, said, if Hindu sentiment is against the Bill, it will be withdrawn, so far as I am concerned. With all these reservations, therefore, all agitation on this score ought to die, unless I commit a breach of faith. Now I wish that the undivided attention of all Hindus was concentrated on the constructive measures that have been adopted by the Harijan Sevak Sangh.

Lajpat finally said that no money has been spent during these nine months in connection with the temple entry agitation on Bill and that no temple has been built out of the Harijan purse."

THREE DAYS IN CALCUTTA

The visit to Calcutta was a short token of the Harijan programme in order to help in settling the doctrinaire disputes between the Congress workers in the province, and the time given to Harijan work may be said to be almost prodigiously given. But the result is both cases exceeded everyone's expectations. The hours given to the Congress workers were not wasted on them and though the disputes were not settled at the end of Gandhiji's three days' stay, the friends were much nearer a settlement than ever before and the intimate talks given to them appeared to me to lay the foundation of future work with them and through them is a purified atmosphere. Those who were interested in the Harijan cause took upon themselves the entire responsibility of making the collections and put forth an effort worthy of the cause and themselves, with the result that the total amount collected exceeded on the last day Rs 11,800. The very hurried nature of the programme seemed to create an atmosphere of quick work. "The ten thousand that you propose to give me are hardly needed to be said," he said to the Gujarati friends on the first day. They said they had spent an effort and that, in the present time of depression, that was

the limit of their capacity. But on the third day, the amount reached Rs. 15,000. The *Marmada*, whom no one would dare to accuse of hypocrisy, collected Rs. 15,000 and Shreebh. Ghoshdhar, who is himself a reformer, moved among the *Marmada* ladies from day to day and collected Rs. 5,000. Her enthusiasm was infectious and even the most fastidious of *Sanskritists*, far from being scared away by her, accompanied her to Ghoshdhar's residence and gave away their ornaments with a readiness that was surprising. The compound of Ghoshdhar's residence, where Ghoshdhar stayed, was full every morning and evening with men and women eager to join the project, and the collections after the program extended a thousand rupees. In spite of hostile propaganda, the public meetings, attended by a hundred thousand men and women, were regular on the scale of the city, both for numbers and effectiveness. Frequently from morning until midnight, money streamed in, almost without any special effort. And this made it possible for Ghoshdhar to undertake extra-Harijan programmes which were either above his head or which he could not even. Among these may be mentioned visits to co-workers like Dr. Sarosh Chatterji, who has been in his bed of pain for over three years, to Mrs. Cox Upton, whom he had had no occasion to meet since the death of her illustrious husband, and a visit to Marumati Aparna Roy, the late Dwivedy's only daughter, who had arranged to give him her separate income in order to enable him to carry on. These extra-Harijan items also include the performing of the foundation-laying ceremony of a children's wing of the Chhatrapati Sawa Sadan, acceptance of an address from the Calcutta Corporation, talks to students and teachers and to an audience where none of these occasions but he used for Harijan work. Mrs. Marumati Aparna Roy had to pay the price for having carried him to her house, and the collections at her place after the lecture exceeded a thousand rupees. At the Sawa Sadan I do not remember her having found time to make collections, though some voluntary contributions did come up, and the reward and the other silver items fetched Rs. 1,000. Who could have expected that he would be able to get anything out of the Corporation engagement? But he not only entered in his reply a fervent plea for the purging of the Corporation of practices which gave that premier body an India of unenviable reputation a few months ago, also for not neglecting the fate of the Harijans, whilst palaces were being added each day to the City of Palaces, and for redressing the grievances of the sweepers who had waited in deputation at him to reveal a long tale of woe which they said they had suffered at the hands of the Corporation. They had been serving, but he also collected Rs. 8,000 from the members of the Corporation audience. To the group of students who came to him with a

string of queries, he made an appeal not to be scared away by seductive slogans from the West, but to think in the terms of the ancestral back ground of our own ancient heritage and to evolve a nobler and purer socialism or communism than the violent variety of the West. It may be said that a plea for self-purification was the keynote of all his talks to the friends who cleared his time out of Harijan work.

A word about his talk to some friends who mention, claiming to be representatives of the Harijans—or rather 'depressed classes', as they preferred to call them. It is curious that, whilst those whom they claimed to represent—viz., the vast masses of sweepers and other Harijans—have never resented the appellation, these friends stoutly resented it. Ghoshdhar had no difficulty in showing them that the term 'depressed classes' had itself a bad odor which the name 'Harijans' had certainly not, but he warned them that he would be the last man to impose even a term of endearment on those who did not like it. Among the other grievances was the one that they were not given a majority of seats on the Harijan Board. Ghoshdhar explained to them in length the practical character of the work that the organization of the caste-Hindus had set before itself and that, whilst they were in no way called upon to share in the act of judgement, they would do better to form an independent advisory board, in order to inspect and review the work of the Harijan Sawa Sadan Board, and to offer helpful advice and guidance. This was not only their privilege but their duty. Their other duty which they could perform much more effectively than anyone else—before was internal reform, viz., working from cotton-casting, drink, etc., those Harijans who were addicted to them. Finally he implored them not to be impatient—though they had every right to—during the last two years a marvellous change had come over the mentality of caste-Hindus. For, when action precedes mental change, it may well be mechanical and fruitless, but, when it is the result of a change of mind and heart, it has a vitality of which everyone feels the warmth and glow.

M. D.

AN APPEAL

The Secretary, Anand Harijan Sawa Sadan, has issued an appeal for funds for giving immediate relief to the dependents who have lost their all in the devastation caused by the recent floods in the Nargang and Karmay districts of Anand. Over 2 lakhs of people, in 1,457 villages, spread over 1,280 square miles, are in utter distress and want, and it is hoped that the public will come to their rescue by generous donations.

HARIJAN WORKERS' GUIDE

[This is a summary of Gandhi's talk to the
 P. Harijan workers at Coimbatore. V. D.]

As regards the general complaint of municipal neglect, Gandhi said they must urge the members from their lethargy by directly approaching them so as to get by educating the voters, who would then be expected to keep the members straight. He was glad to learn that the non-Brahmin members of Coimbatore Municipality co-operated wholeheartedly with the Hindus as regards the welfare work among the Harijan employees, and he was sure that the Marathwa members of other municipalities, too, would be equally sympathetic when, as guardians of the non-violence of the whole body of the police, they realised that ours was a purely humanitarian movement which had nothing to do with politics, that Harijans constituted a non-Brahmin as low down as Harijan and that secondary conditions as Harijan quarters were a potential source of danger to the whole of the city. It was a notorious fact that Harijans did not enjoy the same amenities as regards water-supply, lights, etc., as the rest of the citizens did.

But irrespective of what the municipalities might do or fail to do, the Sangha must try to secure decent living conditions for Harijans. And this could be done with ease and without any heavy expenditure. First, they must see to the proper drainage and cleaning of the Harijan quarters and the making of roads. Right repairs should be carried out in the houses so as to allow a free passage to light and air. If they placed before Municipalities a modest programme of improving the sanitation of Harijan quarters, they would make a small grant of money to the Sangha and make their own agents in carrying it out, for municipalities might not have at hand the workers required, or if the workers were there, they might not have a keen interest in work of this nature.

Secondly, they must obtain for Harijans a good supply of water. Harijans in villages were worse off in this respect than their fellows in cities. They had not to develop strength enough to assert and maintain their right to draw water from public wells by making the protection of caste or otherwise. Meanwhile the Sangha must construct for them good wells from which even the unclean would be tempted to take water by themselves, and during the period that these wells were under construction, reformers must draw water for the Harijans and pour it into their pots.

Thirdly, the Sangha should establish good preparatory schools for Harijan children, where the teachers would not make a fetish of the 3 P's but try to teach their pupils to keep their persons and clothes clean, so as to enable them at the end of six months to take their place as a free well-behaved children of the same age. Further, their

work was more interesting in a teacher than school-ship. The Sangha would do well even to bring out a Harijan preparatory schoolmaster's guide, showing him how he should impart to his charges the cultural training which several children received in their homes.

Fourthly, as regards *dalams*, he thought they had better fight shy of that big word and rather call their institutions 'Chhatrasalas' (hostels) or 'Vidyalayas'. Personally he did not like that the institution at Belurmath was called Harijan *dalam*. In these hostels they might supplement the ordinary education of the inmates at schools by teaching them some industry and culture, not through text-books but in actual practice. The superintendent must see that the members used their hands and feet and told the truth in their actual lives, instead of merely reading copybook sentences about it. In fact, he should be as father to them. A couple of such institutions in each province should go a great way to the spread of culture and and serve the purpose of comprehensive propaganda.

As regards total abstinence, Gandhi said they could make an impression, only if they entered into the drinker's home and established an intimate personal relation with them. It was no use merely going there to sign a pledge. They must find out the reasons why people took to drink. They must devise substitutes for it, such as milk and tea, and organise games, lectures and such other diversions.

Finally Gandhi expressed his emphatic opinion that they had hardly touched the fringe of their problem so long as they had not penetrated into the villages, which were the stronghold of untouchability and where alone they could make it a death-blow.

CHILDREN'S PLAY

A NIGHT STORY

"As all back would have it, the festival days of the Zensunder of my village were upon me. He began to give me trouble. Father decided that I should be given away in marriage as early as possible. Thakur Bhramacharya came and the matter was settled. I demurred at first, but after seeing the Thakur Sahib's son, my opposition weakened. The idea of marriage was still unacceptable, but circumstances left me no alternative.

The wedding was celebrated with great colour. The marriage procession set out. While the marriage was at its height, the Zensunder made a night attack. The bridegroom fought with great courage, but got badly wounded. Of course, I had the good fortune to tend him. These were the only happy days of my life.

[illegible]

Jail Room counts		JAILED
276	1 0	Female to public
7	0 0	Male - various
16	1 0	Open collection on morning
29	12 1	Collection on second morning
65	0 0	To be by Japan Road Station village
19	0 0	Unhappy
3	0 0	Female to Harigament, roadside
15	0 0	Additional count of Japan
7	0 1	Count effect on morning various

LITERATURE		
1974	2	4th revised edition of Reading text (RLE)
1975	2	4th revised edition of Story (RLE)
1976	2	4th revised edition of Grammar (RLE)
1977	2	4th revised edition of Grammar (RLE)

July 1996 - JULY		TOTAL 5 YEAR SPOTLIGHT AVE.	
10	4	4	Arbitration
7	0	0	Arbitration
11	7	0	Open to Market on meeting
		TOTAL SPOTLIGHT	
18	7	0	Open to Market on meeting

Job (Year 2004)	Category	Percent of Input	Local	Board	Local
2004-01	Professional	100	100	100	100
2004-02	Professional	100	100	100	100
2004-03	Professional	100	100	100	100
2004-04	Professional	100	100	100	100
2004-05	Professional	100	100	100	100
2004-06	Professional	100	100	100	100
2004-07	Professional	100	100	100	100
2004-08	Professional	100	100	100	100
2004-09	Professional	100	100	100	100
2004-10	Professional	100	100	100	100
2004-11	Professional	100	100	100	100
2004-12	Professional	100	100	100	100
2004-13	Professional	100	100	100	100
2004-14	Professional	100	100	100	100
2004-15	Professional	100	100	100	100
2004-16	Professional	100	100	100	100
2004-17	Professional	100	100	100	100
2004-18	Professional	100	100	100	100
2004-19	Professional	100	100	100	100
2004-20	Professional	100	100	100	100
2004-21	Professional	100	100	100	100
2004-22	Professional	100	100	100	100
2004-23	Professional	100	100	100	100
2004-24	Professional	100	100	100	100
2004-25	Professional	100	100	100	100
2004-26	Professional	100	100	100	100
2004-27	Professional	100	100	100	100
2004-28	Professional	100	100	100	100
2004-29	Professional	100	100	100	100
2004-30	Professional	100	100	100	100
2004-31	Professional	100	100	100	100
2004-32	Professional	100	100	100	100
2004-33	Professional	100	100	100	100
2004-34	Professional	100	100	100	100
2004-35	Professional	100	100	100	100
2004-36	Professional	100	100	100	100
2004-37	Professional	100	100	100	100
2004-38	Professional	100	100	100	100
2004-39	Professional	100	100	100	100
2004-40	Professional	100	100	100	100
2004-41	Professional	100	100	100	100
2004-42	Professional	100	100	100	100
2004-43	Professional	100	100	100	100
2004-44	Professional	100	100	100	100
2004-45	Professional	100	100	100	100
2004-46	Professional	100	100	100	100
2004-47	Professional	100	100	100	100
2004-48	Professional	100	100	100	100
2004-49	Professional	100	100	100	100
2004-50	Professional	100	100	100	100
2004-51	Professional	100	100	100	100
2004-52	Professional	100	100	100	100
2004-53	Professional	100	100	100	100
2004-54	Professional	100	100	100	100
2004-55	Professional	100	100	100	100
2004-56	Professional	100	100	100	100
2004-57	Professional	100	100	100	100
2004-58	Professional	100	100	100	100
2004-59	Professional	100	100	100	100
2004-60	Professional	100	100	100	100
2004-61	Professional	100	100	100	100
2004-62	Professional	100	100	100	100
2004-63	Professional	100	100	100	100
2004-64	Professional	100	100	100	1

	(continued)
9	The way we think No time as it does no wonder
10	JANUARY
11	Addition I guess by night <small>(see page 7)</small>

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100	

Site	Year	Age (yr)	Sex	Weight (kg)	Length (cm)	Wing (cm)	Tarsus (cm)	Middle toe (cm)	Bill (cm)	Clay (mm)	Notes
1	1964	1	♂	1.2	10.5	6.5	2.5	1.5	0.5	0.5	Adult male
2	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
3	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
4	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
5	1964	1	♂	1.3	10.8	6.8	2.5	1.5	0.5	0.5	Adult male
6	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
7	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
8	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
9	1964	1	♂	1.2	10.5	6.5	2.5	1.5	0.5	0.5	Adult male
10	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
11	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
12	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
13	1964	1	♂	1.3	10.8	6.8	2.5	1.5	0.5	0.5	Adult male
14	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
15	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
16	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
17	1964	1	♂	1.2	10.5	6.5	2.5	1.5	0.5	0.5	Adult male
18	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
19	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
20	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
21	1964	1	♂	1.3	10.8	6.8	2.5	1.5	0.5	0.5	Adult male
22	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
23	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
24	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
25	1964	1	♂	1.2	10.5	6.5	2.5	1.5	0.5	0.5	Adult male
26	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
27	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
28	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
29	1964	1	♂	1.3	10.8	6.8	2.5	1.5	0.5	0.5	Adult male
30	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
31	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
32	1964	1	♀	0.9	9.8	5.8	2.5	1.5	0.5	0.5	Adult female
33	1964	1	♂	1.2	10.5	6.5	2.5	1.5	0.5	0.5	Adult male
34	1964	1	♀	1.0	10.0	6.0	2.5	1.5	0.5	0.5	Adult female
35	1964	1	♂	1.1	10.2	6.2	2.5	1.5	0.5	0.5	Adult male
36	1964	1	♀	0.9	9.						

		GARDNER
22	2	494 Open collection at Gardner's home in
		GAULTIERI (Gianro)
22	2	8 Paper Gaultier's Remembrance Comm. in
		EYE, GREENGLASS & THOM (Chicago), Ill.
4	2	6 M.C. from T.S. A. Files

July, 1968		RESEARCH (P) Polymers
7-10	0	Polymer Synthesis at various
7-11	0	Open collection of all samples
7-12	0	Collection of all samples
7-13	0	Collection of all samples
7-14	0	Collection of all samples
7-15	0	Collection of all samples
7-16	0	Collection of all samples
7-17	0	Collection of all samples
7-18	0	Collection of all samples
7-19	0	Collection of all samples
7-20	0	Collection of all samples
7-21	0	Collection of all samples
7-22	0	Collection of all samples
7-23	0	Collection of all samples
7-24	0	Collection of all samples
7-25	0	Collection of all samples
7-26	0	Collection of all samples
7-27	0	Collection of all samples
7-28	0	Collection of all samples
7-29	0	Collection of all samples
7-30	0	Collection of all samples
7-31	0	Collection of all samples

July-Dec. 1933		POONA
10 0 0	By two ladies	
10 0 0	By lady students and teachers of Womans College	
11 0 0	By members of Widya - Daran	
		CHOLERA
5 0 0	By friends of J. J. J.	
5 10 0	By friends of K. K. K.	
		LOHAR
0 0 0	By friends of K. K. K.	
		POONA
7 4 0	By friends of J. J. J.	
10 0 0	Collection in aid of J. J. J.	

Jan-Mar. 1934		POONA
100 0 0	From Mr. B. B. B.	
100 0 0	From Mr. C. C. C.	
		POONA
10 0 0	From Mr. B. B. B.	
100 0 0	From Mr. C. C. C.	
0 0 0	Collection in aid of J. J. J.	
0 0 0	By J. J. J.	
		CHOLERA (Ch. Cholera)
10 0 0	By Mr. B. B. B.	

April-June, 1934		POONA
10 0 0	From Mr. B. B. B.	
10 0 0	By Mr. C. C. C.	
10 0 0	By Mr. D. D. D.	
10 0 0	Collection in aid of J. J. J.	
0 0 0	By J. J. J.	
		POONA (Ch. Cholera)
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		POONA (Ch. Cholera)
10 0 0	By Mr. B. B. B.	

July-Sept. 1934		POONA
10 10 0	From Mr. B. B. B.	
10 0 0	By Mr. C. C. C.	
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10 0 0	Collection in aid of J. J. J.	
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July-Dec. 1934		POONA
10 0 0	By Mr. B. B. B.	
10 0 0	By Mr. C. C. C.	
10 0 0	By Mr. D. D. D.	
10 0 0	Collection in aid of J. J. J.	
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		CHOLERA (Ch. Cholera)
10 0 0	By Mr. B. B. B.	

Jan-Mar. 1935		POONA
10 0 0	By Mr. B. B. B.	
10 0 0	By Mr. C. C. C.	
10 0 0	By Mr. D. D. D.	
10 0 0	Collection in aid of J. J. J.	
0 0 0	By J. J. J.	
		CHOLERA (Ch. Cholera)
10 0 0	By Mr. B. B. B.	

		POONA (Ch. Cholera)
10 0 0	By Mr. B. B. B.	
10 0 0	By Mr. C. C. C.	
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HARIJAN

EDITOR: B. V. BASTRE

Under the auspices of The Harijan Sevak Sangh.



Vol. II]

WEDNESDAY-FRIDAY, AUGUST 12, 1934

[No. 17

THE PURIFICATION WEEK

For one whose one purpose in life is self-purification in the widest sense of the term, it may seem scarcely appropriate to label a period of seven days as "the purification week." All of Gandhi's experiments in truth and non-violence have been carried on with the sole end of self-purification, and his whole life may be said to be deflected to that purpose. With increasing spiritual effort and widening vision, the scope of "self," too has widened, with the result that he was not interested only of personal improvement at one stage of his life as being important of the importance of the world around him—at least of the world with which he has identified himself, whom self he has made one with his self. With the dedication of one year to Harijan work—more accurately of self-purification for the whole of the Hindu community—the emphasis on this aspect was particularly heightened, and Gandhi began to think of every public activity in no other terms but those of self-purification. He developed the consciousness of the eye, of which the lot alone automatically at the least approach of a speck of dust and which contracts and contracts until the speck, if it has managed to get into it, is washed out in tears. The same lot of Gandhi was, perhaps, just such a speck and no more, but he was pledged to stoical unshakability with absolutely unflinching endurance. It was bound to appear as a beam and no less. "But the lot was an isolated lot", some have contended, "it was not strictly connected with the Harijan movement, as no Harijan worker was concerned in it," others have claimed. But no one has yet claimed that it was an act of some one who was an opponent of the movement. If the beam was the result of the accumulated abstinence propounded of a year or two—over a long period, if not taken every minute of day ultimately and on a beam. The lot is a stern reminder to all who have the ambition of unshakability as heart that the inner movement may not be trifled with, and as having liberated the conscience of the soul and helps to regenerate them as self-discipline, the work of the lot may not inappropriately be described as the purification week.

There are those of the happenings of the past month, it would seem that the decision for the lot arrived at over a month ago was perfectly premeditated. It is a mercy that the lot was announced such a long while ago. The decision automatically acted as a brake on Gandhi and prevented him from more drastic action which otherwise would have been inevitable. Everyone who has followed

Gandhi's talks and speeches during the interval between the announcement and the beginning of the fast will have seen that everywhere he laid an exclusive emphasis on self-purification. The Bengal Congress had, as other message from him; the students and workers there and elsewhere heard the same thing, even the *Swatantra* indulging in vile and malicious propaganda were told the same thing, in the very interests of the cause they claimed to serve, and the Bihar *Kamagari* Relief Workers heard from him what was in effect the same message. The fast, therefore, is as much an auspicious beginning of the work that will now absorb Gandhi's time and attention, as it was a fitting conclusion to the Harijan year. It is a reminder to all that everyone of our actions will now be judged from the extreme criterion of purity—truth and non-violence—and neither the movement for freedom nor its author may be trifled with.

With these preliminary remarks I propose to present to the reader a diary of the Purification Week.

1/8/34. Had long talk, on arrival at Wardha, with Sri Jemadar Daga, on the ways and means of purifying every one of our institutions, including the little Girls' Ashram at Wardha, that came into being as a result of the break-up of the Sayyade Ashram at Belurmath. What he advised on Jemadar leaving immediately for Bombay for the treatment of his ear-trouble, which had become alarmingly acute, he advised him that he would see to the purification work in the Ashram before he would take up any other work.

1/9/34. Though thoroughly exhausted, wrote a few letters and the two articles for the last *Harijan*. Towards the evening wrote and handed the statement on the fast.

"As I sat upon the seven days fast from tomorrow (Tuesday) I would like to emphasise the necessity on the part of Harijan workers helping the cause by greater personal purification and greater concentration on the work before them. The matter of unshakability will not be trifled without constant and conscious effort on the part of workers who have faith in the movement and who have by patient toil built up personal purity and integrity. Let everyone also realise that fasting is not for every one and for every occasion. Fasting without faith may even lead to dangerous consequences. All work spiritual progress are dangerous when handled by unqualified persons.

I would like to offer a word of warning to Congressmen and Congress workers. During the coming seven days I shall be filled with thoughts

about them—I read once before, the next month. The accounts with which Congress leaders have been fighting some places and the methods adopted by Congress workers in manipulating votes and grossly abusing the rule about national meeting of which have filled me with horror and dismay. The constitution provides for peaceful and non-violent methods. In some provinces, at some districts, truth and non-violence have been conspicuous in their absence. Though my first has nothing to do with these methods, how I wish Congress workers will direct my attention to the work I have written and lighten it during the forthcoming week by according to self-inspection and readiness to make the Congress an organisation in keeping with its creed so that anyone who comes may without difficulty find it to be a living embodiment of its creed. I shall certainly be prepared for its purification. Partly of this, the greatest national organisation, cannot but help the Harage movement, since the Congress is also pledged to the removal of the caste.

Finally I ask all friends, whether in India or outside, no matter in what faith or even they may belong, to pray that God may bless the forthcoming little journey.

7-24: In the early hours of the morning wrote two letters to a youth and to a co-worker, reminding them that the fast was as much for them as for others and that they must concentrate on purging themselves of all impurity and selfishness.

Fast began at 4 A.M. after the morning prayer and the fast ended at 5-30. At the conclusion of the prayer, addressed a few words on the significance of the fast.

'I can say from experience that fasting is an essential part of Ashram life. The month on Lakshmi was certainly the essence of the fast, but as I have said in my public statement, this fast is intended for the purification of mind. If I were to have regard to all the incidents and happenings that have prompted me to take such a step I should have to give a much longer fast. But I am perfectly aware of my own physical and spiritual limitations and hence could not think of a longer fast.

Our Ashram was entirely in my mind when I made the decision to fast. There are two elements against which we must guard—material and sensory. Purify all the mind is essential for the clearness of all the work. If the mind is not pure no amount of physical restraint would avail. The Government is that the man who restrains the organs of action, whilst he allows the mind to run after the objects of the senses, is a hypocrite. We may fail to restrain the mind, but let us not be hypocrites. If we fail let us own up rather than be guilty of the deception of gods and men and most of all, let us not only think but act, but guilty silence or lying, that's state of mind from one's goodness is also untruth. Let my fast spur you on to further self-purification and self-inspection.

We have also to remember that one of the objects of the Ashram is the abolition of untouchability, it is one of our divine vows. Now no effective observance of that vow is impossible without an observance of the other vows, especially of truth and non-violence. In fact, no matter in the course of removal of untouchability—and as we all witness in the Harage—is filled by a, culture and such

be a pledge to observe truth and non-violence in thought, word and deed. In a word, no service is possible without self-purification. If, therefore, we think more and more of self-purification as a result of this fast, we should be able to bring about the proper atmosphere. I shall be constantly thinking of you this whole week and I want you to co-operate with me. I am hoping that this will pull me through this ordeal, and I know that all of you will help me with your prayer.'

In two letters written after the fast was begun, he resumed up the working of his mind on the eve of the fast.

"Many changes are taking place in my mind just now. The corruption in the Congress is worrying me as it has never before done." "That the fast is a thing that to the Harage may I have no doubt. It is a great spiritual refinement. The Protestants have actually decided it is a distinct loss to it and the world, seeing that power it is to give in the world. However, I must not argue about it. It is a degradation of the soul, there are too many moderns after truth among Protestants and to let the rest of it go to the devil."

The way in which the last little impurity hovers up his mind may be seen from an instance I take the liberty of citing here. He insists on reading the papers himself. On the front page of a newspaper, he read the painful circumstances in which the gifted daughter of the well-known reformer of Orissa, the late Sir Ramakrishna Nilkanth, and Lady Vidya-pur Nilkanth had allowed herself to be driven into a slavery marriage. "What a shocking thing", he exclaimed and was silent as the doctors had then come in to examine her. But the thing was haunting him all day and at night he reverted to it. "How could she so far forget herself and her parents? What a terrible tragedy! What misery for the poor woman who suddenly find herself repudiated by an American returned on earth! And what a slavery choice! I am so reforming feature about it. Whether are we drifting? How are we to save the women of India? 'Follow your impulses as they come' is the lesson that our youths have readily learnt from the West. They rush in to adopt any new philosophy that comes their way. Transfer all sense of proportion to the masses! But what kind of argument? Are they ready for it? Don't they first need to be educated? But who is going to educate and organise them? The cry for equality has deprived us of our reason. Is there no difference between enlightenment and ignorance? Until the end of time, the difference with reason, and if you arm the ignorant with power and weapons they cannot withhold, they will deal their own destruction. Hence, it is in the melting-pot and in maintaining the present regime by sheer brute force. Everywhere there have been terrible reactions, and our youths will not see that, in trying to help the masses, we will end in making their more miserable and lead them into more tragic trends than ever before. Forewarnedness was the only true solution. But we failed to develop it as prevented by the growth, with the result that it has become an un-

conscience. Where is there another institution which provides for varying spiritual and varying intellectual and physical gifts and occupations?"

He might have gone on indefinitely like that, but I stopped him. "But how can I stop?" he said graciously. "You must be true to the drama," I said. "The doctors do not know," he continued. "My need is real and deep. They will know that. I feel I am getting stronger and I should not be surprised, if the fact leaves me completely refreshed and rejuvenated. I was in perfect health in China, but the postmaster after that ruined the glory of the tour and ended it in emotional prostration and a long down-out again. You must not forget that I have to cover nine months' absence of rest and sleep. The last you will see, will be a blessing."

3-34. The progress of the fact showed how true were his instincts and how false were the lines of the doctor who had declared him unfit to rest on the first day. In the evening the doctors confessed that he had misled their fears and that his condition was better than yesterday. "We are therefore after all," said Dr. Khara, "and, not having handled cases like yours, can have nothing but our limited book knowledge to go upon. You are right and we were wrong."

4. Not only the doctors but most of his co-workers had feared that the fact may be a most difficult affair. Sri O. Bhargava had deliberately refrained from working with him this time. He had wanted to see that fasting had become part of his life, and he must be allowed to live just as he wished to. Maybe he lived as much by fasting as by feeding. But he was not without his convictions. Pandit Madhavji, who had no doubt that he would come through this the unscathed, had severely doubted the propriety of the fact. But Harjani Bhargava Madhavji was his wonderful gift of imagination had no doubt either on the score of propriety or the result. His letter received today is so precious from the point of view of the significance of fasting in the life of Gandhi that I make no apology for sharing it with the readers of the *Harjan*.

"My beloved Little Man,

In this era of recurring miracles, when men have conquered the secret of the sea, land and the upward expansion of the earth and harnessed the very storm to the service of daily life, are you not the supreme miracle that can come to be explained and explained? Will poverty and penitence to come other peace and progress for the body and inspiring spirit stretched and stretched by a Man of Faith in an Age of Reason and will it not be named in history the work of "Gandhi, the Desolate and Dear", whose dream and whose deed are synonymous of two words—One again will the Desolate and Dear bear spiritual testimony to the unity of his dream and deed. One again will your find and suffering feet under the long-drawn agony of hunger and pain—may be of death death—in that you find may share the dark places of hellish life with us and thus reflect light of knowledge, so that they were not words and whose eyes are dim may be compassed, strep-

ted, guided in the steep and difficult pathways that the road of self-sacrifice from this.

"My beloved Little Man!—Who will dare to picture your postscript service? I picture one dream, one's modern French poet. 'To such has been destiny' and your destiny is to bring salvation to all who need redemption from the manifold sins of humanity. May it be given to us who will share, your body through the seven days and nights of your self-chosen martyrdom due to these your enormous love and hope! Indeed, trusting though I am, I do share your triumphantly certain that you who already live in the glory of eternal light will dwell for many years in our midst to shed upon our hearts and eyes something of that un-possible light that in your special, your unfathomable presence. To me it is a source of deep emotion that, I shall not be able to go through the period of your Service of Fasting—may the year come! for the time. But another and more immediate duty claims my presence here and my service. My love, however, has to go on the wings of the wind, and as dear as he that upholds the message of that love.

Your eager and most loving friend
Sardar Harjan.

5-31-34. The progress of the fact was astonishingly satisfactory. Perhaps it had come as a body needed more and reflective after the nerve-racking programme of the past nine months. He had never the sleep he needed during these months and had been pushed to by the sleepless of his will. To one who lives in tune with Nature, Nature offers aid and provides resources which she takes from those who do not open her. The prophet Mahomed and Allah provided him with spiritual food when he fasted, and those of us who raise a hue and cry, whenever Gandhi announces a fast, do not know what hidden resources he can draw upon. To one who was alarmed at something he had said some months ago, he had written words which we should remember at all moments of the trial of our little fact. "You are alarmed. You must understand by now that I cannot help alarming you occasionally. I am made that way. Knowing that, you must come to be alarmed. Those who live as a live volcano are not alarmed by the eruptions which, however sudden they may seem, are quite natural to the volcano." I have not the text of the letter before me and I am paraphrasing. The reader will, therefore, forgive the poverty of the language.

12-24. Progress continues by leaps and bounds. So previous fact was gone through under better auspices and in more peaceful surroundings. The people have deliberately stayed away, following the noble example of the leaders. There have been only two visitors both of whom had made the engagement over a fortnight ago. Dr. K. E. Datta of the Forman Christian College, who had seen Gandhi fasting two years ago in Delhi, wanted very much to be in Wardha when he failed, not to disturb him with any questions but just to watch him from a distance. Sri. Madhwarao Jany had fixed up an engagement to visit Gandhi during the fast, but in Deccan Committee or other politics,

(See page 104, Col. 1)

HARIJAN

1816d1 JUNE 17, 1934

"GOD BE PRAISED"

"Happily nobody questioned the propriety of the fast just finished. On the contrary, those who have written about it have recognised the necessity of it. Its spiritual value for me has been incalculable. Why, I do not know, but it is a fact that man always meets his God when he is in distress, even as a child clings to his mother when it is in suffering. Though I was cheerful, I had my due share of physical suffering attendant upon all fasts except when required by ill-health.

I was able during the seven days to understand more fully than hitherto the importances of what I had meant when from a hundred platforms I had declared that untouchability was not to be removed without the workers showing in their lives great purity of character. Therefore, so far as the fast was directed towards myself, it has, I hope, served its purpose. That I may fail to come up to the standard I visualised during the fast is possible, nay, probable. But no fast has ever proved an assurance against human failure. We can only count on success through failure.

The fast was primarily and normally intended as a penance for the hurt caused to Swami Lalinath and his friends at Alwar on the hands of sympathisers with the movement. But in reality, it is a call to all the workers and sympathisers to be most exact and correct in approaching opponents. Utmost consideration and courtesy shown to them is the best propaganda for the movement. The fast was taken to impress upon the workers the truth that we can only win over the opponent by love, never by hate. Hate is the wildest form of violence. We cannot be really non-violent and yet have hate in us. The dulcet dream cannot fail to perceive that it is impossible by violence to win millions of caste Hindus from the evil of untouchability, which they have hitherto even taught to regard as an article of faith.

Evidence so far received shows that the fast has operated to quicken the conscience of many workers. Testimony will show the extent of its influence. It is not for me to measure the influence of the fast. It was for me humbly to perform what was a clear duty. God be praised that He permitted me safely to go through the fast. Let the reader join me in the prayer that He may give me greater purity and strength of purpose to fulfil the mission He has entrusted me with.

M. K. GANDHI.

(Continued from page 313)

but to read out to him some of the Sanskrit verses he had composed in prison. He came on the seventh, had to go away to Bombay and returned thence to Wardha today. This being the fifth day of the fast, he had some hesitation in reading out his verses. Shakti is not to be an informant. "On the contrary," said Gandhiji and urged him to read them, for in future he may not have the peace and quiet that he had today. And for a few minutes Sri. Amey entertained him with the verses, which revealed to me at least for the first time, the literary genius of the Congress leader. We know very few of our leaders intimately, their real self is hidden to us in the din and dust of our dismal politics. This workman of Nature had beguiled his conversation, not with dilettante studies, not with verses which were mere plays of poetic fancy, but verses in which he had communed with Nature and which he had woven into a mosaic of 108—the Hindu deity has 108 beads—to be offered at the feet of the Lord of the world. The very act of composition was the offering, and as a garland offered to the deity it next day remained and acted as *aravind* (*workman*) to be relegated to a holy shrine, even as he had treated them as *aravind* and consigned them to the holy Ganges of public opinion. In saying this, I have summed up two or three of the verses. He read out some of his Sanskrit verses describing the dawn and the sunset and the exquisite moments of rainy days through which Nature seemed to the poet to reach her own language in a distracted world. The prison walls could not lock out the starry heavens from the inn of the poet. He saw, in the light of the *swapa* (dream) towards the milky way, the pursuit of the worldly soul towards the depths of the universe, the *apokali* (Hunter) following him with his relentless arrow. Undismayed he goes to his doom, with the arrow pierced into the body. So fateful was none of his true visions!

The verses pleased Gandhiji very much, and he assured Sri. Amey that, far from being an affliction, they had comforted him considerably.

18-8-34 I am writing this on the eve of the successful termination of the fast. It will ever be remembered as the most peaceful and cordial fast that he has ever had. He read some secular literature on the first day, but since then has done practically no reading. The *Sanskrit* has been his refuge and he has it read to him every day. When on the fifth day he could not get sleep until 10.30 p.m., he had it read to him again and soon after fell off to sleep. The *Sanskrit* of Tukaram and the muttering of Ramayana may be said to have been his mantram throughout the fast. Only two days before the fast he had read to a friend travelling with him by the same train: "Sanskrit to me is all-sufficing. There are so many names of God as His manifestations, but eyes have, as a result of their life-long penance, devoted names to be uttered by the devotees, in order to be able to commune with the Nameless. There are other mantras than *Ramayana*,

but for the fact that in essence it has become part of my life. When a child, my mother taught me to repeat *Harjanyas* whenever I felt afraid or miserable, and it has been second nature with me with growing knowledge and advancing years. I may even say that the Word is in my heart, if not actually on my lips, all the twenty-four hours. It has been my comfort and I am ever stayed on it. In the spiritual literature of the world, the *Harjanyas* of Tukaram takes a foremost place. It has shown that I came in the Mahabharata and even in Tukaram's *Harjanyas*.

When we in darkest need
 Hear feel the Heavenly Name
 Then is the time to trust our God
 And stay upon His name

When I read to Sri Anag, who was so much surprised at any one of us at the glorious way in which the fact was progressing, that I alone felt that all Congress workers might with certain benefit go on personal facts, he laughed and said 'I am sure we are badly in need of it, but not under the conditions in which Mahatmas is fasting. He is fasting for others. We have enough on us to fast for and I am sure a fast of, say, three days, every now and then, would do us a lot of good.'

4 14-14 The fact was broken this morning after program led by Vinoba, who sang a hymn from Tukaram, which was a stupor of prayer and peace on life's mission being fulfilled. His brother, Shreeg, sang another hymn from Tukaram, and he was followed by Balchitra, the third of the brothers, who sang the famous hymn of the Gopani saint, Prasad, beginning: 'The way of the Lord is far the better and not forsaken.' Then followed Dr. Datta with the well known verse from 11 Corinthians, on the matchless power of love. Dr. Datta's sister, Sushila, next read verses from Korin, and Sri Anag recited beautiful verses of his own composition. The whole assembly was concluded by all present repeating *Harjanyas* and, at the end, Bimal Dasgupta, who has only filed the place of her husband, Jyotsnala, who is absent in Bombay for treatment, handed through a glass of hot water and honey. The last day and night of the fast were rather difficult with physical discomfort and nausea, which were absent until yesterday. But the fast has now been broken and let God be praised. 'They that wait upon the Lord shall renew their strength; they shall mount up with wing as eagles; they shall run and not be weary and they shall walk and not faint.'

M. D.

WEEKLY LETTER—No. 36

REMARKS TUESDAY

17th July.—Bharat: public work, evening prayer collections Rs. 121-4-11.

18th July.—Bharat: public work; Gondaipur Rs. 81, evening prayer collections Rs. 75-11-11a; Khatu 80gupta reception Rs. 64-4-4.

19th July.—Bharat: receiving district delegates Bhikhan, Rs. 1,000, Gondaipur Rs. 301, Agri Rs. 1,200-11-0, Bala Rs. 411-0-0, Laxmipuri Rs. 111, Lakshmanpur Rs. 311, Jangpur Rs. 61, Nazimul Rs. 211, Harjan Bhak Singh Central Board meeting, evening prayer collections Rs. 75-12-11a; Day's total Rs. 4,055-12-11a.

20th July.—Bharat: day of release, Barnali Rs. 111, evening prayer collections Rs. 31-7-41a.

21st July.—Bharat: Harjan students' address, public meeting, Panchal address, Jang Rs. 5,000, Gondaipur Rs. 111, Gondaipur Total Rs. 217, evening prayer collections Rs. 11-4-11a, Bar Barnali Rs. 411, Day's total Rs. 4,055-12-11.

22nd August.—Bharat: Hindu University students' address Rs. 1,545-12-4, Panchal Rs. 111, evening Harjan students, Harjan meeting, Acharya Acharya Chandra, Rajgiri and Rajgiri Sabha address, Rs. 11-4-4, meeting Gondaipur, evening prayer collections Rs. 11-1-1.

23rd August.—Bharat: visit to Harjan quarters and Khatu Math, Rs. 11-1-1; Khatu: Panchal Mandal's address, women's meeting Rs. 11-1-1 End of Harjan Tour.

REMARKS

It was in the midst of things that Bharat came to be the last station of our pilgrimage. For a Hindu's height of existence is a dip in the Ganges at Bharat and the rich experience of the last one month fully justify the hope that millennium old sin of untouchability will be washed out in its sacred stream.

THE CENTRAL BOARD

A very large parcel of Gondaipur came at Bharat was taken up by public work. In fact, he attended hardly any Harjan function for the last few days, except the Harjan Bhak Singh Central Board meeting. Handing addressed the Board on the 19th, dealing with the proposed alterations in the Board by giving doctors and annual subscription a vote in the administration, and the urgent need of a teachers' college for Harjan workers. A full report of this important speech will be found in the next issue.

HARJAN KIDULTS

Harjans are exempted from all fees at the Hindu University and the Degraded Anglo-Vedic High School and primary schools for them are conducted by the Arya Vidya Sabha, Lakshmi Acharya Acharya Chandra and the Harjan Sabha. Panchal Sabha of the Hindu University Gondaipur met on the 14th the 161 children studying in these institutions and parents' delighted half hour in their company. He said that he was not satisfied with the expenditure of the children. They looked unclean and unkempt in Harjan schools, the teachers should first attend to cleanliness, which is next to goodness. They might begin with *Harjanyas*, then have through it they might keep their minds clean and then show how they should keep their bodies and clothes clean. The teachers should work closely along with their

people, cut wash and brush their hair, pour their teeth and body strong to clean their teeth, nose, eyes and ears. They must also teach the children, to sit and behave properly. All this was absolutely indispensable for a Harijan school as, indeed, for all primary schools.

A FANAL

Just as Gandhiji was about to leave for the police meeting, he received a warrant on behalf of the Lord of Kashi, calling upon him to appear before the Kotelal of the Lord and there to be tried for breach of Sanatana Dharma. This was the last of Pandit Lalunath's demonstrations against Gandhiji. He led a procession of about twenty youngsters and asked for permission of the gate to deliver the warrant to Gandhiji. The demonstration was perfectly peaceful. On Gandhiji being told of the arrival, he said that one of the party should be selected. A smart looking young man was selected. He served his warrant on Gandhiji: "Who gave you the warrant?" asked Gandhiji. "The Lord prompted me to serve the warrant and arrest you," replied the youth. "Then, why does not the Lord prompt me to obey the warrant?" asked Gandhiji. "Because you are a saint against Sanatana Dharma", promptly replied the youth, who, Gandhiji ascertained from him, was a student. The interesting conversation was interrupted by the appearance of Pandit Lalunath who was evidently getting nervous as to what would have been happening. If Gandhiji did not deliver himself, he was to supply two portraits of himself. Gandhiji said he never kept any portraits himself and, in any case, he could not undertake to comply with any of the requests made by the party. Pandit Lalunath wanted Gandhiji to write to that effect on the 'warrant' paper, which he did. The next that was heard of that scene, if also tragic, fierce, was that the portraits were carried in procession and burnt.

THE PUBLIC MEETING

In spite of the furore, however, the Harijan public meeting was wholly successful and unique in several respects. The wide distribution of poisonous bulletins having references against Gandhiji and containing inflammatory language, had made the members of the Reception Committee, as also the police, nervous about Gandhiji's safety. Both had made elaborate preparations. There was, therefore, some doubt as to the successful passing off of the meeting and even satisfactory attendance. As it turned out, the attendance was quite good and the whole function passed off without any untowardness.

Among the addresses was an address signed by many learned pandits, principally Sanatani professors of Kashi Vishva Vidyalyaya and Kashi Vidyapeeth, which by itself was a unique feature. The second feature was the voluminous representation of youngsters on the platform. By arrangement, a representative of Varanachakra Swamiji, Mungla and Thanda Dharma Mitha-mandal was to attend the meeting and present

their standpoint before it. The representative was to have fifteen minutes and then he was to take before Gandhiji's speech. The representative was Pandit Dadasayacharya. He, however, came half an hour late in the middle of Gandhiji's speech, which after the reading of addresses he had just commenced. But seeing the representative come up to the platform, Gandhiji interrupted his speech and, after having asked the audience to give him as patient and respectful a hearing as it had given him, called upon Pandit Dadasayacharya to deliver his speech, which he did with increasing interest and finished within the stipulated time. The burden of his speech was that Gandhiji was introducing an innovation and undermining special tradition under the name of Sanatana Dharma and that he would not have a proper debate of doctryne and shakti by the demand of the empire. The chief complaint, however, was against his identifying himself with the Temple Entry Bill. The speech was delivered without the audience in any way interrupting it. Pandit Dadasayacharya was followed by Pandit Madan Mohan Malaviya. He delivered a forceful speech, making point after point in favour of the reform. He quoted chapter and verse in support of equal social, civil and religious rights being enjoyed by Harijans on the same terms as other Hindus. He, however, sympathised with the objection of Sanatana against temple entry legislation, though not the entry of Harijans into temples. He said that the act of the legislature should not be stopped for effecting the reform. Gandhiji followed and in three or four minutes complimented Pandit Dadasayacharya on his restraint and said that he was never even to being present at a meeting of rival parties. But he could not possibly, in a matter of convenience, shake by the decision of the empire, if it failed to appeal to his heart and reason. He could not be expected to give up a life-long belief and practice, however completely else, however learned he might be, gave an interpretation of the shakti which was different from his own. Finally, it should be enough to satisfy any student that he, the speaker, showed his belief in the same shakti as the representative. As far as the Temple Entry Bill was concerned, he believed in its necessity for the reason he had often publicly stated, but the Sanatana had not to be perturbed, as he had no desire to prosecute the movement in favour of the bill, if the majority of Hindu legislators did not want it.

HINDU UNIVERSITY

On the 1st August Gandhiji visited the Hindu University. Speaking to the vast gathering of its students Gandhiji said that he had been associated with the University since its foundation in 1918, thanks to Malaviya's, particularly for him, and that association was growing closer every day. Malaviya had founded the University with a view to the erasure of broad-based religion, which would remove the truth from all parties with equal reverence. Unorthodoxy would have no place in religion, being demonstrably opposed to the Hindu

mental principles of truth and love. Varnadharma, Dharma was the unique contribution of Hindoos to the world and had no connection whatsoever with untouchability. But unhappily for Hindoos, India and the world, Varua Dharma equated only in name. Force, instead of being regarded as a sinners, that is, duty, had become an assumption of superiority, and, therefore, had resolved itself into graduated superiority and inferiority in the name of religion. Hence there was utter confusion of 'varas and, in this form, instead of being a contribution to the world's progress, it had begun to stink in its nostrils. The Ashura life had disappeared altogether and, instead of four castes, only one remained in existence, and that was the state of indifference and enjoyment.

MOTHER CITY

He then referred to the Bhagavadgita, having been specially asked by Acharya Dharma, to speak to the students on the necessity of studying the Gita in a reverent spirit. He said it was perhaps, presumptuous on his part to speak to them on the Gita in the presence of such learned men as he saw before him. But he would deal with it, not as a learned man, for, he had no such claim to learning, but he would speak as an ordinary man. The Gita had been as mother to him ever since he became first acquainted with it in 1888, and Gurur Vaidikdas Patel had derived conclusions from it in Varanasi jail, where he learnt Sanskrit in order to be able to read it in the original. He (the speaker) turned to it for guidance in every difficulty, and the learned gurus had always been forthcoming. But they must approach Mother Gita with reverence, if they would benefit by its instructions. One who rested his head on her peace-giving lap, never experienced disappointment but enjoyed bliss in perfection. That spiritual mother gave him divine fresh knowledge, hope and power every moment of his life. The students could read the sacred verses early in the morning each day and use them for themselves. The Gita was not one among the Hindu scriptures, but it was the distilled essence of all the Hindu scriptures put together, and of one acknowledged in thoroughly, he would make bold to say that one could not read any other of the many Hindu books known as scriptures. They could even easily commit its 58 verses to memory, and then the Gita would be their companion in life and in death, even if they were deprived of the printed page. If they were so minded, they could make themselves the spiritual capital of India or Russia, which it was now only in name.

HARIJAN'S MEETING

A mass meeting of Harijans was held the same day. In the course of his address to them, Gandhiji said that the Harijan movement was fraught with immense possibilities and held within it the seeds of revolution, not only between the various communities in India, but also the white and the coloured races of the world.

The Municipality and the citizens of Banaras should be advised of the fact, he said, that

Harijan quarters were essential just near public buildings and that Harijans had to live in a place until even for cattle. It was up to the Municipality to construct decent houses for them in good and pleasant surroundings.

Harijans must fulfil their part of the programme by giving up loaf, idleness, liquor, gambling and the idea of superiority and inferiority even among themselves.

HARIJAN QUARTERS

On the last August, the last day of the term, Gandhiji visited Harijan quarters in Inglishia Lane, Andhra Nagar, Changanu Malahis and Katar Chaura. He also paid a visit to Katar Math, the object of which is reported to be an enlightened gentleman and takes interest in Harijan welfare. In Katar Math Gandhiji was shown the place where Katar preached and the map which he is supposed to have worn, and he was glad to learn that Katarpandia did not observe untouchability, which had been denounced by Katar in his *Sapt*.

SHAKTANI PANDITS' SUPPORT

In the afternoon a number of orthodox Pandits of Banaras who follow the then-honoured professor of Sanskrit, now Gandhiji, presented him with a Sanskrit address and assured him of their support.

THE WOMEN'S MEETING

The last function of the day and of the term was the women's meeting in Barishchandra High School. The proceedings accidentally but duly began with the bhajan *सुखी हूँ मैं तेरा* (O Lord, my beloved is in thy keeping! Gandhiji asked the women to abstain untouchability, wear khadi, even in their leisure hours and dressed jewellery, and concluded his speech with the words 'God bless you, the mothers of the race and the defenders of the faith. God bless India, the holy land we live in.'

V. G. D.

WHO IS A HINDU?

To
The Editor, Harijan

Sir—In the editorial article in Harijan of the 13th July 'Machhi states' No. 1: the unity and the identity of the Hindu community rests on the identity of religious doctrine, which in fact have varied from age to age and across to persons. In the midst of the most direct diversity in Hindu religion there is, however, an underlying unity. The Hindu of all ages and climes have acknowledged as authoritative the Vedas the Puranas, the Agamas, they all look to the holy places of pilgrimages from Kashmir to the south to Rameswaram in the south. He who does not realise this unity has not understood the true spirit of Hinduism. There may be difference in the interpretation of the philosophical doctrine (Advaita, Vishishtadvaita, Dvaita). But all these different schools accept the Vedas, the Puranas and the Agamas as authoritative. And in rules of conduct there is hardly any difference between these schools of philosophy, as the rules of conduct are based on the Agamas which are uniform and are not liable to different interpretation. That is why the Samantas include all sects of Hindus—the Vaishnavas, the Smartas, the Shaktas—in fact all who accept as authoritative the Vedas, the Puranas and the Agamas.

1. Musthali quotes Manu II. 4 and 10, in support of his thesis that Hindu religion can be changed. I give below the translations of these passages:—

The customs of religions are the Vedas, the scriptures and customs of the Vedic scholars, the conduct of sages. [Manu II, 4]

The Vedas, the Samanas, the conduct of the pious, men's own living—these have been called the foundations of religion. [Manu II, 10]

There is no question of change of religion in these passages. The Vedas are the supreme authority; next the Samanas or the customs of the men versed in Vedic; next the conduct of the pious, and lastly one's own living. If there is clear indication in the Samanas it cannot be overruled by either the conduct of the pious or one's own living. These passages do not certainly authorise a change of religion according to the vote of the Legislative Assembly, which does not consist of Vedic scholars (and) persons who follow their prescribed occupations: 'or, the Yashaschakshurams.'

I wonder how Musthali says 'Hindu modern civilisation, the only possible substitute for the doctrine of a Purusha might be, in the Act of the Legislature.' Why reason there be a meeting of the men who are versed in the Samanas and whose profession is to teach the Samanas? Their votes would be, more authoritative, than the verdict of the Legislature Assembly.

1. Musthali says, 'In Persia at least a theory arose the Parsians can never the great truth, without polluting it.' Well Musthali kindly say the theory? And quote the authority? In *Nirvasa* of the 29th June I have showed that the prohibition against outside entry at Harappa is at least 300 years old and was approved by Chhatrap.

Yours truly
B. K. CHATTERJEE.

SRI. MUNSHI'S REPLY

[The foregoing letter was referred to Advocate K. M. Musthali for his reply. The following reply from him will not fail to interest the reader, even though he may not accept Sri. Musthali's argument. The reply considerably raises the question 'Who is a Hindu?' For the purpose of this journal, any light that can be thrown on the question of acceptability is welcome. For us, Hinduism is the custom of the Vedas of one and not the Agamas of the other. Ed.]

1. It appears from para 1 of his letter that Sri B. K. Chatterjee has misunderstood me. I have never denied the unity of the identity of the Hindu community. All that I stated in my article was that it rested on the group consciousness of its members in a community preserving a continuous life from Vedic times until its allegiance to the State, and not on the identity of religious doctrines. But if a nation not of religion or dogmas has never been recognised as a basis of Hinduism. For instance, belief in the same God or gods or even a real war and so on, is a necessary ingredient of every Hindu faith. If India Hinduism does not shadow any definite belief in the existence of a soul, in the *Atman Brahman*, immortality of the soul is very doubtful if it is not recognised. You may refer to schools which do not believe in an eternal soul. The Vedic and post-Vedic the *Upanishads* are principally pantheistic; the *Yashaschakshurams* show how a fusion of monotheism, Vedism is clearly indicated. *Atmanism* in India, as I have stated, is a necessary article of faith, but the allegiance is given to the Divine Word and not

rather than to the dogma it contains. The Samanas and the Brahmanas, the major portion of the Vedas have been considered sacred and not ever revised upon its authority. And the three *Prasthanas*, viz., *Upanishads*, *Aranyakas* and *Shrautas*—are only forming part of the Vedic—have been actually cited upon its authority by all succeeding schools. That is why the Vedas are described as *śrutiśāstra* or *śrutiśāstra*, i.e., scriptures of many interpretations. The identity of the Hindu community, therefore, can be determined by allegiance in India, but not by a belief in the doctrine which the *Shrautas* profess. The substance of the *Shrauta* is it is accepted only if it is reasonable and conforms to experience. According to *Upanishads*, 'reasonable' *Shrauta* only is more powerful than experience and all *Shrauta*.

2. It is not correct, as the learned correspondent says, that all differing schools of Hindu thought accept the *Purusha* as *Agamas* as authoritative. Many schools of philosophy in the past and modern post-Vedic Hindu sects like the *Arjya Samaj* do not accept the authority of the *Purusha Agamas*, the *Purusha* conflicts with such other or many ethical doctrines and every age, province and sect has selected one or the other of the *Purushas* for its adherence to the exclusion of others. It is not essential for a Hindu to believe in all the doctrines mentioned in all the *Purusha* before he is called a Hindu. The *Purusha* have few doctrines in common. A virtue noted in the company of all *Purusha* is that their conflicting opinions does not mar the identity of religious practices which, as *Yajur*, *Christians* and *Muslims*, maintain, constitute the very basis of the religious community.

3. Part of Mr. Chatterjee's letter proceeds on an unwarranted assumption that unerring unchangeability or abiding *Nirvasa* is other temples in shaping the Hindu religion. These spheres involve a modification of aims in the light of modern conditions, and in the past, public opinion, guided by events and scriptures has modified unchangeability in many parts of the country.

4. As to para 3 of Mr. Chatterjee's letter, I do not think that, under the existing conditions, a member of the Hindu would be more authoritative than that of the Legislative Assembly. There is a great difference of opinion between *Shrautas* all over India as to what the authoritative *Shrautas* are and what their interpretations should be, and even if they did meet and come to a decision, these opinions would not have the force of law, and the Legislature has would continue to operate as fully as before. The only body in which Hindu had a voice and the domain of which can be referred to law is the Legislative Assembly.

5. As to para 4 of Mr. Chatterjee's letter, the grounds for my statement are these. There is a well-known belief that in the temple of Japan, every Hindu without distinction of caste, is entitled to worship and take part in the service. A similar custom has been expressed in the *Imperial Gazetteer* Vol. XX, page 40. I have heard an able testimony that the whole occurrence, irrespective of caste, under the *Shrauta* in the time of *Shrautas* Agamas, an authoritative quotation—I have not been able to trace the source—is used by learned Brahmins to justify the promiscuity.

सत्ये विद्वांसो सर्वे कर्म विद्वानः ।

The Brahmins, referred to here, oppose the temple at Har. There were 107 priests in the temple.

For Advertisement—M.B.	50 p. 100—50 p. 100
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EDITOR—B. V. SASTRI

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VOL. II.]

MADRAS—FRIDAY, AUGUST 24, 1934

[No. 28

Let Every Caste-Hindu Remember.

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Malviya being in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regards the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swamy Parliament, if it shall not have reserved such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

A TALK TO THE WORKERS

[At the conclusion of the proceedings of the Harijan Sevak Sangh Central Board meeting at Keshu Velpurath held on 18-19th July, Gandhiji talked to the members at length. The following is a condensed summary of the talk. M. D.]

NOT A DEMOCRATIC INSTITUTION BUT A TRUST

There are two questions on which I have to speak to you—one in connection with the nature of the whole organisation, and the other in connection with the idea of having a trustees' institution for workers for a period or for life. To take up the first question, I know there is a general desire to introduce an element of democracy— voting, election, etc.—into our organisation. I was torn between two opinions, but, after having come through the mass workers' test, I have come to the conclusion that as an organisation like ours there is no room for election, democracy or anything of that sort. Ours is a different kind of institution. It is not a peoples' organisation in the ordinary sense. We handle money mainly as self-appointed trustees, using it solely for the benefit of the Harijans, and in such a manner that it finds its way directly into their pockets. Ours is an organisation formed with a view to doing our duty by those whom we have despised. We are an organisation to give effect to the pledge given to Harijans at Bombay by the great meeting held (during Gandhiji's first in 1932 under the chairmanship of Pandit Mahan Mohan Malaviya

The people who pay to the Harijan Fund do so, we assume, in a pious spirit, and all we have to do is to utilise it for the Harijans. To run an effective institution means expense and delay. Our aim is to distribute the funds among the Harijans with as little expenditure and delay as possible. We do not want any intervening medium between Harijans and ourselves. We are mere trustees, and the trust depends on those whom we appoint. There are people who say the donors ought to have a voice in the administration. I should say they do not know. To me, he who pays a rupee is much a donor as, say, Chakrapandit Siris, who pays to fifty thousand. May be the value of that pile is greater than the ten thousand rupees that Chakrapandit may give. I have seen a Owens poor people undying their hearts and pining with their rags. That has given me more hope and greater pleasure than the thousands, however willingly given. The thousands without the rags would be of little use in the cause of self-purification. But the thousands of the poor donors will never realise this aim. We do not even know their names. And still we are so much responsible to them as to the big donors, or even more. We are a charitable institution, depending for its existence upon hopes and efficient management. And if we are to have the highest amount of efficiency, we have to select the best and the most honest workers.

Having said this, I leave it entirely to you to decide. I look at the movement as purely religious.

ness, moral or humanitarian. It is to me purely one of reputation and prestige. I do not know to what extent all the leaders of dissent share with me the belief in the professional character of the work. But so far as I am concerned, I would declare that there is nothing in my mind save the desire to speak for men we have been guilty of all these years. Therefore I cannot think of the movement in the terms of any political end. Not that it will not have political results, but we need not give a moment's thought to them. The results will be what our relation with Moslems and other communities will be infinitely poorer, if we keep only the larger and on view, and no other, as a result of this movement. I want everyone to dismiss the thought from his mind that our aim has been to raise an army of big names of goodwill. That certainly is not how I would think of defending Harijans. I am sure that it can stand against the whole world, if it is judged of the merits of unassailability. This is no narrow movement, then, I hope, the broadest of movements of our time.

LOVE SERVANTS

The second question is easier. As a matter of fact, it follows from what I have said. I believe in the ideal of life-service. I want servants whose sole ambition is to devote themselves body, mind and soul to the Harijan cause. If we had ten thousand such workers—I make bold to say, even if we had a thousand—we should have working results. I would welcome a training institution for such workers. In Pietermaritzburg, near Durban in South Africa, there was a Trappist monastery. The rigour observed at the time, now more than thirty years ago, when I visited the place, was very great. They had nothing like privacy for themselves; they had no long hall in which they stretched themselves; they had to get up at 1.00 a. m., they had purely vegetarian food; they strictly observed the vow of silence. Only two or three who had to go to the market or to speak to visitors could speak. All others had to work silently. They were giving instruction to the Bantu. Their productivity consisted in working among the Bantu and giving them the best of their life. They were workers for life. They were all learned Sansayans. They added to their learning a calling. They were carpenters, masons, painters, shoe-makers. They made all sorts of exposures. Their monastery was a model of beauty, a veritable garden, with not a patch of dirt anywhere, and there was a sweet silence pervading the whole atmosphere. Bantu students were taken as new youths and discharged as accomplished artisans. My aim is to have a training institution of this type. If anything, I would do better. But we are today fallen from grace. We used to have that rigorous discipline in our country, but we have not progressed, while they have progressed. They

have made machines and increased their heritage. If we can make anything like an approach to them, I should be satisfied. If we can get even five persons who are prepared to forget father, mother, and children, and to devote themselves to Harijan service, I would have them. They would form the nucleus. But if we cannot aim so high, we may conduct an industrial home or a Harijan hotel or some other thing. North-Western Mohandas has an industrial school in Karachi out of an endowment made by his brother. He has got two teachers from Dayalbagh (Agar), which has its own aroma and its own Western touch. The students are kept well, there is a good boarding house and a good dormitory. There are two departments—book-making and tailoring. It is not a training institution but an industrial home. The Harijans there are conscious that they will not be discharged without being taught some handicraft so that, when they come out, they will not be thrown on the streets. We may readily wish to imitate them.

ABOUT THE WHEELY HARIJAN

We, Harijan workers, have not done justice to ourselves. Many of us are not workers even in a petitable type. They have not given their whole time to their work; they do it in a leisurely fashion. I have often asked them, 'Do you read *Harjan*?' They have said, 'No'. Out of the three editions of this weekly—English, Gujarati and Hindi—English and Gujarati are self-supporting, Hindi is not. Sufficient reception has not been given to these journals, though much labour is put both in the preparation of these. Even in this preparation, sufficient help is not coming forth. Workers do not send information, facts. They do not go in for a discussion of problems as they come from day to day. The problems occur to workers and not to thinkers. If our workers were able to their work, they would feed the editors with matter from which the poor editors might find it difficult to make selection. Today they are starved. *Harjan* is a workers' journal, for their guidance and for the interchange of their thoughts. I do not want for it essays. I have been pained to be asked questions by workers who should find the answers in the journal, if they were reading it carefully. But many do not read it at all. If you do not read the budget of news collected in these pages, how are you going to hold the movement together? You must know what is being done by other organisations. We have not got efficient managers who will take the story of the various types of institutions from place to place. That would be a costly medium. But we have *Harjan*. It is full of information, but it can still be filled with more accurate information and greater variety.

Please do not run away with the idea that I am not capable of recognising what little has been

done. None things are done, but they do not need to be accounted. Virtue is its own reward. But I am an impostor. I must show you the themselves and not trouble your ears with poison for the good things that you have done.

HARIJAN ASHRAM, SARANMATI

A word about the Harijan Ashram at Saranmati. It is a big thing. It is not being made full use of. It is safety's fault. Poor Parfiahbhai at there Saranmati beyond his capacity to conduct it. He has also to look to the work of the whole of Gujarat. To utilise this institution fully would be an immense task for anybody. The burden of conducting and maintaining it will be an enormous specially appointed. Many burning problems arise there from day to day. You can now understand why we want men of the Trappist type before we can make the fullest use of the big Ashram at Saranmati.

AN UNHELPFUL ADMINISTRATION

FACILITIES FOR HOSTEL DENIED

(C. Kanyasulkashankar)

For some years past we have been giving small scholarships and other assistance to a few Harijan students studying in Tiruchengodu High School. We found that they very badly needed better provisions for food and lodging than is available to them and decided to run a hostel for these boys. We looked about for a suitable house. What appeared very easy at the outset became a very difficult matter, as we could not find anyone owning a convenient and suitable house for this purpose willing to lend it to us. One avenue or another was planned. We then applied to the President, District Board, Salem, to come to our rescue by giving us the use of a portion of the school compound on which we could build a substantial shed and run the hostel. We thought that a corner of the spacious grounds of the High School, which is located outside the town, would easily be allotted to us for this purpose. We received a reply as follows:—

"With reference to your letter dated 22-6-34, I regret to inform you that private people cannot be allowed to occupy any portion of the school compound. The Union Office responded in not able to our gift."

Upon this, I sent the following letter to the Government:—

"We have been making efforts to secure a house for rent in a convenient and isolated place in Tiruchengodu, in order to run a hostel for the Harijan students in the local High School. We hope to obtain necessary funds for acquiring a property by means of local subscriptions, and a grant from the Harijan Service League, in addition to

what money we can spend ourselves out of the Ashram funds. The hostel must be situated near the High School and not so far to contravene the idea of segregation by means of birth. You are aware of the difficulties which Harijan students have to endure on account of their caste in the matter of boarding and lodging. A decent place for them for living and studying is very essential.

"We have not been able to secure any house in Tiruchengodu on account of the prevailing high and low prices. I addressed the District Board President, Salem, in regard to the matter, requesting him to give us the use of a small portion of the High School grounds, so that we might rent a shed thereon and run the hostel. A corner of the large school grounds would be amply sufficient for the purpose and cause no inconvenience to the school. In fact, I believe the school authorities should welcome the use of a portion of their grounds for the purpose of a hostel for any section of the students in the same school. I also requested the District Board to give us a grant not exceeding Rs. 1,000 for the erection of the shed for the hostel. We intend to put one of our workers in charge of the hostel, so that he may look after the boys and look after their welfare and help them in their home studies. The school term has already begun and steps should be taken as early as possible. The District Board President has replied as follows:—

"With reference to your letter dated 22-6-34, I regret to inform you that private people cannot be allowed to occupy any portion of the school compound. The Union Office responded in not able to our gift."

The present financial position of the Board will not permit such expenditure as requested by you.

The reply may be technically correct, but I submit that the needs of the Harijan students have not been properly understood and the merits of our proposal have not been appreciated. We are not asking for any gift, but only for the temporary use of a portion of the compound for purposes that fall within the objects of the High School and, in fact, forming part of the proper duties of the District Board itself.

I hope you will kindly use your influence and authority to make some provision that will answer the purpose of my application. I hope you will kindly do the needful to the matter as early as possible."

The following reply has just been received from Government:—

"LOCAL SELF-GOVERNMENT DEPT. (L. & M.)

Memorandum No. 34737-2-A2, L & M, dated 15th Aug. '34.

Sent From M. R. R. C. Kanyasulkashankar, A.L., Gandhi Ashram, Tiruchengodu, dated 15th July 1934 to the Hon'ble the Minister for Education.

Subject:—Tiruchengodu (Salem District) Hostel for Harijan students.

The Minister is informed that the Government are so unable to interfere in the matter.

B. SEPRATTA NAIR,

Secretary to Government.

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Manager.

HARIJAN

FRIDAY, AUGUST 24, 1934

SOME MISCONCEPTIONS

The Harijan Trust periodical was so rich in experiences and revelations that a full and accurate account of them would have occupied more than three-fourths of the volume of the Harijan each week. But a discussion of other topics naturally rendered this task impossible and a number of such things had to be omitted. Thus, in Coimbatore, Gandhiji had to content himself with a casual reference to the great attitude and traditions and distinctions in numerous families, freely disturbed by the local Sautras. It is impossible for Gandhiji to describe all the obnoxious propaganda and it is the duty of the reformers in each place to deal with it as effectively but as judiciously as possible. There was one incident, however, in which questions of general interest were raised, and I propose to take it up here. The organizers of the reception in Coimbatore had set apart a certain time exclusively for the Sautras and invited them to come and discuss things with Gandhiji, if they cared. One morning we found Dr. Jambhwalji composed full of people at the scheduled time and Gandhiji went to the gathering ready to face a host of Sautras - Pandits and non-Pandits. There were, however, no opposing Pandits there. But there was a young man (who afterwards I found was an out-Sautra) who had a list of several questions which he fired away, regardless of the laughter that some of his statements raised and supremely insensitive to the anger that Gandhiji gave him. He had naturally come to make himself famous, perhaps to pose riddles on Gandhiji, and was most all concerned about what Gandhiji had to say. He found, however, that in his mind he was alone and put on before a lens on the situation, as he could. But we are less concerned with him than with the questions which, naturally, someone more learned had written up for him and which represent the misconceptions that still have possession of the Sautraist mind.

"How is this temple-entry agitation of yours going to benefit the Harijans materially? Are you sure that they want it?" he asked.

"It is not for the material benefit of the Harijans," said Gandhiji in reply. "It is for the

spiritual benefit of the average Hindu, who here to purify themselves and who are a debt to the Harijans. If untouchability is a sin and if the Harijans are so good, Hindus as the rest of us, they have as much right to enter the temples as the others. Whether they can get any material benefit from it, or even spiritual benefit or salvation, or whether they themselves want it or not, is beside the point. The point is whether comes to go to a temple, provided he observes the rules observed by all other Hindus, right to have the right to do so. He may be a sinner, but it is precisely because we are all sinners that we would like to go to temples to wash out our sins there. A sinner need not go there. The Sautraists may expect him to observe all the rules of outward cleanliness that they themselves observe, but nothing more."

"But the Sautras are against temple-entry. Why not frankly say that you want to found a new Sautra?"

"No, I believe in the same Sautras as you do only my interpretation is different. I am not a Sautra myself, but if there is a custom which contends that the Sautras oppose untouchability, there is another equally strong custom of Pandits and Sautras who do doubt say that there is no custom in the Sautras for untouchability as it is practiced to-day."

"But if you destroy untouchability, the untouchables will invade our professions and occupations. They will have everything done, for instance. All self-restraint in matters of food will be swept away."

"You forget that the Harijan campaign has nothing to do with questions of food and drink. It seeks to destroy untouchability as it is practiced today. There are numerous shops being run by non-Hindus and non-Brahmins. No one compels the Hindus or Brahmins among them to go to those shops. There are orthodox Brahmins who would not touch food cooked by anyone else. They are quite welcome to their self-imposed restrictions, which will remain untouched for all time."

"But why do you say untouchability is a sin, when our own mothers and sisters and daughters are treated as untouchables four days in the month?"

"You must know that some kind of untouchability is practiced not only by us, Hindus, but by people of all faiths, Parsis, Christians, etc. But do we treat our mothers and sisters as untouchables for the rest of the month? Do we open them, do we keep our food running at them even during the period of untouchability? Do we keep them out of our houses? For God's sake, don't forget that you are subjecting the so-called untouchables to insults and outrages that you would not dare to impose on anyone else."

'These insults and outrages are unknown here. You had better go to places where they are practised.'

'Will you accompany me ?'

'Why should we ? It is enough that we are not guilty. We write them in our caste-dictum.'

'And thing remains at them, don't you ?'

'But you, reformers, do not so much as touch the remains of them. In your zeal for reform, you share them. We don't share them. While we share untouchability, we have that much sympathy for them.'

This provoked derisive laughter from the whole of the audience.

'You always say the Harijan campaign has nothing to do with questions of eating and drinking or with the question of marriage. Why, then, did you marry your boy Devadas to a Brahman girl ?'

'This is an irrelevant question. But I must answer it. The marriage was no part of the Harijan movement. I did not allow the marriage of a leader of the anti-untouchability campaign, but I allowed it as a Hindu reformer. As a reformer of Hindum, I want to restore the ancient *Varanashashrasa* in its pristine purity. *Varanashashrasa* lays down the functions and duties of various classes according to their special aptitudes and gifts and has nothing to do with questions of marriage and food and drink. Now that you have raised the question of my son's marriage, I shall summarize the considerations that weighed with me and would weigh with me on all such occasions. (I) The law commands not eat today, and, therefore, it is the duty of those who believe in the law to refuse them by observing the *varanash*, principles of purity and self-restraint. Let me tell you that, when I was told that there was mutual attachment between the two young people in question, I asked them to suppress self-restraint on themselves for a period of five years—not to meet each other, not even to correspond with each other—and thus to prove the purity of their attachment. They fulfilled the conditions and even then would not have the marriage until it was blessed by their parents. (2) Even assuming that *varanash* and other works of inter-caste marriages. (3) After all is said and done, the laws and codes governing personal conduct apply to the times in which they were framed. The ruling principle is self-restraint.

There are, besides, numerous texts in our *smritis* which contradict one another, and hence we cannot blindly accept every text as gospel truth. We have to prove them on the touchstones of truth and self-release. There are things, for instance, in *Manusmriti* which are rather belating as *Ashvins* could ever have written and which are contrary to the principle of the same great work,

principle which would do credit to the spiritual genius of any race or class. I must expunge those texts as apocryphal, as we do in the case of many verses of doubtful authenticity which have crept into a much more recent work like, for instance, *Talabdar's Sanskrit*. For me, the test of *Manu* defining *Varanashashrasa*—eternal religion—is all-sufficing. That *ashrasa* is eternal which is always observed by mainly men of learning, free from ill-will and passion, and which appeals to one's *shraddha* or sense of right and justice.'

As regards my own practice in matters of food and drink, everyone knows that I eat food from the hands of any human being, provided it is clean and pure. It is a purely personal question and not a social question at all. I am not out for reform in the matter, as I know that it can take care of itself, and I, therefore, do not wish to stir any wave in public. My own sister would not eat food cooked by men, certainly not food touched by a Harijan. But I would not share with her. It should be enough for her that she disavows untouchability and refuses to regard a human being as untouchable because of his birth.'

M.D.

GITA—THE MOTHER

[Being asked, during his recent visit to Benares by Acharya Anandashankar Sharma to address a few words to students of the Kausha Vishwavidyalaya, on the Gita, Gandhiji in the course of a Hindi speech said :—

'I have been asked by Acharya Anandashankar Sharma to say a few words on the Gita to the students of the Kausha Vishwavidyalaya. It is not without hesitation that I have accepted the invitation. What right can a layman like myself have to discourse on a theme like this in the presence of a *guru* like him ? I have neither his profound scholarship, nor the deep study of our ancient religions like which Pandit Malaviya, for instance has. Sardar Vallabhbhai, in his characteristic manner, asked me this morning whether weavers, cultivators, and warriors like him and me were not altogether out of count in a city of pandits like Kausha and in the presence of such learned pandits as Malaviya and Acharya Sharma, and in a way he was right. But I have come here, not with any pretence to learning, but only to tell you what reaction the Gita had on lay nature like mine and the Sardar's. I wonder whether you have ever a distinct idea of how profoundly it affected the Sardar during his imprisonment. I am here to hear where to the fact that on the Yerwada prison it gave him more strength and endurance than meat and drink. To read the Gita on the original he sat about learning Sanskrit with the help of Pandit Upadhyaya

her's beautiful self-rememberer and now he had started on it, the book within his two hands. It occupied him from morning till night. It was not an observation of an unconscious mind, as you might be tempted to think, but the result of deep thought. "Which is the one book that can be to the Hindus what the Bible is to the Christians or the Koran to the Mohammedans? we asked ourselves. Is it the Vedas? No. The Bhagavad? No. Devotional? No. Early in my childhood I had felt the need of a scripture that would serve me even suffering gods through the trials and temptations of life. The Vedas could not supply that need, if only because to learn them would require fifteen to sixteen years of hard study at a place like Kashi for which I was not ready then. But the Gita, I had read somewhere, gave within the compass of its 700 verses the quintessence of all the Vedas and the Upanishads. That decided me. I learnt Sanskrit to enable me to read the Gita. Today the Gita is not only my Bible or my Koran; it is more than that—it is my mother. I lost my earthly mother who gave me birth long ago, but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never left me. When I am as difficult as devils, I seek refuge in her bosom. Often in the course of my struggle against uncontentability, I am confronted with conflicting opinions delivered by masters of learning. Some of them tell me that uncontentability as it is practiced today has no meaning in Hinduism and they dissuade efforts to eradicate it; but there are some others who maintain that uncontentability has been a essential part of Hinduism from the very beginning. Which authority should I follow under the circumstances? I feel eternally at sea. The Vedas and the Upanishads are of no avail to me. I then approach the Mother and say, "Mother, these learned pundits have put me in a predicament. Help me out of my perplexity." And the Mother, with a smile, says in reply, "The answer has been put by me in the fourth chapter in its march for the Brahman only, but for the masses and the outcasts, the downtrodden and the disinherited, too." Thus in order to be worthy of that promise, we must be children and devoted children of the Mother and uncontentable and devoted children, who only make a pretense of devotion.

Now sometimes alleged against the Gita that it is too difficult a work for the man in the street. The answer, I venture to submit, is ill-founded. The Gita enabled the late Lakshminarayana, out of his encyclopaedic learning and study, to produce a monumental commentary. For how does a righteousness of profound truths to masses lay hidden upon. But that need not worry away a far reader. If you had all the eighteen chapters too difficult to negotiate, make a careful study of the first three chapters only. They will give you an excellent

what is propounded in greater detail and from different angles in the remaining fifteen chapters. Even these three chapters can be further systematized as a few verses that can be selected from these chapters. Add to this the fact that of three distinct phases the Gita goes even further and exhorts us to leave alone all "hows" and take refuge in the Lord alone, and it will be seen how hopeless is the charge that the message of the Gita is too subtle or complicated for lay minds to understand. The Gita is the universal mother. She takes every child. Her day is wide open to anyone who breathes. A true victory of the Gita does not know what disappointment is. Its ever double is personal joy and peace that grows under waiting. But that peace and joy come not to the seeker or to him who is proud of his intellect or learning. It is reserved only for the humble, unspent who belongs to her worship a fullness of faith and an undivided eagerness of mind. There never was a man who worshipped her in that spirit and went back disappointed.

Our students are prone to be upset by order. A trivial thing like failure in an examination plunges them into the darkest depths. The Gita instructs upon them the duty of perseverance in the face of seeming failure. It teaches us that we have a right to actions only but not to the fruit thereof and that success and failure are one and the same thing at bottom. It calls upon us to dedicate ourselves, body, mind and soul, to pure duty, and not to become mental voluptuaries at the mercy of all chance desires and undisciplined impulses. Arjuna says to Krishna I am drained that the Gita is ever presenting me with fresh lessons. It constantly tells me that this is my deliverance, my refuge in him would be that I shall bag this deliverance as my richest treasure.

I would advise the students to begin their day with an early morning recitation of the Gita. I am a fervent devotee of Tolstoy. I adore the great spirit that gave to an ordinary world the all-healing message of Non-resistance. But I am here to-day, not to present Tolstoy to you, but to ask you to take up the study of the Gita, not as a compulsion or artificial spirit, but as a devout and reverent spirit. Those approached, she will grant you every wish. It is no job, I admit, remembering by heart all the eighteen chapters, but it is worthwhile to make the attempt. Once you have looked at the great matter, your attachment to it will grow from day to day. The recitation of the Gita verses will support you in your trials and console you in your distress, even in the darkness of solitary confinement. And, if with these verses on your lips you receive the final command and deliver up your spirit, you will attain Brahman-Nirvana—the Final Liberation. What that blessed state is—I leave it for your learned Acharyas to explain to you."

Notes

Its Physical Effect

A few words about the physical effect of the recent fast will not be out of place. No matter how much spiritually refined a person may be, a physical act cannot but produce its corresponding physical effect. The faster may be regulated or relaxed by the spiritual effect, but it can never be completely unresponsive. And as I have often fasted for health reasons, i.e., for physical effect, I have not failed to study from that standpoint all the facts that were taken from spiritual motives. During all the four fasts undertaken for the Harijan cause, I have noticed a particular dislike for water, whether with or without salt or milk, and whether hot or cold. I have been able to drink, but only just bear, cooled water. This inability to drink water has been the greatest drawback in my fasts. I must mention that, being largely a frugivore and having abstained from condiments of every description, except salt, practically for the past forty years, I rarely drink water even in the ordinary course. All the liquid I need comes from the fresh juicy fruit and the non-starch vegetables and honey and hot-water drinks. I have known many friends who have gone through long fasts, but I do not know anyone who had had the dislike for water that I had. Medical friends who have kindly helped me during my fasts have not been able to suggest anything within the permissible limits whereby they could make me drink water freely. They have suggested and adapted remedies to reduce the evil effect of inability to drink enough water. My purpose is to compare notes with those who have any knowledge of fasting and to discover a means whereby the dislike of water could be cured. Though I do not know them, surely, there must be people who develop during their fasting periods the same repugnance to water that I do. If any light can be thrown on the question, it will help many persons like me. Much as I should like to avoid having to fast, I cannot make myself believe that the recent fast was the last in my life. It is a matter beyond my control.

M. K. G.

The Aymer Incident

Although Shri Ramaswamy Chaudhri and Shri Unrepresented Chaudhri, captain of the volunteers in Aymer, do not in any way wish to be absolved from any blame that may attach to them for forgetfulness or negligence in connection with the Aymer incident, they are most anxious to have the blame removed from the volunteers who have been condemned in the Press and whom they hold to be utterly blameless. They have made careful investigations and find that not a single volunteer was involved in doing injury to Swami Lakshmi or his party. The investigation papers have been sent to me. The only deadly piece of evidence in favour of the theory of the guilt of the volunteers has been utterly discredited. The confessor appears

to have been altogether a dishonest person, no trace can be found of him. The newspaper that published the confession has failed to produce the name of the writer, and the Editor has made such acknowledgment in his paper and expressed regret for having published an uncorroborated letter. All the evidence, therefore, that I have hitherto received goes to show that no volunteer was involved in the affair. My own statement has nothing in it to warrant the inference that the volunteers had actually assailed Swami Lakshmi or any of his party. I had simply said that Swami Lakshmi had said that volunteers were involved. But in this belief he was evidently mistaken. No trace was found of the volunteers described by him, hence the Aymer volunteers have come in for a great deal of public criticism, it was necessary to give my own opinion in the matter. The fact, however, that in my opinion no volunteer seems to have committed the assault does not imply that the fast was in any way unnecessary. That the assault was committed is not to be denied, nor can it be denied that those who took part in the affair were of the volunteer group. The fact also remains that Shri Ramaswamy Chaudhri forgot to give the necessary instructions and take adequate precautions against the mob. The fast was, therefore, already necessary, and I am thankful to God that He gave me the strength to take and go through it. Those who handle party movements cannot be too vigilant. The legal maxim has it that 'Law', i.e., God, 'helps the weak, never the strong'.

M. K. G.

An English Friend's Warning

An English friend made the following message: "We, English people, do not understand the fasting of yours. We were hardly able to tolerate your previous fasts. But you will be disappointed if you expect any more of them." I know that this warning has been sent out of concern for my reputation. I know the Protestant dislike for fasts. But despite of all the wish to connect well with my English friends, I am really ignorant in this matter. I am not responsible for these fasts. I do not undertake them for my achievement. I would not trouble the God for the love of fame. Though I bear terribly the pangs of hunger and many other physical discomforts of fasting, let no one imagine that I do not suffer. These fasts are bearable only because they are imposed upon me by a higher Power and the capacity to bear the pain also comes from that Power. I can only plead with that Power that He may not put me through any more ordeals of that nature. But if my pleading goes in vain and another fast comes my way, I must take it, even though I may have to rub a wringing of all the repulsive I may possess for society and which not. For, what shall it profit a man if he shall gain the whole world and lose his own soul?

M. K. G.

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EDITOR: R. V. BASTRI

Under the auspices of The Harijan Sevak Sangh.

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NAGHAR—FRIDAY, AUGUST 11, 1934

[No. 20

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Bombay on 23rd September, 1932, Pandit Mahanayak being in the Chair:

"The Conference resolves that brahmin-caste Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus as regards to the use of public wells, public schools, public roads and all other public institutions. The right shall

have statutory recognition at the first opportunity and shall be one of the objects of the Social Reforms Bill, if it shall not have statutory recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, the early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

PLAIN TALK TO WOMEN

[In his last speech of the Harijan tour, which was made at the Women's meeting at Banarasi Chhatrapati memorial hall, he pointed out the question of untouchability.—M.D.]

"It is a tragedy," he said, "that religion for us means today nothing more than institutions on land and death, nothing more than adherence to a code of superstition and inferiority. Let me tell you that there cannot be greater ignorance than this. Birth and observance of forms cannot determine one's superiority or inferiority. Character is the only determining factor. God did not create man with the badge of superiority or inferiority, and no scripture which labels a human being as inferior or untouchable because of his or her birth can command our allegiance. It is a denial of God and Truth which is God. God, who is the embodiment of Truth and Right and Justice, can never have sanctioned a religion or practice which regards a fifth of our vast population as untouchable. I want you, therefore, to rid yourselves of the monstrous superstition untouchability attaching to certain work in this, must be there. It applies to everyone of us, but the moment we have washed ourselves clean of that evil life, we cease to be untouchables. That no work or custom can render a man or woman untouchable for all time. Hence we are all to a greater or less extent, and everyone of our spiritual leaders—Gita, Bhagwan, and Tulsidas—insists on no untouchable. That whoever seeks refuge in Him, whoever is beg-

otten shall be free from sin. That account is for all mankind."

There is another simple test that I want you to apply to this question. Every species, human and sub-human, has some distinguishing mark, so that you can tell a man from a horse, or a dog from a cow and so on. Have the so-called untouchables any distinguishing mark denoting them to be untouchable? They are no more to men as a species of us, and we do not regard even sub-human beings as bearing the mark of untouchability. Why and whence, then, this monstrous ignorance? It is not religion, but the greatest species of wickedness. I want you to cast off that sin, if you still happen to have it in you."

The only way in which we can expiate this sin of centuries is to befriended the Harijans, by going to their quarters, by hugging their children as you do your own, by intervening yourselves in their welfare, by finding out whether they get enough to eat, whether they get pure water to drink, whether they have the fresh light and air that you enjoy as of right. The other way is for each of you to start the spinning, weaving and to pledge yourselves to wear khadi, which supports millions of these subhuman beings. The spinning movement will help you in some slight measure to identify yourselves with them, and every yard of khadi you wear will mean some support going into the pockets of the Harijans and the poor. The last thing is to contribute your quota to the Harijan Fund, which has no other end but the amelioration of the lot of the Harijans."

SWADESHI, THE FOOD-GIVER

To
The Editor, *Harizan*,

Dear Sir,

In the latest issue¹ of the *Harizan*, Mahatmaji refers in the leading article to the village hand-pounder and its product, unpolished rice with its valuable wheat vitamins content, and suggests an enquiry regarding the effects of the introduction of the Rice Mill on the employment of workmen in the villages. The Greater District Hand-Pounded Rice Association was started last year on Mahatmaji's birthday. It is providing employment to the poor people in the villages. From the information available there, it is clear that a rice mill employs only one-fiftieth of the number of workmen required for hand-pounding. An ordinary normal estate gets bags of paddy of Rs. 100 each in a single day and employs 40 hands for the same, and the total demand comes to Rs. 25. To hand-pound the same quantity of paddy, 500 hands are required, and the demand comes to Rs. 100. The difference in the number of workers is 10 to 1 and in the charges Rs. 7 to 1. In the town, the village worker gets a wage of 1 rupee per day and a working man gets from 6 to 8 annas per day. In the villages, the labourer gets 4-6 paise per day and 2 in the women that generally takes to pounding. The difference in the wage earned by the working women in the town and her sister in the village is very small, being only 4 paise, and is made up by the difference in the cost of living.

The quantity of rice produced in both cases is almost the same, viz. ten bags of 100 lbs each. A single individual requires 244 lbs of rice per year and a family of 5 individuals consumes 1220 lbs of rice in a year. The extra amount involved in the use of hand-pounded rice is Rs. 4-6 per head per year, and for the whole family, it is Rs. 23.

This represents the contribution made for the relief of unemployment in the villages and for the assurance of health against beriberi and linked diseases arising from deficiency of Vitamin B. This small sum is very insignificant when compared with the advantages derived by the individual in particular and the nation at large.

Vijayapuram.

G. SETHURAMA SASTRY.

[The reader's attention is invited to an article on this subject that appeared in our issue dated 22-12-33 under the caption 'Revival of a Cottage Industry for Harijans'. What has been found possible in Greater should be at least as feasible in other parts of the country where rice is the staple food of the people. The successful experiment made at the Kaveri Centre (Greater) should be enough to carry conviction to any one interested in the subject that a systematic organisation for bringing about a revival of hand-pounding of rice will provide work enough, as Gandhi observes, 'for an army of patriots.' It can relieve unemployment among just the class who find it most difficult to obtain work, help in maintaining an appreciable number of national workers and also possibly act as a health measure, by obviating diseases arising from the use of

milled-rice. We trust that this will be sufficient inducement for workers coming forward and forming the necessary organisations for reviving the almost extinct industry of hand-pounding of paddy.—Ed.]

A HARIJAN IN A HURRY

A Harijan graduate from Poona writes:

"Our greatest difficulty in India is that there is no set political or religious view which can serve, by an original enactment, the abolition of a universal social wrong, as was done, for example, in Japan a century ago.

A few words about the nature of the Japanese Reformation of 1868-71 may be of interest to the readers of the *Harizan*. It was not merely a political movement to a rightful arrangement of his recent past-misdeeds which he had chosen to murder under restrictions. The theory of hereditary occupations was swept away in the course of a few years. First, the lords of the land, the *Samurai*, voluntarily surrendered their hereditary rights to the Crown and accepted as free citizens' peasants, entering in political power beyond that of being members of the Upper House in the Diet. The *Samurai*, as fighting men, were constrained to give up their hereditary persons, and even privileges and to seek for livelihood as farmers, artisans, shopkeepers or professional men, and to lay the roots of the *Samurai* once chosen at the top of the social hierarchy, are to be found in every walk of life. Following close on the heels of the abolition of feudalism and aided by the Imperial edict of July 1870, came the emancipation of the out-caste *Kinshi* class, by an Edict of October 1871. There was a striking similarity, if not identity, of concept between the old Japanese *Hin-in* (out-castes) and the Indian Untouchables. Both arose probably from the super-imposition of a higher culture upon an inferior aboriginal stock combined with infiltration of traders, craftsmen and out-caste families. Both gave rise to the notion of Untouchability, and a parish class—once not courted in the cities nor permitted to live in the villages. In both the countries, the first declaration on the part of the "Empire-build" concerned every man of pity to rise humanely. In short, the parallelism well illustrates how caste was the religious idea entertained in Japan, China and India and how often they flowed in the same channels. But it is a matter for great surprise and pity that our Indian brothers have not still realised the importance of the emancipation of one-fifth of the total population of India, who are passing their lives in utter filth and repulse.

Of course, I am aware of the fact that efforts are being made for the elevation of the Harijans, but the steps being taken are too slow, compared to our great evolution of "Swami."

Mahatmaji once stated his life for the noble cause, a unique campaign has been waged through the whole of India, a large fund of Rs. 1,00,000 has been collected from every corner of the country and a well equipped body, viz. Harijan Sevak Sangh, has been started for the welfare of Harijans. But, very

¹ Vol. II, No. 21 (22-12-33)—Ed.

wholly. I have to ask how far the Congress has done or is doing its work with the full co-operation of the Harijans. I may frankly bring to the notice of the public at large that, unless and until some Harijans are taken into the actual working of the Congress, nothing can be said about the success of the movement, which may take generations. Moreover, I may also make myself clear that, unless a Governmental resolution for the abolition of Untouchability has been passed, nothing can improve our status in society.

We are one with the correspondent in lamenting that such an evil as untouchability should arise and should be so deep-rooted. Students of history are familiar with the unique social revolutions in Japan which took place not more than seven decades ago and which changed Japan's destiny and, therefore, the trend of world history. But it is idle to wish or hope for the same phenomenon to occur in India in the same way, as the difference in the circumstances of the two cases is so fundamental. For one thing, the absence of a national Government places such a construction out of reach in the near future. The history of the T. T. Bill in the Assembly and the attitude of the Government towards it should make the point clear.

He speaks for the historical part of the correspondent's complaint. He charges that the pace of Harijan welfare work is too slow and of a different kind and has really surprised us. Nothing will give us greater pleasure than to be able, by a word or a single word, to eradicate the evils of our society. As, unfortunately, we are not living in the epidemic and stirring times of Aladdin but have to work hard to remove the least of our social ills, it is bound to be a very slow and painful process. A social evil, in evidence for thousands of years, looked upon, albeit erroneously, as part of our social structure generations after generations and, as if all this was not enough, fastened on its victims as a religious tenet, does not fade away the moment a reformer appears on the scene! On the other hand, history teaches us that every effort at reform and purification always meets a great deal of opposition and persecution and meets considerable sacrifices before it can succeed in its objective. The fight against untouchability is such a mighty, up-hill task that any quick remedy for the forces of reform is in the nature of things impossible. There is not much point, therefore, in complaining, as the correspondent does, that the pace of reform is too slow. But, as a matter of fact, the progress achieved in such a short span of time as two years is remarkable and would have been out of the question but for the generosity of Gandhiji. We do not know, therefore, what our correspondent means when he says that the rate of progress is too slow. We can only presume that he is too much in a hurry to care to adjust himself with the real facts of the situation.

He goes on to give it as his definite opinion that, 'unless and until some Harijans are taken into the actual working of the H. S. S. Board, nothing can be said about the success of the movement, which may take generations.' This confirms our impression that he has not cared to make himself acquainted with the correct facts of the case or with the real nature of the present movement. In the first place, the Harijan Satsang has, from the beginning, been anxious to have Harijans on the Boards of their various branches, going so far as to procure a minimum percentage of representation wherever possible, and its instructions on this point have been scrupulously carried out wherever it could be done without detriment to the work. But the more important point to remember is that the movement has been conceived as a gesture of repentance on the part of the caste-Hindus and that the Harijans are naturally and as a matter of course excluded from partaking in the movement programme. Gandhiji has explained this on so many occasions and in so many places that it is a matter for wonder that there should still be such a misapprehension on the subject. Indeed, this very question—of the inclusion of Harijans in greater numbers in the various Boards of the H. S. S.—has been put to him directly and answered by him, more than once. Addressing a gathering of Harijans at Ahmedabad more than a year ago, Gandhiji said,

'But you complain that poor caste people are not being made members of the Government of Untouchability Boards and you suggest that they should be given a larger share in the administration. If the caste-Hindus were over-kind or a benevolence ruling over you, I could understand the suggestion. I would then ask them to surrender all power, but they are no over-kind; they are sincerely pledged to assist in the wrong that binds them, have committed for ages. How can you share in the sin? They are doing what they are by way of penance. You have to penance to perform. But assured that, the moment you share a share in the administration, the burden will be shifted on to you and the caste-Hindus will decline themselves free of all responsibility. There is no power or pride of possession in the responsibility to collect funds and administer what I have made double suggestions for making done the administrative expenses, and they are being carried out. Instead of asking to be appointed on the Executive or the Anti-Untouchability Board, you can form your own Advisory Board to help the Anti-Untouchability Board with suggestions every now and then. That is how you can make yourself most useful.'

We trust our correspondent will ponder over all this and understand right the nature and significance of the movement and contribute his best towards the great part Harijans themselves have to play in it, even though outside the sphere of direct administration.

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Manager

HARIJAN

FRIDAY, AUGUST 31, 1934

THAT ILL-FATED MEASURE

The dilapidated Temple Entry Bill deserved a more decent burial, if it deserved it at all, than it received at the hands of the mover of the Bill. It was not a bill promoted for an individual for his personal satisfaction. It was a bill promoted by, and on behalf of, the reformers. The mover should, therefore, have consulted reformers and asked under instructions from them. So far as I am aware, there was hardly any occasion for the mover who, which he allowed himself to be betrayed or the displeasure which he expressed towards Congressmen. On the face of it, it was, and was designed to be, a measure pertaining to religion, framed in pursuance of the solemn declaration publicly made in Bombay at a meeting of representative Hindus who met under the chairmanship of Pandit Mahanand on 12th September, 1931. The same may read the declaration printed almost every week on the front page of *Harpas*. Therefore, every Hindu, caste or Harijan, was interested in the measure. It was not a measure in which Congress Hindus were more interested than the other Hindus. To have, therefore, dragged the Congress name into the discussion was unfortunate. The Bill deserved a greater burial.

Having not a moment to spare myself during the starting and with Harpur tour, I had asked Shri. Rajagopalachari, in pursuance of the pledge given by me at public meetings not to involve friends in private and in these columns, to ascertain informally (as it could only be done informally) the views of the Hindu members of the Assembly, as, I thought, if it was discovered that the majority was opposed to it, steps should be taken to have the Bill withdrawn. This was the very simple sense on which the Bill could either have been dropped or proceeded with. Both the Government and the reformers would have understood the position. In fact ought not to have been decided on a vote issue. If C. Rajagopalachari or I had committed a mistake, we should have own made to pay for it. But the Bill was where persons right or wrong, it manifested a great principle and, therefore, deserved a more decent treatment than it received.

As for the part played by the Government, this journal's policy is to stand as much as possible

criticism of the Government. But I should like to say that, with the material before it, the Government could only have taken the course it did. But the public should know that on behalf of the reformers there was not only no attempt made to convert public opinion but a decision was deliberately arrived at that no attempt should be made to obtain signatures of the public in general in favour of the Bill, it being left open to expert bodies to send representations if they chose. This was duly announced in these pages. My co-workers and I came to the conclusion that the questions underlying the amendment were too technical for the public to decide. Thus, the question was not whether Harjans should or should not enter public Hindu temples precisely on the same terms as the others. The question was whether there should be any legislation in the matter and, if there should be, whether the Bill was good or the worse. In my opinion, both these questions were too technical to be put before the public. Surely, it is not impossible to conserve conscience when legislative help or interference is indispensable even in matters of religion. As a matter of fact, there are many cases of such legislation. But it was difficult to get an intelligent vote from the public. Then, on the morning, it was equally difficult to show to the public that the Bill was purely of a permissive nature and that no temple could be opened without the consent of the majority of the temple being public. Such public decision is not impossible under congenial circumstances. But it is well nigh impossible when party feeling runs high and leads to a decision.

The temple-entry battle has to continue. The promise made to Harjans must be redeemed and the temples have to be kept open. If they can be without legislative sanction, no one would be more glad than the reformers. But that they want a temple to be opened where the majority of reverent Hindus who are in the habit of using them are opposed. Law's conscience is revealed because lawyers agree that the law prevents such opening even when an overwhelming majority of temple-goers are agreeable. If such is the case, the permissive legislation is peremptory. Law does not make what law has done, whether it is judge-made or statutory or customary. But reformers will wait till such time as the passing of legislation becomes unreasonable. But waiting is only for the while. The party withdrawal of the Bill makes its own issue. There is no cause for disappointment. Redoubled effort is required. It is not necessary to know or prove that Harjans want temple-entry. Removal of the ban is necessary for the satisfaction of the reverent Hindus who have pushed that unbecomability in a number setting into the minds of Hindoos, which, if not removed in time, must kill Hindoos.

M. K. GANDHI

WHAT IS VILLAGE WORK

[During his conversations after the fact, Ghandiji has been giving part of his time each day to workers, coming with their doubts and difficulties. Among these were some of the professors of the Gujarat Vidyapeeth. As the talk has a bearing on village work and, therefore, intimately affects Harijan, a summary is given below. (M D.)

The real work of the Vidyapeeth lies in the villages. I have been stressing this point ever since the inception of the Vidyapeeth, but until a couple of years ago, when it was declared an illegal organization and most of our professors and boys were imprisoned, we laboured under the impression that the work could be carried on only through a central institution situated in the capital town of Gujarat. But under the altered conditions, and now that we have some breathing time to put our heads together and to collect our thoughts, we shall do well to hark back to the original conception and think of our future work in its terms. Each member of a free institution must be a living embodiment of the ideal of the institution, wherever he may be, and when such a circle of thought is brought about, it is the same thing whether the institution has a habitation and a corporate existence or not.

I would, therefore, expect every one of you who has disturbed the sleep of the Vidyapeeth and who is pledged to serve it to go straight to the villages and start living there. Think there. Each one of you will find he is a genuine Vidyapeeth, teaching the ideals by means of his own personal example. It is quite conceivable that a host of workers, after having lived the life in the villages according to the ideal of the Vidyapeeth, to establish the central institution in a village. But we are not in that position today. We have got to give all that experience on which alone you can build the new Vidyapeeth.

The centre of this village worker's life will be the spinning wheel. I am sorry I have not been able yet to bring home to you the message of the spinning wheel in all its implications. The reason is that my life itself is not a true echo of the message. But it came home to me again and again during my more recent peregrinations in India. We have not yet sufficiently realized that hand-spinning is a supplementary industry of universal application and scope in India. The village weaver cannot live but for the spinning wheel. He gets his yarn no doubt from the mills, but he is doomed to destruction, if he is to remain for ever dependent on the mills. Today, the spinning wheel has established itself in our economic life only to the extent that it is needed to minister to the clothing needs of the new class of khadi weavers that has sprung up during the past decade. But a large body like the *Spinning Association* cannot possibly be entrusted to fulfil that limited object. The idea, at the

back of khadi is that it is an industry supplementary to agriculture and co-extensive with it; that it is the life-breath of millions of Indian weavers who derive their sustenance from it. The spinning wheel cannot be said to have been established in its own proper place in our life, until we can harness cotton from our villages and make every village house a loom here. Unemployment and idleness of millions must lead to bloody strife. Khadi is the only alternative to this and not the so-called socialism, which presupposes industrialism. The socialism that India can assimilate is the socialism of the spinning wheel. Let the village worker, therefore, make the wheel the central point of his activities.

The worker will not only be spinning regularly but will be working for his bread. With the idea of the spins at the back, in the case may be. All his hours outside the eight hours of sleep and rest will be fully occupied with some work. He will have no time to waste. He will allow himself no luxuries and allow others none. His life will be a constant lesson to his neighbours on economy and saving industry. Bodily sustenance should come from bodily labour, and intellectual labour is necessary for the culture of the mind. Division of labour there will necessarily be, but it will be a division into various species of bodily labour and not a division into intellectual labour to be confined to one class and bodily labour to be confined to another class. Our compulsory or voluntary alienation has to go. It does not get us anywhere. It will be of any avail, and non-observation will remain the eternal problem that it is. He who eats two grains must produce four. Unless the law is accepted as universal, no amount of collection in population would serve to solve the problem. If the law is accepted and observed, we have room enough to accommodate millions more to come.

The village worker will thus be a living embodiment of industry. He will master all the processes of khadi, from cotton-sewing and picking to weaving, and will devote all his thought to perfecting them. If he breeds it as a weaver, it won't pass as khadi, but he will derive from it from it everyday, so he realises more and more as great possibilities. If he will go to the village as a teacher, he will go there no less as a learner. He will soon find that he has much to learn from the simple villagers. He will enter into every detail of village life, he will discover the village handicrafts and investigate the possibilities of their growth and their improvement. He may find the villagers completely apathetic to the message of khadi, but he will, by his life of service, courage, interest and attention. Of course, he will not forget his limitations and will not engage in, for him, the futile task of solving the problem of agricultural indebtedness.

Education and hygiene will engage a good part of his attention. His home and his surroundings,

will not only be a model of cleanliness, but he will help to promote sanitation in the whole village by taking the broom and the bucket round.

He will not attempt to set up a village dispensary or to become the village doctor. These are tasks which must be accepted. I happened during my Harjans tour to come across a village where one of our workers who should have known better had been a professional building on which he had based a dispensary and was distributing free medicine to the village around. In fact, the medicines were being taken from house to house by volunteers and the dispensary was deserted on leaving a remainder of 1,000 pills after months I had naturally to criticize this severely. That was not the way to do village work, I told him. His duty was to eradicate lesions of hygiene and sanitation in the village folk and draw to show them the way of preventing illness, rather than attempt to cure them. I asked him to leave the pills—the building and to take it out to the Local Board and to settle its troubled state. All that one need seek in the way of drugs is quinine, castor oil and kelpine and the like. The worker should concentrate more on helping people realize the value of personal and village cleanliness and maintaining it at all cost.

Then he will interest himself in the welfare of the village Harjans. His home will be open to them. In fact, they will turn to him naturally for help in their troubles and difficulties. If the village folk will not suffer him to leave the Harjan friends in his house situated in their midst, he must take up his residence in the Harjan quarters.

A word about the knowledge of the alphabet. It has its place, but I should warn you against a misplaced emphasis on it. Do not proceed on the assumption that you cannot proceed with rural instruction without first teaching the children or adults how to read and write. Loss of useful information on current affairs, history, geography and elementary arithmetic, can be given by word of mouth before the alphabet is touched. Therefore, the art and the science come before the book-keeping comes before writing and drawing before tracing the letters of the alphabet. If this natural method is followed, the value-teaching of the children will have a much better opportunity of development than when it is under check by beginning the children's training with the alphabet.

The worker's life will be in tune with the village life. He will not pose as a Hinduist trusted in his kaste kaste to begin to detach of himself from life. On the contrary, the people, when, ever they see him, will find him busy with his kaste—spinning wheel, loom, etc., etc., etc.—and always responsive to their nearest inquiries. He will always insist on working for his bread. God has given to everyone the capacity of producing more than his daily needs and, if he will only use his

modernization, he will not be in want of an occupation suited to his capacities, however poor they may be. It is more likely than not that the people will gladly maintain him, but it is not desirable that in some places he may be given a cold shoulder. He will sail plain on. It is likely that in some villages he may be boycotted for his pre-Harjan activities. Let him in that case approach the Harjans and look to them to provide him with food. The labourer is always worthy of his hire and, if he conscientiously serves them, let him not hesitate to accept his food from the Harjans, always resolved that he gives more than he takes. In the very early stages, of course, he will draw his meagre allowance from a central fund where such is possible.

I have deliberately left out the question of the cow. The village worker will find it difficult to tackle the question and will not attempt it, except in the extent of educating the people in the theory of it. We have not yet hit upon the best way of curing dead cattle's holes and drying it, so also the best means of preventing the cow. In Gujarat the buffalo problem complicates the situation. We have got to make people realize that to encourage the buffalo is to allow the cow to die. But more of this some other time.

Remember that our weapons are spiritual. It is a force that works unceasingly, if unperceptibly. Its progress is geometrical rather than arithmetical. It never returns so long as there is a propeller behind. The background of all your activities has, therefore, to be spiritual. Shape the personality for the strictest purity of conduct and character.

You will not tell me that this is an impossible programme, that you have not the qualifications for it. That you have not fulfilled as yet should be no impediment in your way. If it applies to your reason and your heart, you must not hesitate. Do not fight shy of the experiment. The experiment will itself provide the momentum for more and more effort.

REMOVAL OF UNTOUCHABILITY IN SOUTH AFRICA

By C. F. ANDREWS

At a recent meeting in Johannesburg, South Africa, one of the audience asked me what was the meaning of 'untouchability' in India. At once I replied that the word was just the same in South Africa as it was in India, only in South Africa it was called the 'Colour Bar' or 'Racial Segregation,' while in India it was called 'Untouchability.'

Some time ago, when Rupa was fighting in order to remove the blot of untouchability from his Hindu religion, the thought came to me very strongly indeed that I could not truly sympathise

with him in this deed of love, unless I were honestly trying to remove the blot of the 'Colour Bar' from my own Christian religion. So I wrote to him to this effect, and he answered: 'Of course, you are right.' He added that he was afraid the work which had to be done to remove the 'Colour Bar' might be more difficult than that which was needed to remove 'Untouchability.'

I am very thankful to be able to say on my return from South Africa that a great advance has been made there comparable in some measure to the advance made in India. In Natal, where colour prejudice against both the Indian and African is so strong, the Christian Church has, quite lately, made a noble stand. Two Comco's have been formed—one called the Inter-racial Council, the other called the Indo-European Council. The Council of Manenberg had to agitate its opinion on the 'White Labour' policy—a policy which insists on any Indian or African being turned out of employment to make way for a 'white' man. The Indo-European Council, with the Bishop of Natal in the Chair, passed the following resolution unanimously:

"Convinced that the well-being of the country is one and indivisible

That the economic prosperity of our Indian and African fellow citizens will promote that of the White population also

That the contentment of the non-European races is a factor of the highest political importance.

That the instability which must attend the progress and prosperity of other races will react most seriously upon South African culture.

That the expediency of justice in public as in private affairs, must transcend the limits of economic stress, in the foundation of all worthy citizenship and moral character.

That the Christian religion stands for the effective realisation of the principle of brotherhood in all social, political and international questions.

That we stand to-day before a momentous crisis—the choice between a future civilization based upon moral principle and one resting upon oppression cloaked in the language of expediency.

The undersigned, on behalf of the Indo-European Joint Council of Manenberg, call upon the Christian churches to serve all racial problems from the standpoint of a common welfare and a common citizenship.

To this end, it suggests the holding of parochial meetings to discuss the problems of Christian duty in all questions of race.

It wishes to lay down the principle that, before the claims of any citizens, and especially before those of Europeans, are pressed in any matter that affects the welfare of other sections of the community, those other sections shall have the opportunity to state their views and that a genuinely free hearing shall be given them.

It also appeals for new members for the Joint Comco's which are seeking to promote friendly cooperation between the races upon a basis compatible with our daily prayers, "Thy Kingdom come on earth." It hopes that the Christian congregations may report, each member.

LEONARD, Bishop of Natal, President
F. GILBERT, Secretary

NARAYANATHA REPORT FOR PERIOD 1ST OCT. 1933 TO 31ST MAY, 1934

Secretary's Tour: Mr. B. J. Narayana, the new Secretary, took charge of the Provincial office on the 1st of November 1933. Since then he has toured throughout the two districts of Narayana. During his tour, he tried to revive several dormant branches of the Sangh which were working, and also organised some new branches of the Sangh. In addition to establishing new branches, the Secretary obtained several letters from the Temple Entry Disputes Board. All throughout the province, explaining to the people the aim and the scope of the movement and nurturing the spontaneous participation in the public mind due to questions of the progress of the S. I.

Propaganda: In addition to the provincial Secretary's tour, Messrs V. N. Narayana and T. A. Das, Secretaries of the West Kanara and Ahmednagar districts, have done a good deal of propaganda work by visiting several talukas in their respective districts. A Taluka Sangh Conference was held in Pali, (Gujarat state), Mr. B. K. Gokul, the Harijan leader of Nashik, presiding.

Welfare Work: During the period of eight months Rs. 4,971-11-0 have been spent on welfare work. This includes aid to hospitals, schools, shops, recreation (i.e., grant of books etc., and medical aid). The Ahmednagar Sangh maintains a boarding house of 25 Harijan students. During the eight months, repairs for hundred and more have been spent on this hostel. Two new Harijan hostels have been started in Sagar (Sholapur district) and Jambur (Dist. Khandesh), directly under the supervision of The Marathi Sahak Sangh, with 10 students in each hostel. Kambur, help is being given to the Nashik and Amalner hostels. The Nashik Chikrapasta boarding has received help to the extent of Rs. 700 from the Nashik Sangh during the last 5 months.

Meals must also be made of a welfare centre in Kumbhar Mangwadi in Poona, organised and supervised by Mr. V. N. Narayana, a student social worker.

Mr. V. N. Narayana, the new Secretary of the West Khandesh Marathi Sahak Sangh, has started a new centre and some welfare activity in Vetheda, a village about thirty miles away from Sholapur. About thirty Marathi families live there. They belong to 'varnas of Indians' and most of the men and women being habitual offenders are required to report to the police but through Mr. Narayana's efforts, the police has reporting has been cancelled in the case of many men and women living there. Mr. Narayana visits the village almost every week and encourages the boys and girls by giving them books, clothes and pocket money.

In Safford taluka (Pali), Mr. Gokul has donated Rs. 125 to the co-operative press society started for the benefit of the Harijans.

Scholarships: About 75 students receive scholarships from the Board and its branches, ranging from Rs. 1 per month to Rs. 5 per month. These include



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[No. 18

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 15th September 1932, Pandit Mahadev Dasg in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the main aims of the Sewak Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

HARIJAN TOURS IN BENGAL

(Continued from the issue dated 6-7-34)

HARIDAS

When the suggestion of the tour came to the workers of Harid, they hesitated. Gaudhari was to come to Harid. The tour programme was fixed. The reception committee made collections and every detail was worked out. Then there came a postponement. After a few months, however, another date was fixed for Gaudhari's visit. Preparations for receiving Gaudhari were taking place then on the morning question. But again people were disappointed. Gaudhari did not come, the workers instead were requested to tour. Workers naturally felt difficult. They realised that their position was absurd and could not make up their minds to start on a tour. After receipt of a reminder, however, they thought that they should at least make an attempt.

A party was got up, consisting of seven persons including three ladies, for the walking tour. The inclusion of ladies gave a new character to this tour. In the earlier days, women of Bengal undertook long walking pilgrimages from Bengal to the Jagannath temple at Orissa. Now, on receipt of a loving message from the same Orissa, a batch of men and women were undertaking another pilgrimage. This aspect came out prominently and the party, on starting, was given a huge ovation in the town. The party carried placards bearing suitable mottoes against untouchability. A Harijan co-worker also accompanied the party.

The party proceeded by stages, but even where there was no halt, way-side villagers invited the party and heard from them the object of their mission. Almost everywhere lady speakers addressed the meetings. The movement for removal of untouchability had penetrated into these villages and the party drew inspiration therefrom. A few years ago, such a tour would have been impossible. The people not only tolerated what was now against untouchability but welcomed the party who had broken through the age-long custom of treating some Hindus as untouchables.

The party travelled slowly and went through Nalchak, Jaldighi, Kankhal, Kankhal, Mahabharat, and finally to Pimpri on the fifth day, covering 35 miles.

The Harijans saw a ray of hope in the assured right of the caste-Hindus entering to their villages and houses with a word of comfort and promise of care for their welfare. Small collections were made at every place. The villages had never seen or heard of such pilgrimages parties before and they were filled with wonder and joy at the approach of the party. At the end of the tour, the party felt that their difficulties in the beginning was quite unjustified and that they had been able to do some work for the removal of untouchability. They also felt that, if they had devoted at least a day to each place, they would have got more practical results.

The party collected Rs. 41.42 and returned with a feeling of hope for the cause and inspiration for future work.

SASTRI ON THE GOING

"SINNING RELIGIOUSLY"

A famous writer has observed that the Hindu cannot live religiously in every department of life, to the extent that he not only ate and dressed and married religiously, but *lived* religiously. When we think of the treatment meted out to the Brahmins, we cannot but admit that there is a relaxation of truth in the proverb. We have made such a fetish of outward forms and ceremonies and thus succeeded in giving religion such a distorted shape that some of us do not even suspect that religiousness can mean to religion, that it is the opposite of it. Among those persons whom a considerable amount of patient propaganda will be necessary before we can thoroughly disengage their minds.

Here is a true story narrated by a man who was an eye-witness to the incident. She was travelling in the third class compartment for women from Bombay to Ahmedabad. A little after midnight, two women of the so-called untouchable class entered at a window station with baskets of food-stuffs. In the same carriage, though not in the same compartment, were travelling two other women, apparently high caste. Mother and daughter, the latter with an infant of just over a month. The moment the Hindu women entered, there was a low and very raised by these high-caste travellers, but as the former could not be pushed out, the storm blew over after a while. But, unfortunately for our Marjara friends, one of them suddenly began to suffer from the effects of a common childhood ailment, so much so that she could not restrain herself and cried aloud. This entirely disturbed the sleep and the superstitious of the rest, who now started shouting at them with greater fury than before.

"They have already polluted our carriage. The wretched creatures will now pollute us all the more. You wicked ones did you not think before leaving your home that you would be in this plight?"

"Suffer as they will", and the religious of the two Marjara women, "who is my brother's wife. My brother is blind and we consider him out a freethinker by selling tooth-sticks. She has had several babies, and never has the labour been painful. It is only this time that she is feeling so miserable."

"But, if she had several babies before, she must be an idiot that to have risked this journey."

"There is no fear" rejoined the other, "in about an hour everything will be all right, and she will scream no more. Please leave some rhy. Yes, yes, must have gone through that kind of thing sometime in your life."

"Of course", said the Brahmin mother travelling with her daughter. "Then, my daughter had a baby the other day as she was travelling from Madras to Bombay—a wretchedly long journey. Poor thing, what could she do? But she bore her pains all right. Her husband's brother was travelling with her. She did not so much as let him know of the thing. She had to lie back in a motherly home in Bombay and I was then wired to rush from Dacca. Therefore, she turned between life

and death for some days, but, thank God, she is now better and I am taking her home. But she was not like that untouchable women. She bore everything in privacy."

"I never had such pains before", said the sufferer. "and May God spare everyone such suffering. But why should you shout then? My fellow-travellers will take care of me and wash the whole compartment."

"You will wash it I dare say," said the Brahmin woman. "but you will not come to wash out clothes. Be you know that you will pollute all our best clothes? Get out at the next station. For heaven's sake, get out."

"But how can she get out in this condition? Can't you see that she will drop down dead, if she attempted to get out and walk?"

"But why did you not think of all this? I must speak to the Guard at the next station."

"They do have money", the other one implored.

The friend who narrated the story and other women also implored the Brahmin women not to make unnecessary fuss. But she was somehow possessed with the thought that an untouchable woman delivered of a child would be doubly untouchable and her presence in the carriage would make double pollution.

The next station came, and the protest of the rest of the women silenced the orthodox protestant. Within a few minutes of the starting of the train from the station, the Marjara woman was delivered of a baby and sat up cheerfully. She had no extra clothes and so whereabout to cut off the placenta. The narrative of this story supplied the name, and for a few minutes everything seemed to be quiet. But the woman started screaming again, and again there was an uproar. Another baby came and the mother now felt free. She sat up as though nothing had happened, whilst her sister-in-law helped in cleaning and washing the compartment.

Again the Brahmin women shouted. "We shall not only have to leave an angry home, but to wash all our clothes. Why can't you see this simple thing?"

In vain some of the other women tried to plead with their male ones, or vice versa, they remained hard of the plight in which her own daughter had found herself only a month ago. But the very thought of the double pollution had worked her up into an excited frenzy.

The next station came, the very destination of the unfortunate women, and they were slowly helped out by the Guard who had listened to the story with sympathy. He gave them a rug, asked them to wash their women and then go. But, as soon as the train started out, both of them with the two new born babies were seen walking out of the station.

Undoubtedly a tale for tears. But what the poor Brahmin women was ultimately left alone in her unknown prison is surely a sign of the changing times.

M. D.

Notes

Harjan Wearing

Chhaya is a village, two miles from Pambur on the west coast of Kathiawar. Handspun and handwoven woollen cloth made by Bhil women of this village has a very good reputation, and woollen cloth of a particular design of white stripes and black lines have got the special name of "Chhaya cloth." So low then all weaving families reside in this village, and it is here that an Ashram of residential school for Harijan boys was started about 7 years ago. This Ashram was badly in need of funds. Shri Ram Narayan Patilak, who is in charge of the school, went out in May last to Bombay and elsewhere for collecting funds from Kathiawaris and other Gujaratis resident in those parts. He has now returned with a handsome amount of Rs. 4,747-11-0 and handed over the money to the Central Office of the Sangh, actually in his name for that Ashram in the coming years Shri Patilak deserves congratulations for securing the amount he had seen in those times of depression. Let us hope that the Ashram in Chhaya will prosper through the unflinching devotion of the workers there. For, application to work and personal purity are far more important than freedom from anxiety about funds.

A. V. T.

Harjans' Plight

Under the above caption, the Secretary, the Marva Sahaj (Dangjun) Harjan Sewak Sangh, writes:

"The Ash-Ashlams and the Dandams have been drawing water from a public well for the last two months. The Palkes or the Agasthaashlams have recently started covering the Harjans in various ways from using the well. The Dandams have been depriving the dola of men, and say which they used to reserve as remuneration for their work as night-watchmen. The Ash-Ashlams were prevented from entering the city, imprisoned by them in the usual way as had belonged to a chhalingar. The activities of these Ash-Ashlams who are drawing water from the well are boycotted and those Harjans are thus deprived of a source of livelihood."

The Sangh has taken an infinitely worse turn during the last fortnight as the public have begun actively to restrain themselves in the matter by withdrawing the Marvas. When the latter demand of an order to writing, threats of arrest were held out against them. I understood that signatures of Harjans have been freely obtained to a statement that they would not, in any way, use the well.

The Panchayat Board is also maintaining an attitude of indifference, more or less supporting the Ash-Ashlams.

In spite of the police intervention and a good deal of social persecution by Palkes, the Dandams have persisted in covering their public, though the Ash-Ashlams have ceased doing so, out of fear of various kinds."

—As we have reports from other places also to show that this is not an exceptional or isolated

instance, but only a type of the conditions in which Harjans are subjected all over the country, we submit that our constant friends owe themselves an explanation and a duty in respect of such occurrences. Some of them have elapsed from time to time that, with the exception of the temporary question, they are as ready as the reformers to work for securing better conditions of living for the Harjans. It is up to them now to prove the good faith of their assurances by coming forward and helping to protect the Harjans from more wicked persecutions such as the one recorded above. It is not even as if any sacrifice was called for. The poor Harjans have been deprived of drinking water and subjected to all kinds of persecution for merely daring to exercise a right which the law of the land has given them. The least our constant friends would do, therefore, is to prevent the Ash-Ashlams from making the Harjans in the enjoyment of their legal rights. It would be interesting also to see what steps the Government is prepared to take for protecting the past and legal rights of the Harjans.

It is such a simple matter as that no effective protection can be given to the Harjans; there is no meaning in merely giving a catalogue of all that has been done for the betterment of Harjans.

In Memoriam

Sh. M. Devendrak, General Secretary Ashra's H. S. S., writes:

"It is with deep sorrow that I have to announce to you the sad news of Mr. N. Devendrak's demise. He was working as the joint Secretary of the Ashra's Branch of the Marva Sewak Sangh since its inception, and I had his whole-hearted co-operation in every way."

He was a leader of Ash-Ashlams and his activities were not confined to one field. He was a member of the Legislative Council for three years and was the first Ash-Ashlam elected President of the District Temperance Committee, Moradabad, where, to was a member of the West Ciderway (Muzam Road, Allahabad Board, Allahabad Municipal Council, The West Ciderway District Educational Council, West Ciderway B. K. College Committee, The Ashra's University Board and Hon. Registrar of co-operative societies. At one time he was very prosperous and a successful businessman, and was the confidence of his customers. He was one of the few Harjans, who, though rich, were then commonly regarded as unscrupulous. Mr. Devendrak has also been President of numerous conferences and the founder of many institutions for Harjan service. His industry and personality were of great help in furthering the ideal of unscrupulous. Always rational in outlook, he never compromised with principles. When Mahatma started his age fast, Mr. Devendrak renounced worldly, material Ashra's Personal Ash-Ashlam Conference and gave a splendid lead, declaring his faith in fast abstinence and in Mahatma's leadership. He was no man in the face of a fast, and by his death the Marvas has lost one of its capable men. May his soul rest in peace."

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HARIJAN

FRIDAY, SEPTEMBER 7, 1934

VILLAGE TANNING AND ITS
POSSIBILITIES

Village tanning is an ancient trade in India itself. No one can say when tanning became a degraded calling. It could not have been so in ancient times. But we know today that one of the most useful and indispensable industries has occupied probably a million people in hereditary servitude. An evil day dawned upon this unhappy country when labour began to be degraded and therefore, neglected. Millions of those who were the salt of the earth, on whose industry this country depended for its very existence, came to be regarded as low class and the microscope focused on because the privileged classes, with the tragic result that India suffered morally and materially. Which was the greater of the two losses it is difficult, if not impossible, to estimate. But the criminal neglect of the peasant and the artisan has reduced us to perpetual helplessness and backwardness. With her magnificent slaves, holy mountains, mighty rivers and an extensive seaboard, India has limping managers whose full exploitation in her villages should have prevented poverty and distress. But the drooping of the curtain from holy labour has made of us perhaps the shortest-lived, most resourceless and most exploited nation on earth. The story of village tanning is, perhaps, the best proof of my indictment. It was the late Madhu, after Das who opened my eyes to the great crime against a part of humanity. He sought to make reparation by opening what might be called an educational nursery. The experiment did not come up to his expectations, but he was responsible for the livelihood of hundreds of thousands of Untouchables.

It is estimated that roughly nine crores worth of raw hide is annually exported from India, and that much of it is returned to her in the shape of manufactured articles. This means not only a cost, but also an intellectual drain. We know the tanning we should devote to tanning and we possess the considerable stores of leather we need for daily use.

Tanning requires great technical skill. An army of chemists has had to go for their adventure abroad in this great industry. There are two ways

of developing it. One for the uplift of Harijans living in the villages and along with a large extension, living in slums and degradation and crowded in the village ghettos, isolated and away from the village proper. This way means just re-organisation of villages and taking out, education, cleanliness, prosperity and dignity to them. This means also the application of chemical talent to village uplift. Tanning chemists have to discover improved methods of tanning. The village chemist has to step in to assist. He has to learn and understand the crude village tanning, which is still in existence but which is fast dying, owing to neglect and to my want of support. But the crude method may not be completely scrapped, at least not before a sympathetic examination. It has served well for centuries. It could not have done so if it had gone wrong. The only research I know in this direction is being carried on in Saskatchewan, and that was started at the now defunct Ashram at Baharwal. I have not been able to keep myself in touch with the progress of the experiment at Saskatchewan. There is every prospect of its revival at the Harijan Ashram, which the Baharwal Ashram has now begun. These experiments are more draped in the aspect of possible research.

Cow preservation is an article of faith in Hinduism. No Harijan worth his salt will kill cattle for food. But, having become uncleanable, he has learned the evil habit of eating carrion. He will not kill a cow but will eat with the greatest relish the flesh of a dead cow. It may be physiologically harmful. But psychologically there is nothing, perhaps, so repulsive as carrion eating. And yet, when a dead cow is brought to a Harijan tanner's house, it is a day of rejoicing for the whole household. Children dance round the carcass, and at the funeral is played, they take hold of bones or pieces of flesh and throw them at one another. As a tanner who is living at the Harijan Ashram, describing the custom at his own now broken home, tells me, the whole family is drunk with joy at the sight of the dead animal. I know how hard I have been at working among Harijans to weed them from the soul-degrading habit of eating carrion. Reformed tanning means the automatic disappearance of carrion-eating.

Well, here is the use for high intelligence and the art of chemistry. There is also a mighty step in the direction of cow preservation. The cow must die at the hands of the butcher, unless we learn the art of increasing her capacity of milk-giving, unless we improve her stock and make her milk pregnant with useful for the field and carrying herbage, unless we make scientific use of all her secrets as manure and culture, when she and her foal, we are prepared to make the wisest use of her hide, bone, flesh, milk, etc.

I am just now concerned only with the carcass. It is well to remember here that the village tanner,

thank God, has to deal only with the carcass, but the slaughtered animal. He has no means of bringing the dead animal in a decent way. He kills it, drops it, and then ignores the skin and reduces the value of the hide. If the villagers and the public knew the principles and noble virtues the tanner renders, they will provide easy and simple methods of carrying it, so as not to ignore the skin at all.

The next process is drying the animal. This requires great skill. I am told that some, for even purposes, do this work better or more expertly than the village tanner does with his village tools. I have requested of those who should know. They have not been able to suggest an improvement upon the village tanner. One is not to say that there is none better. I merely give the reader the benefit of my own very limited experience. The village tanner has to use for the hide, he throws it away. Dogs have ruined the carcass, whilst it is dried, and take away some, if not all, of the bones. This is a dead loss to the country. The bones, if preserved here, apart from their other uses, make valuable manure. What remains after the dogs have taken away their share is transported to foreign countries and returns to us in the shape of handles, buttons, etc.

The second way is urbanizing the great industry. There are several tanneries in India doing this work. Their examination is outside the scope of this article. The urbanization can do little good to the Harijans, much less to the villages. It is a process of death drawn from the villages. Urbanization in India is slow but sure death for her villages and villages. Urbanization can never support nearly per cent of India's population, which is living in her 7,50,000 villages. To remove from these villages tanning and such other industries is to remove what little opportunity there still is for making skilled use of the hand and the head. And when the village handicrafts disappear, the villagers working only with their cattle on the field, with villages for six or four months in the year, must, in the words of Macdonald Dug, be reduced to the level of the beast and be without proper nourishment, either of the mind or the body, and, therefore, without joy and without hope.

There is work for the untouchable Swadeshi labor and crops for the harvesting of technical skill in the solution of a great problem. The work fills three apples with one throw. It serves the Harijans, it serves the villagers and it means honorable employment for the middle class intelligentsia who are in search of employment. Add to this the fact that the intelligentsia have a proper opportunity of seeing in direct touch with the villagers.

M. K. GANDHI.

LAUD OF PENANCE

11-10-34—(4) To notice the extent of the awakening of individual conscience wrought by the movement for self-participation in general and the Harijan work in particular, humble individuals working away silently in remote corners of their villages rarely attract themselves on the notice of the public, but it is their work that really tells. I have in mind a humble employee who for years has not failed in his contribution of a month's salary every year. In his speech on the bank of the Ganges at the reformation of the late Pandit Madhai Nihari in 1911, Gandhiji had appealed to the thousands gathered there to take upon kind of a pledge in the great leader's memory. When Gandhiji was on Benares a month ago, a humble-looking man came in with his thirty-six months' savings of eight annas a month, that he had pledged himself to give to any national cause on the sacred day of Pandit Madhai's death. He had carefully collected the small savings and brought the amount to Gandhiji for the Harijan Fund. The Harijan Sevak publishes a letter from a school teacher who earned out a number of pledges to serve the Harijans. The details are so interesting that I summarize them at some length.

'I am a Brahmin and a teacher in the local English School, and try to serve the *Sanatana Dharma* according to my lights. You had sent last year, on your return from Toronto, to dedicate the rest of the year to Harijan service. I also made a little pledge and have now the whole of the interest on my credit balance in the savings bank to the Harijan Fund. I have remitted it today to the Secretary of the Board.

At the end of the Purnashukla month, our people, according to the prevailing custom, give dinners to Brahmins. At the end of the Purnashukla month of the year, I decided to feed a Harijan rather than a Brahmin. I went home on a day's leave, invited a Harijan sister to dinner, asking her to come after a bath and in clean clothes. I fed after I had fed her. The sight of the Harijans is for me not a thing to be avoided, but a reminder of self-purification.

'There is a conversion shrine in our village. He occasionally addresses meetings attended by a couple of some men from a population of 15,000. But I do not ignore him. He is opposed to opening the temples to the Harijans. I have patient argument with him and will continue to do so. He does not resent my attempts to convert him. I am not going to relax my efforts.

'I read from cover to cover Valmiki's *Ramayana* as an aid to self-purification and have prayed that Rama may convert the hearts of the *sanatani*.

'I make a point of reading and explaining *Harijan* and *Harijan Sevak* to the Hindu students

in our school and suggest to them the ways of serving the Harijans.

There are two parties in the Village Panchayat, and even on matters of social welfare they often oppose each other. There was a well in the Harijan quarters which badly needed repair and dredging. I met the Brahman President of the Panchayat. He was willing to help, but feared that the opposite party may oppose him. I met the leaders of the opposite party, who agreed to raise no objection, and at a meeting held for the purpose, a sum of Rs 100 was voted for it. The well was repaired and dredged under the supervision of the President himself. He is a consistent

"Constant dropping wears away stones and I am sure that my steady consistent effort will bear fruit and bring about the much-needed improvement of the caste-Hindus. I meet Harijans also and talk to them about cleanliness and clean habits of food and drink."

M. D.

A HARIJAN'S COMPLAINTS

In a letter to Gandhiji, Shri P. N. Kulkarni of Poona made a number of complaints and suggestions, the principal of which are condensed below.

(1) There should be as many Harijans in the members of the Harijan Board as caste-Hindus.

(2) Details of the persons on which Harijan funds are spent should be published.

(3) The Sangha should devote the most part of its expenses and funds to constructive objects like securing the Harijans the civic rights of using wells, charminars, of opening shops and carrying on other business on equal terms with caste-Hindus, and not to temple-entry.

(4) Independent Harijan bodies do not get necessary support and encouragement from the Sangha Sangha.

(5) The Maharashtra Harijan Board is exclusively managed by Brahmins, in spite of the fact that the posts can be suitably filled by Harijans.

To this Gandhiji has addressed the following reply:

"Your letter of the 24th August stimulated me, for you have now put up a position as to where with the work of the Harijan Sewak Sangha which is contrary to what you had told me some time ago and to your correspondence and conversation with me. It may be that experience has shown your error. If such is the case, I have nothing to say except that you have tested your criticism on unshodden data.

"You know that I have repeatedly expressed my opinion that the Harijan Sewak Sangha is an unjustified use of posts. Therefore a demand is persistently made by Harijans. It has got to do the requirement in the manner that the postcard

movement may contribute to in the near future. If it does not appeal to the Harijans, it would be so doing voluntarily. Then the postcard must try again but they have got to learn the art of importance from better experience.

"As I have said to you personally so often, and you would also be aware, the better and more effective method of influencing the policy of Harijan Sewak Sangha would be for local Harijans to form representative Advisory Boards to study sympathetically the activities of the local Sangha, and then advise them, criticize them and make concrete suggestions. If such Advisory Boards are formed every where, the work done by the Harijan Boards will be certainly much more effective than it is today. But even as it is, the Boards here, nothing to be ashamed of. If you will follow the columns of *Harjan* from week to week, you will surely be interested in the way the money all over India is being distributed among Harijans. It can be shown from records that many institutions managed by Harijans are being substantially supported from funds collected by Harijan Boards. You will find also, if you study the figures, that the extent of distribution of funds steadily among Harijans and Harijan institutions is progressively increasing. Extraordinary provisions are being made to secure the impartial distribution of funds.

"You are altogether wrong in thinking that accounts of distributions are not published. Reports by Provincial branches are published from time to time. They are available for inspection by the public and you can test the accuracy of my statement by turning over the columns of *Harjan* and also by application to local offices for copies of their reports. I am writing Thakkar Dass to let me have a consolidated account for Maharashtra to Harijan, and you will be postally acquainted at the same time, report for Harijan institutions and students all over India.

As to temple entry, you will find that practically nothing has been spent, either on the opening attempts or on the building of new temples, and, throughout the year, month after month, the report of my speeches in the columns of *Harjan* will show you conclusively that the temple entry question occupies the least part of them. The Harijan Sewak Sanghas have concentrated on some of the very things that you mention. If they have overlooked all the details of the want of will but for want of capacity, overlook all the posts at once.

"Your attack upon the Maharashtra Harijan Board comes with ill grace. As a critic and not supporter of the Harijan cause, namely, Mr. Desai, is the President of the Provincial Board. He began this long before the Harijan Board came into existence and probably before the birth of many of us. So far as I am aware, he has never been accused of extravagance over this scheme. If you have any specific complaints against the local Board, don't you think that your first duty is to send those complaints to the local Board, and, if you do not get relief or satisfaction, to take your appeal to the Central Board? And then, if you find that your complaint has gone unheeded you will be justified in expressing the objection to the public. As it is, you have nothing but a vague allegation against the Maharashtra Board, which, in my opinion, has deserved better treatment.

M. D.

TAMILNAD REPORT FOR
JUNE AND JULY, 1934

Religious Matters. (1) One Maravanna temple was opened at Kallikudi, in Madhav district for the exclusive use of Harijans, and three temples are being built at Vallur, Karamar and Anai, in the North Arcot district.

(2) A Mahajin hall has also been built at Anai in South Arcot district and opened on 12/7/34.

(3) Bhajan parties are held every Sunday, in Cuddalore in South Arcot district, and at Anai in North Arcot district. A Mahajan party started from Madhav and visited all the temples carrying its religious propaganda among Harijans. Two meetings were held during the period under report. Various items of propaganda were carried on with the help of the Rastakrishna Mutt in North Arcot district.

Educational. There are evening schools 17 were schools were added during the two months at detailed hereunder—

District	Place	Description	No.
Kallikudi Madhav North Arcot	Chinnasalem	Day school	1
	Valluram and	Night school	1
	Chinnasalem	Day school	1
	Periyasalem (near Anai)	Day school	1
	Maru-champ Mulluram and Valluram (near Periyasalem)	Day schools	2
Tamil Nadu	Chinnasalem	Night school	1
	Chinnasalem	Day school	1
Tamil Nadu	Chinnasalem	Day school	1
	Chinnasalem	Day school	1
Tamil Nadu	Chinnasalem	Day school	1
	Chinnasalem	Day school	1
Total			17

Measures should be made here of the various District Boards that have granted full and half concessions to all the Harijan students studying in their schools. Besides this, the District Board of Tanjavur has granted permission to use eight of their day schools during nights for the night schools run by the Harijan Service Society.

Two libraries, one at Combarakur and the other at Karamar, have been opened with 37 and 23 students respectively. Besides this, private accommodations for boarding boys has been arranged at Chinnasalem and Tanjavur in Combarakur district, as also at Tanjavur in North Arcot.

Scholarships to the value of Rs. 375-0-0 have been awarded during the 2 months, and books and stationery to the value of Rs. 512-0-0 have been supplied during the period under report, and the total amount spent on schools is Rs. 1,249-1-1.

The Industrial school at Karamar has been founded, and facilities for training students in Carpentry, Basketry, Weaving and Tailoring have been provided. Besides this, all the students are given the co-operative, and it is hoped that, in the course of a few months, it will become one of the best training centers.

An industrial school has been started at Chinnasalem to impart technical training to Harijan students.

Economic. (1) To encourage thrift among Harijans, loanable deposits have been arranged for in the Combarakur district and they have been persuaded to contribute for the same.

(2) In Combarakur, private loans have been arranged for, otherwise, to be situated in the Combarakur district, and the Combarakur has proved to be a very good help.

(3) Meetings and employees were requested to enhance the wages of Harijan laborers at Chinnasalem in the North Arcot district.

(4) At Karamar and Karamar, Harijans have been persuaded to open savings bank accounts in the local post office and pay regularly all their savings. A co-operative workshop at Karamar and a leather industrial school at Vallur in the North Arcot district have been opened to provide work for Harijans.

(5) The employment of a Harijan as police constable has been secured in North Arcot district.

Sanitation. Wells and water supply—

Two new wells were built, one in Tachamudi district at Karamar and the other at Karamar, in the North Arcot district. Besides this, two wells have been repaired and drinking water was made available for in Tachamudi district.

Two tanks at Karamar and Karamar in Karamar and one private well of an orthodox settlement in North Arcot district have also been given open to Harijans.

Recreation club.

Three recreation clubs have been opened—one at Karamar in the village of Karamar and another at Combarakur and a third at Tanjavur—where boys of all castes met daily in playing football and in the other activities of the club.

In Lodges.

Many lodges were opened for at four places in Combarakur district. In almost all the districts, houses have been frequently visited and houses in sanitation given. The total number of houses so visited during the period was 84.

District	No. of houses visited
South Arcot	21
North Arcot	11
Karamar	11
Madhav	11
Karamar	11
Tachamudi	4
Combarakur	5
Tanjavur	5
Tamil Nadu	3
Total	84

Religious. All meetings in the district during the period were arranged for, where the devotees of caste and drinking were explained and people were persuaded to give up those habits.

General. One special feature of the period under report was the celebration of the Gandhi Jayanti day 1934, July 14th, on the occasion of our president Mr. C. G. E. and almost all the places visited by Gandhi during his tour celebrated the same and have sent their reports. There has been a fresh stimulus to the general public. Another was the visit by the famous representatives of the district to the district offices where all the necessary information regarding Harijan was

collected in a specially provided form and sent to us. The first continued pastiches regarding the situation of the classes, their particular housing, water and educational facilities, etc. The number of repetitions has averaged a 16.

Propaganda. Travelling parties conducted minor propaganda in Madras district.

Two stalls were taken in the University as well as in the Teachers' Bazaar and had a store of necessary information regarding improvement and educational facilities, were displayed in the form of figures, charts and maps which were explained to every visitor.

Relief. Material relief was given to almost all the districts. Our Kothandarama Dispensary has been serving a large number of patients.

Five schools were opened: Kothandaramaswami, Puthukottai, Kothandaramaswami and Kothandaramaswami in the district of South Arcot, Ramnad and Tirunelveli, respectively.

L. N. GOVINDARAJAN
Secretary, Tamil Nadu H. J.
Tamil Nadu

C. P. KARANATHI REPORT FOR NINE MONTHS FROM NOV. 1933

Madras City's Town. The second under-report began with Mahatma Gandhi's tour. The previous had the great disruption of inaugurating Gandhi's Rajagopal. Only two days before Gandhi's arrival, the local government had ordered disbanding public from Rajagopal and other places and organized a public meeting at the Mall City High School, Madras. The meeting ended in confusion. The proposals of the government did not affect the tour. Loknath and his party made their first appearance in the presence, but the tour was, in the whole, successfully completed. Gandhi declared upon a temple at Sola for Harappa and another temple of Lakshminarayana at Madurai. He could have opened another at Dandi near Warangal but desisted on difficulties by the refusal of the local government who had organized a major party and organized opposition. This may be regarded as an order of Gandhi's including minority to opposition and his scrupulous care to review all matters in any form whatsoever. The collection that Gandhi made totalled Rs. 19,471-1-1.

Propaganda. (1) Political. Various pamphlets and leaflets were distributed. The Mahatma Rajagopal tour was widely and the Kothandarama, a March daily of Madurai, the Kothandarama, a local English daily, the Daily News the local daily and Vidyadevi a local weekly, opened their columns and drew hospitality was granted. Kothandarama and Kothandarama were also arranged.

(2) Collection. The Telukottai, Madurai and Kothandarama were collected in a way calculated to bring the Harappa into closer association with the Kothandarama.

(3) Conference. These were mainly organized by the Kothandarama themselves. The awakening among Harappa students began well for the future.

Education. The Regional Board has started eight schools in the Madurai, Madurai and Madurai quarters, a Harappa school at Madurai, the Kothandarama school at Madurai, a night school at Madurai, a night school conducted

by the public opened students at the local city college who a day and night school in Harappa and Kothandarama. An attempt of the Kothandarama work done by the hand of young men who started the Kothandarama school at Madurai in spite of the Kothandarama work in which the local Kothandarama attempted to finance their work with most acquiring and Kothandarama. But the opposition only agreed them on to pursue their work with Kothandarama and Kothandarama. Ultimately the dispute ended in an Kothandarama settlement in a Kothandarama to have that a Harappa Kothandarama has been for the use of the Kothandarama at Madurai. The Kothandarama has recently opened a school at Madurai. The following is an account of Kothandarama, spent in Kothandarama. Kothandarama on Kothandarama and Kothandarama in Kothandarama. Kothandarama on Kothandarama, paper reported from Rs. 19,471-1-1. Kothandarama on Rs. 19,471-1-1. Total Rs. 19,471-1-1.

Public education, religious and social reform, side by side with the spread of literacy, are common features of all the educational institutions started above.

Welfare. The Board has spent about Rs. 100 in giving help in the shape of clothes, soap and other necessities to Harappa students and families. On the occasion of Gandhi's visit to Madurai, the Kothandarama of the Kothandarama and Mr. Kothandarama gave about two thousand clothes for distribution. Mr. L. N. Kothandarama and Mr. Kothandarama gave Rs. 100 worth of Kothandarama for distribution to students. The Provincial Board has recommended the construction of two wells in Tamil Nadu and Kothandarama with the grant from J. E. Fund. The work has been suspended during rain. Kothandarama were supplied with Kothandarama school for Kothandarama for building loans and about Rs. 10, Harappa families in Kothandarama for making both rooms to avoid poverty for women.

Help from Local bodies. The Kothandarama Month party during the last Month Week celebrations paid special attention to cleaning of Harappa quarters and adopted almost methods to clean the sanitary condition of the people in different parts of the city. The Kothandarama Kothandarama constructed a special well for Kothandarama at Madurai which was opened by Gandhi. Gandhi also declared two wells open for Harappa at Madurai. The Kothandarama District Council has announced for Rs. 100 as a grant to the Kothandarama board.

General. The C. P. Govt. officially adopted the Kothandarama in referring to students of the Dependent Classes.

The main work of the Board is the maintenance of the Kothandarama and Kothandarama and the visiting of more institutions of the kind.

J. S. PANDARABAI,
Secretary
C. P. Kothandarama D.S.S.

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HARIJAN

Editor: R. V. BASTHI

Under the auspices of The Harijan Sevak Sangh.

VOL. II.]

MADRAS—FRIDAY, SEPTEMBER 14, 1934

[No. 31]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on its behalf by the meeting of the representatives held in Madras on 23rd September 1932, Pandit Madhwaraj being in the Chair

"This Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to employ every legitimate and peaceful means, as early removal of all social disabilities ~~and removal~~ by custom upon the so-called ~~untouchable~~ classes, including the bar in respect of admission to temples."

MORE ON SWADESHI

I would like to remove the thread of my remarks on Swadeshi in the *Harjan* of 10th August. Take the special occupations of Harijans. There is a message behind the over two thousand Harijan occupations—hand-making, basket-making, rope-making, door-matting, etc. If a complete list was made of them, they would make an imposing list. They are occupations which either need encouragement, or should be deliberately developed if they are useful or profitable. But who is to decide whether they are profitable or unprofitable, useless or otherwise? If there was a true Swadeshi organisation, it would be its duty to get out the truth about all these innumerable handicrafts and mixed themselves in their promotion. The ink with which I am writing comes from Tamil. It is a profitable trade. It is making headway against silk. I had three more specimens sent to me by different makers, all so dainty, struggling like the Tamil grass. They interested me. I entered into correspondence with them, but I could do no more for them. A Swadeshi organisation will examine the samples of these silks in a scientific manner and grade them and encourage the most promising ones. It is a good and growing industry, requiring expert chemical knowledge.

In Coimbatore, a man sent me samples of the paper his friend was manufacturing in a village nearby. I enquired into the concern. It supports about nine men. The paper was stout and glossy. However, it was not good enough for writing. Men engaged in the manufacture are doing out the

hardest livelihood. The skill is supplied by an old man nearing the circumference. The whole concern may perish with him, if it is not properly guided. I was told that, if there were enough orders, the paper could be supplied at the same cost as the mill-made article. I know that hand-made paper can never supply the daily growing demand for paper. But before of the seven hundred thousand villages and their handicrafts will always want to use hand-made paper, if it is easily procurable. Those who use hand-made paper know that it has a charm of its own. Who does not know the famous Akashabadi paper? What mill-made paper can beat it in durability or polish?

The ancient basis of the old city is still made of that paper. But it is probably a perishing industry like many such others. With a little encouragement, it might meet its needs. If there was supervision, the processes might be improved and the defects that are to be noticed with some of this hand-made paper may be easily removed. The economic opinion of the civilisation people engaged in these little known trades is well worth investigating. They will surely allow themselves to be guided and advised and feel thankful to those who would take interest in them.

I hope I have given enough illustrations to show how hard and unexploited this field of true Swadeshi is. It is capable of limitless expansion and of producing, without any capital outlay, new wealth in the country and providing handsome employment to those who are today starving for want of it.

M. K. GASTEL.

WHY NOT 'HARIJAN'?

To

The Editor The Harijan

Sir

I was rather pained to find that the late article of Mr. H. D. showed the real position of the representation made by "our friends who met Gandhiji offering to be representatives of the Harijans" or rather "depressed classes" as they preferred to call them." [See *Harjan* of August 1933] (a page 405, col. 4). The "last column" standing to the term "depressed classes" is a variety of an obviously erroneous and complete misapprehension along with the development of misstatement amongst these classes leading to the widespread and controversial solution of the general Hindu community at large, which we all know is the view of Gandhiji in his great and unique endeavour. But the weakness of the term "Harijan" is likely to perpetuate the gulf between them and the average Hindus, which is surely not desired by Gandhiji. The point should have been noticed by Mr. H. D. whose useful advice to "convert" appears to be remarkable and at the same time remarkable, coming as it does from one of the closest associates of the Mahatma.

I myself had intended in the earlier as one belonging to this great class but had withdrawn to the supposition that others may choose to give, accepting of course, that such it is likely to have on the future profile of the great community in the long, Hindu fold.

Will you be kindly showing to Mr. H. D.?

I am, etc.,
H. K. MEHRA

[H. D. has passed the foregoing to me. I know Mr. Mehra, as I had the pleasure of meeting him in Calcutta during the recent visit. I can share his nervousness and his preference for an obvious epithet so long as the stigma of untouchability persists. But I write Mr. Mehra to enter into the feeling of reformers who have no untouchability at their side who, therefore, have a horror of using an obvious name for those whom they love and are eager to serve in the best of their ability. Add to this the fact that tens of thousands of untouchables do not like the words *untouchable*, *untouches* and the like and that they do like the word 'Harijan'. The aim of us all is the same—total extinction of untouchability. When that happy day arrives, either the word *Harijan* will disappear or we shall all be proud to be called Harijans—depression of God—deserving to be so described, having been free of the stress of high and low.

M. K. G.]

MADRAS REPORT FOR JUNE AND JULY, 1934.

Meetings of the Board. No meeting was held in the month of June as the Joint Secretaries and some other members of the Board were out in Madras. Two meetings were held in the month of July, one on 10/7/34 and the other on 16/7/34. The proceedings of the two meetings have already been commented on in the Head Office.

Scholarships. The chief business done at these two meetings was the awarding of scholarships. The following table was laid down for the ordinary class:

IV V & VI Forms	Rs. 1-0-0
III Form	0-0-0
I & II Forms	0-0-0

These amounts represent roughly half the school fees payable for the different forms. Where the actual bill has changed within three months previous to the award, the actual fee payable was to be given. In the case of boys, no scholarship was given below Form I and, in the case of girls, none below Standard III.

A sum of Rs. 100 per month was apportioned for the awarding of scholarships. They were distributed for 10 months from July to April inclusive. In all, 66 scholarships were awarded. Of these, 39 were renewals of scholarships awarded last year, and 27 were new scholarships. 17 of the scholarships were given to girls and 49 to boys.

The monthly scholarships of a monthly value of Rs. 10 each were awarded for 6 students besides in the Madras Town School for continued learning or mental education.

Examination fees were paid to two students who were sitting for the B.A. Examination in the held in September 1934. To one student a sum of Rs. 10 was paid and to another Rs. 10/-.

A sum of Rs. 500/- was expended for giving bursar to students who could not be given scholarships.

A sub-committee of the Board worked thoroughly into the appointments and selected the most deserving applicants for scholarships.

Reformatory work in Madras. At Arundel House, in Fort St. George, the boys' hostel is going on satisfactorily, the number of inmates being 25. Of the inmates who were in the hostel last year, all except 1 were promoted to higher classes. The boys' Hostel of the hostel is working satisfactorily. The health of the boys is good and their general aspect satisfactory. The present intake at the Madras B.A. Hostel and maintaining a satisfactory and as low as possible.

For want of suitable accommodation, it has not yet been possible to start the girls' hostel, which the Board had decided to open at the locality. Thereon every hope of its being started before the end of this month.

In the Naval Hospital Road, Vepery, better to children, the supply of soap and soda powder for washing clothes, distribution of medicines, milk on health and cleanliness to women by the Franchark and the Aysh girls for clothes, a night school for adults and the opening of *Parvati* (second line) at night we begin to.

A new Franchark and an Aysh have been appointed to work in North Madras. A series of work is being organized there. Oil, soap powder and soda powder for washing clothes are being distributed to a large number of children for toilet and bathing purposes.

In George Town, a night school with a classes and a reading room are being run through the G.T. Service of *Untouchables Society*.

In Kanchamangal, Tiruppur, in the quarter of *untouchables* and *untouchables*, an adult education school and

tution classes for school students are being conducted with a graduate teacher. A reading room also is being helped.

All *Tantriya* temples, *Mahadams*, through the workers of the *Mahatma Sabha*, a day school and a night school are run. Simple ailments are treated, houses are visited daily to persuade the house-wives to keep them clean and tidy, letters are given to children and parents and *Mahajans* are engaged.

Night Schools, Reading Rooms, etc.—A night school and 20 reading rooms in different parts of the city are situated in the localities mentioned above are being helped with grants of money and newspapers and magazines are helped.

Maps, lectures on health subjects and other topics are also delivered regularly.

V. VENKATESWARAN
D. SUNDARAMAN
S. Srinivasan
District In-charge I. I. S. S.

HYDERABAD (HND) REPORT FOR JUNE AND JULY, 1934

Mahatma Gandhi's visit. The most important event of the period was Mahatma Gandhi's visit to Hind and his reception at Hyderabad on 23 July. Rs. 3499-1-8 were collected for the Mahatma journey. Of these, a sum of Rs. 1481 was presented to Mahatmaji and Rs. 2018 was spent on the reception. A balance of Rs. 120-9-8 is still lying with the *Mahatma*. In addition to the above, about Rs. 600 and many contributions were collected by Mahatmaji himself at the station and the public meeting, which was attended by nearly 20,000 people.

Education.—The seven Harijan schools already established continue working as usual. Rs. 954 were spent on them. 'Uniform' dresses were supplied to more than 50 students. Rs. 1120-7-9 was spent on the out of a donation of Rs. 1643-8-9 given by *Shri Parthasarathi Das*.

Scholarships.—Rs. 12-14 were given as scholarships to Harijan students.

The Municipal authorities were requested to reserve some scholarships for the Harijan students in their schools.

The Sunday function for Harijan children continues as usual.

Cooperation.—The work of the *Swamiji's Group* and *Co-operative Society* is progressing satisfactorily. Five new members were enrolled. Loans amounting to Rs. 115 were advanced to 10 members and their accounts settled with the money lender.

Sanitation and Medical aid.—Sanitary and health visits to Harijan quarters continue as usual. The President of the Municipality was taken round these, got houses and his attention drawn to the sanitary requirements. Rs. 220-7-0 were spent on the work done supplied to Harijan households.

Free medical and medicine to be rendered at the instance of Dr. Chinnappa. A doctor has been back in Hyderabad lately where it will be more convenient to treat Harijan patients. This has will be good in night school and dispensary, as well as their temple and meeting place. Most of the building material for this has been supplied free by some friends.

Swamiji's Union. The work of the *Swamiji's Union* has been taken in hand. New members

are being enrolled. Two general meetings of Swamiji were organized, their programmes heard and their duties explained to them. Suggestions regarding their movements, periods of work and the improvement of their general conditions are also being carried on with the Municipal authorities.

General.—In June, two public meetings were held when Mahatmaji was congratulated on his escape in Poona and prayers were offered for his long life. 29th of July was celebrated according to the calendar of the civil office. Three meetings were held in three separate places and the importance of Mahatma Gandhi's message was explained. A summary report of the work done by the *Mahatma* was read and an appeal was made to the public to strengthen the Harijan cause. In the evening, the Harijan workers visited some villages and held public meetings of Harijan and caste-Hindus and visited the graves of Harijan.

NATIONAL I. M.

Secretary,

Mahatma Jyoti, Hyderabad (Hnd)

KANACHI CANTONMENT REPORT FOR JULY AND AUGUST, 1934

Religious matters.—A weekly *pranama* is being conducted as usual on every Sunday in the Cantonment Harijan quarters. Prayers are sung and group talks are held on religious and social topics.

Education.—The Harijans of this quarter are heavily indebted. 20 Harijans have received a loan of Rs. 100 each from the Municipal *Swamiji's Group*, *Co-operative Bank*.

Sanitation.—Special attention is paid to the cleanliness of Harijan and their quarters. Several visits were paid to all the Harijan houses of the quarter to study their sanitary conditions. Bath is given daily to Harijan children. Soap is being distributed among Harijans in different quarters. An arrangement has been made for a doctor to give free consultation to Harijan patients.

Abstinence.—It is a matter for congratulation that the Harijan have lived by the pledge which they had taken before their entry to the town from drink and other vices. The result is that they are not going under drink again.

Celebration of 29th July.—This day was celebrated by the Cantonment Harijans with enthusiasm and dignity. In the morning, at 8 a.m., prayers were offered to the Almighty to grant long life to Mahatmaji. Thanks were given to Mahatmaji who had undertaken to leave a work on his shoulders for the betterment of Harijans. At 11 noon a 'hark' was given to Harijan children. At 12 noon a great *pranama* was held, when Harijans were sung and Harijans prayed to God to grant them strength to go along the right path.

General. A Census was taken of the *Radha* Harijan quarters, for, there it had there for a day and night school. There are thirty Harijan children in for the day school, out of whom only 8 are attending the present day school, which is very far from their quarters. There are a number of *non-Harijan* also residing in these houses and their children have the same difficulty. The census was sent to the Administrative Officer, *Municipal Board*, Kanachi, requesting him to start a day school in these quarters.

NOTHMAN ARJUNAN, E.

Mahatma Jyoti, Kanachi,

Kanachi Cantonment, Mahatma Jyoti.

TO SUBSCRIBERS

To ensure immediate attention, subscribers are requested to mention their No. on all their communications to us.

Manager.

HARIJAN

FRIDAY SEPTEMBER 14, 1934.

NOT ARGUMENT, BUT EXPERIENCE

For me Non-violence, like Truth, is my eternal creed for every activity. That I often tend to set up to it in many activities in my dealings with the subhuman family proves my weakness. It cannot and does not affect the truth of the creed or my faith in it. I am but a weak exponent, ever failing, ever trying. My failures make me more confident than before and intensify our faith. I can see with the age of faith that the observance of the twin doctrine of Truth and Non-violence has possibilities of which we have but very inadequate conceptions.

If there are should permeate the whole of our being, how much more is the purely religious war against untruthfulness? I, therefore, gladly share with Harijan readers the following extracts from my lectures before received from an American friend who discusses the working of his mind and declares his faith in Non-violence reinforced, though, perhaps, not yet fully, after his recent travels:

"You may have gathered from my last conversation with you that I was turning away my back to the principle of non-violence. I had been troubled by doubts concerning this principle, and that was why I wanted to talk to you. I think that was very foolish in me, for, it should be evident that great moral and spiritual truths can never have their validity established through arguments. They have to be tested in the fire of experience, which I have not done in my own life to any large extent. I am persuaded that it would require a much stricter discipline than I have put before me to prove by my own experience that non-violence is eternally true.

"But I am able to accept it as one of the great fundamentals of my faith by my observation of the fruits it has produced in the lives of others. To associate intimately with such men as Mahatma Jinnah is a privilege for which one may thank God. I have men that he and several others whom I might mention, who have accepted the principle of non-violence in their own lives, have been able to partly share, free from all the greed, the lust, the self-seeking, the hatred, the fear which characterise many who have sought a room of a pleasant house, but are obscured by their passions within the gates from fighting successfully with the enemy without. It is not what non-violence has done for those who oppose you that is to me significant, but what it has done for

you and that very small minority who have in their hearts become non-violent. Since I believe that in a moral universe, a good follow, as might follow day, that such development of character can come only out of experiments with falsehood, and by the same token, I believe that justice is right at least in the long run, when he says that "they who take the sword will perish by the sword."

"I am certain that the only virtue which you would be necessary for the ultimate success of your struggle is that of patience.

"So far as your own leadership is concerned you did not develop your qualities of leadership in a day, nor were you born with these qualities. I wonder that you are the product of a long discipline of supreme loyalty to truth as you are and that you have arrived at your personal position through a long and arduous experience. While Europeans may be accustomed to the success of non-violence, I do not think British rulers are constantly defeated in Europe from that of India, and the only way they can learn non-violence is through practice. There are bound to be many failures, many heart-burnings, many defeats, as has been true and is still true in your case. But if it is truth, it can never be forsaken."

M. K. GANDHI

ALMOST LIKE HARIJANS

An Andhra graduate who has married a Dravidian writes:

"I wanted to write to you long ago. But I was awfully shy. Thank God! I am at last writing my husband in you.

I come from the Dravidian community. My life was really a torture. Whatmore, do you think, does in my other professions—more than that of the dancing girls in the streets? Is it not a little like that that prostitutes should personally be a community?"

"Andhra, I think, is the heart of this evil. Hindu society has engaged dancing girls—especially during marriages and festivals of the Deity—no real dances were accompanied by dancing girls before the present day and into a bad example before the world and couch.

"The policy of a whole community conspired to give of prostitution is great. Young men here are leaving their best to root out this evil. But they badly need help and guidance. Won't you kindly stir up the public in equally dignified and energetic as the 'Hindu' movement? Please invent the idea always in a corner of your heart and give it publicity. You have not only the Congress, but the whole public opinion at your back. What the British did and the I.F.C. could not do I am confident that a word from your mouth would do.

"I am legally and religiously married to a girl of my own community and I am a father of two daughters. My wife is as pure as my eyes as my other Hindu wife. Our society looks down upon us. The men of our community are working vigorously on us. The stigma of prostitution is attached to us, though both of us are free from the vice.

"Harmans and Devadans are the only two communities which are almost in the same degree of depravity. Of course, they will have to help themselves in moral elevation. Tell a teacher like you would educate them and the society more quickly than they can do it for themselves. These were the main movements. Please don't forget the entire community in your enthusiasm for the Harmans."

I wish I had the ability he ascribes to me. I am painfully conscious of my limitations. The correspondent is perhaps unaware that, when I was editing *Young India*, I used constantly to refer to the Devadans' condition and position in general. But my effort did not root out the evil. It would only bring relief to individual cases. If I now refer to the question in the pages of *Harijan*, it is not because I have any hope of doing better than I did during the *Young India* days. I shall be pleased if this fresh effort brings relief to individual cases.

The correspondent is quite right in blaming Devadans in Harijans. Nevertheless, he will recognise the difference there is between the two. But it is waste of time to measure the degree of difference in wickedness. Life unacceptability, the inclination for the perpetration of the worst go, of Hindutva is to be pardoned. Those who are engaged in the noble task of making society of the evil will have to work in a systematic manner and not become discouraged if they do not find their effort crowned with success at once. Let them concentrate on the evil immediately surrounding them. These are two ways of working at the problem. There should be work amongst those who employ Devadans for their best end and the Devadans, conceivably itself. If the latter will refuse to serve society's need, the system ends at once. But the process is not quite so simple. *Harijan* knows no sin, even like Deosa and Phishna, Devadans point to their belief in prohibition of sex. Habit has dulled their sense of sex regarding their calling. Therefore, they have to be found an innocent source of livelihood in the place of prostitution. Thus, there is work in the country. Festival and marriage parties in which Devadans are employed have to be sought out and there is change reasoned with. Reforms may not debate reform to equity. They will have to appeal to its reason and heart. In a way, all reform is a kind of education, just as essential as the education which is consciously having so much. Hence it is a science by itself and yields results only when systematically pursued.

The correspondent who has dared to marry a Devadan deserves to be outcasted. He should be rebuffed with the approbation of his own conscience and live down the prejudice against him and his wife.

M. K. GASTRI.

A TALK WITH AN AMERICAN FRIEND

Now that the scope of the *Harijan* has been widened, I think I may use it to suggest the reader with the workings of Gandhiji's mind and with his methods and beliefs, in so far as I can do so without bringing in politics. Dr. Dodd, who is in charge of a Girl's College in America, had a half hour's interview with him last week, and the talk covered topics a discussion of which has its place in the columns of the *Harijan*.

"Is there any chance of your coming to America?" was the first question which Dr. Dodd asked and which every American reader asks. "Could we bring you to America? We hear you know, so much of kidnappings now-a-days."

"No," said Gandhiji. "For the simple reason that I should be of no use there. If I come there, it would be to demonstrate the secret and the beauty and the power of non-violence. I should not be able to do it today. I have not yet carried complete conviction to my own countrymen."

"What is your main objective, Mr. Gandhiji?"

"The main objective is freedom and it is to gain independence not for the khaki and the robe in India, but for the dark millions."

"I know. I have often come across that expression in your writings. What are your methods?"

"Not many methods, but the one method of unadorned truth and non-violence. But you might ask me, 'How are non-violence and truth expressed and applied?' I would say at once that the central fact in my programme is the spinning wheel. I know that Americans are startled when I say this. What can be the meaning of this pet obsession, they ask?"

"Not all Americans," said Dr. Dodd, reassuring Gandhiji. Our daily paper one day criticised the spinning wheel programme and in the very next column had an article describing people working with the wheel as a public thanksgiving, busy doing the work of a single machine. In a letter to the editor, I drew his attention to the irony and told him that, just as we were fighting unemployment India, too, was fighting unemployment. But with you, Mr. Gandhiji, it is a moral and spiritual symbol, too?"

"Yes, of truth and non-violence. When as a nation we adopt the spinning wheel, we not only solve the question of unemployment but we declare that we have no intention of exploiting our nation, and we also end the exploitation of the poor by the rich. It is a spiritual force which in the initial stages works slowly, but as soon as it gets started, it begins working in geometrical progression, i.e., when it gets into the life of the people. When I say I work independence for the millions, I mean

to say not only that the millions may have something to eat and to cover themselves with, but that they will be free from the exploitation of people here and outside. We can never industrialize India, unless, of course, we reduce our population from 350 millions to 35 millions or let spin work stop until there are men and dependent on us. It is true we realized that, where there is unlimited human power, complicated machinery on a large scale has no place. An Indian economist told me once that every American had 36 slaves, for, the machine did the work of 36 slaves. Well, Americans may need that, but not we. We cannot industrialize ourselves, unless we make up our minds to enslave humanity.

"Then, we have to fight unemployment. Unemployment of a kind is everywhere. A coal porter coming from a coal-mine would not scratch his head in chains years. He would say he would wash himself clean first. But the moment a man has rendered himself clean, he should come to be unemployed. We are trying to abolish that unemployment. Added to their unemployment is unemployment, which they share in common with a vast number of others. You, too, have got the unemployment problem, but it is of your own creation. Our unemployment is not entirely of our creation, but, however it came about, I am sure that, if my method was universalized in India, we should not only find work for those that want but for those to come. That is, we should easily be able to tackle our population problem. The problem is to double the penny a day which is the average income of a poor Indian. If we can achieve that, it would be quite enough at least till we find a better method. The spinning wheel, by utilizing the idle hours of the women, produces additional wealth, it does not, it was never meant to, displace existing employment. One something which would increase the daily income of the millions of our impoverished people more than the spinning wheel, and I should gladly give up the spinning wheel."

"I quite see," said Dr. Girdle. "We talk of shortening of the hours of work, but as to what they are to do in their spare hours, we do not seem for a moment to trouble ourselves about."

"I would ask one more question, Mr. Gandhi. I have the opportunity of speaking to many young men and women and I should like you to tell me what you consider your most satisfactory achievement—I will not say your greatest achievement, but I should emphasize you. In other words, what should I put before the young people as a thing that they should aspire after in life?"

"It is a difficult question. I do not know what to say. I can simply say that I do not know whether you will call it an achievement or not, but I may say that, in the matter of loneliness and so-

called defeat and a tempestuous life, I am able to retain my peace, because of my unshaking faith in God, translated as Truth. We can describe that as millions of things, but I have for myself adopted the simple formula—"Truth is God."

"I see it, I see it," said Dr. Girdle. "You have achieved peace in a world of confusion and turmoil."

"But several American friends say to me, 'you cannot have peace unless you believe in Jesus.' Well, I tell you I have peace, though I do not believe in Jesus as the only son of God."

"I am glad you said that. May I ask you to let me know your conception of Christ?"

"I consider him as a historical person—one of the greatest amongst the teachers of mankind. I have studied his teachings as properly as I could, with the reverence of a Christian, in order to discover the Truth that is buried in them. I have done so, just as I have done about the teachings of other teachers."

"In this connection, may I ask your opinion on the missionaries' work in India? Have they wrought India?"

"I should not say intentionally. They, of course, come here as critics, they criticize our social evils, they criticize our religion. But that does not matter. All their criticism has but served to make us more conscious of our weaknesses and more alive to our duties."

"But that, I suppose, you say of missionaries as individuals, not of missionary societies as such?"

"I should not draw that distinction, for, missionary societies have written pre-conceived notions of our society and religion which the members propagate. Thirty-five years ago, for instance, as I was passing through Bombay, I went to the Bible Society to purchase a copy of the Bible and with that I was given a report of work done by a mission there. I was surprised to find therein that a missionary could count his work in the terms of *s. & d.* A convert meant so many shillings, as to a recruiting agent a recruit meant so many rupies. One cannot think of a religion in the terms of the number of its adherents."

"What, Mr. Gandhi, has been your greatest disappointment?"

"Frankly, I have no sense of disappointment, excepting, perhaps, that sometimes I am disappointed with myself, inasmuch as I cannot control the floating thoughts as much as I should like to, that's all."

"One last thing, Mr. Gandhi. I am coming from the Congress of the Baptist Churches in Germany. They took a firm stand on peace and non-violence. I spoke there on the 'Gospel of the Day' and spoke 'on strict honesty and integrity in the business of our life' and 'war as the most heinous and unchristian thing on earth.' I

made in, conclusion, an appeal to all, coupled with my own declaration, that true Christmas everywhere should refuse to shoot down their Christian brethren whenever Governments decided to go to war against any other nation. How much does that proposition come near you?"

"It would come very near me if you were to drop out the word 'Christian' and read only 'brother'." I should refuse to shoot down any human being, black or white, Christian or non-Christian. Your declaration most apply to the whole humanity."

"I mean it. I said 'Christian brethren', as I was addressing a group of Christians."

"That is all right," said Gandhi. "I have to give this warning because sometimes it is thought that there is nothing wrong in shooting down so-called sinners."

"No, no."

M D

LIQUIDATION OF HARIJAN DEBTS

Attempts are being made in various places for the liquidation of all the debts of Harijans heavily indebted to the money and the Pishan. We have received two reports describing the results of such attempts. Sri. Maganlal Nayak, who is in charge of the Municipal Health Department Co-operative Society in Koda (Bombay), has sent a long report, from which the following details of interest are taken.

The society has been working for ten years now and has, during the period, advanced Rs 10,000 for the purpose of debt liquidation. The members are generally regular in their payments, but they are not yet free from the debts of the money-lender and Pishan, and some has yet been able to save anything so as to place it as deposit with the society. It sometimes happens that, in order to maintain their credit with the society, they run into fresh debts with the other money-lenders and the society is hard put to it in helping them again to get rid of them.

And yet the society's efforts cannot be said to have been utterly wasted. Before the society came into being, several municipal scavengers had to leave Koda in order to escape the molestation of the money-lenders. This is now a thing of the past. The molestation has mostly disappeared, there are no cases of women being left on highways and no cases of physical force or assault by the lenders.

We carefully look into the circumstances of each case before advancing a loan and see that it is borrowed for bona fide purposes.

The society has undertaken to liquidate completely the debts of each of the scavenger members as are prepared to submit accurate accounts of their income and expenditure and to subscribe to the following conditions:

- i. To live within the means,
- ii. To observe all duties and interesting ones,
- iii. To borrow from nowhere else
- iv. To observe rules of cleanliness and temperance,
- v. To deposit all savings with the society after all the debts including the society's are paid off.

The scheme has been in existence four months now, and four families have up to now availed themselves of it. Their total debts amounted to Rs 1,078, the society paid Rs 1,150, the balance being written off. All the money-lenders were present and they willingly agreed to write off the amount of Rs 700.

If the experiment succeeds, it will mean a considerable amelioration of both their moral and economic condition.

The Secretary of the Harjan Board, Amreli, Sri Jagannath Mehta, also sends a report of a similar attempt in Amreli. There is no co-operative society there, and the effort has to be approaching the money-lenders of deserving Harijans, asking them to show the correct state of their relations with their clients and persuading them to enter their entry and agree to liquidation of the debts by means of payment of monthly instalments. There is a committee appointed for this purpose, the members being one representative of the money-lender, three Harjans and the Secretary of the Harjan Board. The Secretary has to be present in Amreli on each pay-day, so that there may be no default in the payment of the instalments. A maximum of post-occupied and funeral expenses has been fixed and care is taken that it is not exceeded. A friendly money-lender money on easy terms of interest to Harijans recommended by the Board, and a friendly merchant has agreed to an arrangement under which the Harijans may get good cloth and other necessaries at cheap rates and on credit on certain conditions.

M D

HAND POUNDED RICE

The total irrigated area in British India is approximately 4 crores and 54 lakhs of acres, out of which 1 crore and 54 lakhs of acres are sown with paddy. Taking the average yield to be 12 bags of paddy per acre the total yield will be 12 crores and 54 lakhs of bags. Two workmen pound a bag in a day, and 48 crores and 12 lakhs of hands will be

required to pound the whole quantity in a day. The working days in a year may be fixed at 300, the rest of the time being left out on grounds of health-holidays, festivals and festivals. Hand-pounding the total quantity produced will provide work for over 15 lakhs of people almost throughout the year; and the wage earned is a decent one as shown in one article in an earlier issue of the Harijan.

The factories in British India employ only 14 lakhs of people. Therefore, hand-pounding of paddy will create employment for more people than all the factories put together. It will further eliminate the necessity for a huge capital outlay and ease the disadvantages of unhealthy and uncomfortable conditions for labour.

Rice is now prepared in 4 ways: The old country method of hand-pounding it in Ramovras the best with the aid of hand-choppers and then pounding the husked paddy in Preparation through small rice mills worked with oil engines whose capacity is 50 bags of rice per day. or, Preparation through the rice mills properly so called whose capacity per day is 200 bags of rice and over.

The term "hand-pounded rice" should be confined to the rice prepared by the first method. The second method is condemned by the Ayurvedic and Unani doctors whom we consulted. The third and the fourth methods are condemned by these doctors, as well as by the allopathic doctors.

Even supplested rice taken from the mills is harmful to health according to our doctors.

G. SHANKAR SHASTRI.

DAVID EDUCATIONAL SCHOLARSHIPS:

The following Harijan students have been granted scholarships from the David Educational Fund—

No.	Name of Students.	Course of Study.	Value ann.
ARJUN			
1	Jugal Kumar Das	B. A.	20
2	Ram Das Bhattacharya	B. A.	20
3	Karnataka Nath Bhattacharya	B. A.	20
4	Prasanna Nath Das	B. A.	20
5	Karnataka Nath Das	B. A.	20
6	Karnataka Nath Das	B. A.	20
ABHIRAM			
7	P. J. Mahalingam	University	25
8	Madhavi Mahalingam	B. A.	20
9	Madhavi Mahalingam	B. A.	20
10	Madhavi Mahalingam	B. A.	20
REKHA			
11	Rekha Chandra	B. A.	20
12	Devakshi Chandra	Medical Course	20
C. P. HIND			
13	Chandra Lal Chandra	B. A.	20
14	Madhavi Chandra	B. A.	20
C. P. MARATHI			
15	Takshash Chandra	Medical Course	20
16	Madhavi Chandra	Medical Course	20

17	Madhavi Chandra	B. A.	20
18	Madhavi Chandra	B. A.	20
19	Madhavi Chandra	B. A.	20
20	Madhavi Chandra	B. A.	20
SHARMA			
21	Madhavi Chandra	B. A.	20
22	Madhavi Chandra	B. A.	20
23	Madhavi Chandra	B. A.	20
24	Madhavi Chandra	B. A.	20
GOVIL & TRIVASORE			
25	Madhavi Chandra	B. A.	20
26	Madhavi Chandra	B. A.	20
SHARMA			
27	Madhavi Chandra	B. A.	20
SHARMA			
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33	Madhavi Chandra	B. A.	20
34	Madhavi Chandra	B. A.	20
SHARMA			
35	Madhavi Chandra	B. A.	20
36	Madhavi Chandra	B. A.	20
37	Madhavi Chandra	B. A.	20
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SHARMA			
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97	Madhavi Chandra	B. A.	20
98	Madhavi Chandra	B. A.	20
99	Madhavi Chandra	B. A.	20
100	Madhavi Chandra	B. A.	20

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N. H. MALHOTRA,

for General Secretary, D. S. S., Delhi.

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HARIJAN

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MADRAS—FRIDAY, SEPTEMBER 21, 1934

[No. 39

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on her behalf by the meeting of the representatives held on Sunday on 25th September, 1932, Ponda, Malabar, living in the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded henceforth will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate, Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all legal disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

TWO HOSTELS IN WARDHA DISTRICT

When I was at Wardha attending on Mahatmas during his one week's fast last month, I took the opportunity of visiting the two hostels for Harijan boys studying English in the town of Wardha (not Arts (Wardha Dist.). The former was started only one year ago, but the latter is seven years old. Both are run chiefly by the efforts of non-Harijan Hindus, the Superintendent in both cases being Harijan Hindus.

Wardha Hostel has eleven boys eight of whom are boarders and three were lodgers who study in the hostel, taking their food with their parents in Wardha. Six of the eight boarders are Mahars and Maras. When Maras boys were admitted about two years ago, there was a little flutter among the Mahar boys, Maras being considered inferior to Mahars in social status. These Mahar boys left the hostel as a consequence, but the management stood firm, and now all the boys are living like brothers.

The Arts hostel is not only older, but bigger, though housed in a small building built for the Local Municipal Board for the purpose. It has 33 boys, all Mahars, and the Superintendent lives on the premises with his family, like the Gurus of old. A few of the boys pay their full boarding charges, a few half-charges in cash and some in the form of grain from their homes. The finances here are very tight, as no grant is paid but either by the Government or by the Local Harijan Sevak Sangh.

In fact, the Govt. grant could not be secured for want of registration under Act XXI of 1925, and the registration could not be sought in the absence of the registration fee of Rs. 50. This amount was, therefore, paid from Delhi Central H. S. Sangh office to the hostel for the purpose of registering the institution and securing the Govt. grant.

There is a large number of such almost self-supporting hostels in the Marathi speaking part of the C. P. and Boms, due to (1) Mahars being an advanced community and (2) the C. P. Govt. being liberal in the matter of grants to Harijan hostels, as compared with other Governments in the country, excepting Madras. The C. P. Govt. gives half the expenses of the supervision and servants, but not of feeding the boys, as grant to all such hostels. Even this small but stable source of income has encouraged education of Harijans in the C. P., especially Mahars.

Students of the Wardha hostel, with their Shri and the President of the Managing Board, came to pay their respects to Gandhiji soon after the fast was over. Gandhiji after due enquiry introduced the president to visit the boys' host and one lot of glass and some butter-milk daily to each boy, as a necessary part of his food. This is required for his physical development. That host is applicable to almost all Harijan hostels, where glass and butter-milk are compulsory by their absence on account of poverty.

A. V. VENKATAR

WHY AGAINST VIOLENCE?

A correspondent writes:

'Why are you against violence? Do you think that every act of violence is an expression of honor? Is it not strange that we should feel a kind of honor, pity and disgust when we see a murder or assassination, and utterly witness the slow dripping of blood going on every-day in the world? If you believe that a successful bloody revolution would contribute a good deal of glory to the world why should we not resort to arms? You seem to be truly optimistic about human nature, though I often read of your bitter experiences about it. Don't you realize that the rulers of the world have become so callous that, to understand you or humanly they must again become children. I don't mean to say they are here but. But their behavior is a physical fact and, in spite of themselves, they cannot alter it.'

It is because the rulers, if they are bad, are so, not necessarily or wholly by means of birth, but largely because of their environment. But I have hopes of their altering their course. Not perfectly true, in the wider sense, that the rulers cannot alter their course themselves. If they are degraded by their environment, they do not easily deserve to be killed, but should be changed by a change of environment. And the environment are we—the people who make the rulers what they are. They are thus an exaggerated status of what we are in the aggregate. If my argument is sound, any violence done to the rulers would be violence done to ourselves. It would be suicide. And since I do not want to commit suicide, nor encourage my neighbors to do so, I become non-violent myself and advise my neighbors to do likewise.

Moreover, violence may destroy one or more bad rulers, but, like Ravana's heads others will pop up in their places, for the root lies elsewhere. It lies in us. If we will reform ourselves, the rulers will automatically do so.

The correspondent seems to imagine that a non-violent person has no feelings, and that he is a silent witness to the slow dripping of blood going on every day in the world. Non-violence is not a passive form nor is helplessness. As the correspondent will make it not to be sharing truth, if truth is to be considered apart from non-violence, the latter is the eternal truth in the world. However false violence may seemingly sometimes, and nobody has ever claimed violence against for violence. Non-violence never promotes malice and is capable peace. It is not a magic stick. Its followers are, therefore, all mankind. A belief in violence will kill the murderer and head of his act, but he never killed murder. By murdering the murderer, he added to it and probably created more. The law of retaliation is the law of multiplying evil.

A non-violent man will not urge the murderer through his love. He cannot, by punishing the murderer, make the murder already committed. But he hopes by gentleness to get the murderer to repent of his deed and change his whole course of his life. A non-violent man always and automatically turns the sword into a plow and discovers that the best course of conduct is to do unto others as he would have others to do unto him. If he was the murderer, he would not like to be killed for his murders, but would like the opportunity of mending himself. He knows, too, that he must not destroy what he cannot create. God is the sole Judge between man and man.

M. K. GANDHI

THE SANGLI MOVABLE SCHOOL. A TRAVELING SCHOOL IN WESTERN INDIA.

Dr. Bhaer T. Washington, that great soul of wide vision and deep insight into the problems of practical and constructive of action for the Negroes of the U.S.A., not only built up a large and most useful educational institution, the Tuskegee Industrial & Agricultural Institute, but also took it upon himself to deliver education to those distant hamlets and villages who were not able to come to Tuskegee for it.

To quote from the July, 1933, number of "Driver Chops with Heart Food", on the subject, "Wheelled School delivers Education." It is stated, "The negro farmer as a rule is difficult about attending the regular agricultural instruction given at central points in the various communities and the more agreeable he is, the more difficult it is to get him out. To Bhaer T. Washington and his faith in the principle of learning by doing, the new scheme of things was an inspiring and inspiring of great achievement. He knew the Negro farmer well enough to know that there was no hope for advancement, unless modern training could be carried to his very doorway."

And so, in 1928, Washington built the "Tuskegee Agricultural Wagon." It was fitted with farm implements, dairy apparatus, garden tools and other containing equipment of improved types of crops and livestock. With the wagon went an agricultural extension demonstrator. Nothing more ambitious than the ordinary surrounding. The Tuskegee Institute was attempted. But it was a success, so much so that later, when automobiles came in, a truck, known as the "Tuskegee Agricultural Truck", was substituted.

"This truck has carried better farming and home making into every county in the State where there are Negro extension agents, and is still so useful that the scheme was to be pushed further. In 1933, by contributions from some 50,000 Negro farmers

and their friends, a large truck especially designed for the work was built. It is known as "The Booker T. Washington Agricultural School on Wheels". This truck carries a complete stock of farm implements and home conveniences such as the average farmer would be able to buy or construct and operate. With it goes a crew to demonstrate the use of the equipment and to teach improved methods of farming; a crew to show how to milk and use the home conveniences and to cook, can (preserve), care for poultry and conduct the home as a more healthful and economic home, and a rural nurse who gives demonstrations in care of the sick and simple practices of home sanitation and hygiene. . . .

Having seen the Booker T. Washington Agricultural School on Wheels actually at work in a small hamlet and having noted the enthusiasm with which its many-aided programs were received and made use of by the men, women and children of that neighborhood, the writer was inspired to try to secure a similar "traveling school" for the institutions in India, with which he is connected, the Bangl. Industrial & Agricultural School. Any one who has taken the trouble to investigate will agree that there are a good many problems in common for the uplift of the backward Natives and the illiterate villages of India. The latter are hard to reach, and it is just as necessary to "deliver education" to them as it is to deliver it to the Negro. More especially is this true of the women of the villages.

The Bangl. Mervile School came into being in the early part of the year 1914. It is not an exact duplicate of the Booker T. Washington Agricultural School on wheels, but the same idea is there. It has been fitted up so as to be of special use in the way of practical teaching and demonstration to the people of village India. Through the use of numerous charts, posters and pictures on all kinds of subjects pertaining to village life; also small and improved livestock such as fowls and good milk goats; simple and "better" implements such as better-crocks, light iron plough and waterwheel for the lighter soils (necessarily the heavier implements can not be carried); samples of seeds of improved and tested varieties of field and garden crops and specimens of potatoes and sweet potatoes, ground-nuts, wool and cotton, etc., the School came to put on an exhibition such as will be of use to each village visited.

It also carries on work again for the making of bone-bone letruses, tools for digging, model manure pits, a brick kiln of bricks on agricultural and similar subjects in Marathi and English, which serves as a reference library, and there are under simple and useful books on many subjects for sale. There is a medicine chest with the much-needed yet simple medicine, a gramophone

to furnish music and amusement and a magic lantern and cinema projector with small special electric generating unit, not to mention electric-light bulbs, which illuminate the rooms at night like day-light. What crowds always attend and what an opportunity to teach through open-air, and air-gate at the close of the day, when the people, lay and high, are free to sit and learn!

The displays are set up in sections, as it were. Here in a section dealing with Sanitation and Preventive Medicine, another section has to do with Agriculture and Field, Fruit and Garden Crops, a third has to do with Child Welfare, and a fourth with Cottage Industries, such as Tea Keeping, Soap Making, etc., etc. The Poultry and Livestock sections are always popular. There are generally three members of the crew, viz., the Manager and General Utility man, and he is a very capable and talented individual, an agriculturist who knows that and but also makes himself generally useful, and a helper who has no end of things to see to. These three are kept busy from early morning until after midnight, and it is truly a strenuous life they live. There are spaced days or games for the women and school children, and if day hours are to be found in a village, you may be sure they are put to good use in a clean-up campaign, or something of that sort.

The School will stop from 5 to 10 days in any given place, this depending on the size of the place and interest shown, etc. An average stop would be about 5 days. On one night of this period, it is usually the practice to put on a drama, say, the last night of the visit, school boys and masters having been co-opted to make this possible. The booklet, "Little Plays", by Eady Wickham Hatch, is most useful for this purpose. It is always the aim to leave something permanent in the village as a result of this visit, viz., some model manure pits or household latrines, or the organization of a Poultry Club, or a few seeds of some improved crops, or the organization of a village reading-room, etc. If over again the School visits that locality, follow-up work must be carried on, of course, and that it often also does through the contacts made.

During the monsoon season, the School is used as head-quarters for human demonstrations, etc., and then, too, a general overhauling of every thing connected with it is always required. During the rest of the year, it is on "the move" most of the time. It secures a good many agricultural exhibitions, helps with Baby and Health Week celebrations and a month in demand for such affairs. However, it is at the best in a neutral village far off the beaten path, where the general population is overwhelmed by ignorance, poverty, disease and debt. In such a place, the Bangl. Mervile School delights to give its message of Hope, Good Cheer, Light and Love.

J. L. GOWEN.

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Haripur.

HARIJAN

FRIDAY, SEPTEMBER 27, 1934

GOD OR NO GOD

During my visit to the South I met Harijans and others who pretended not to believe in God. At one place where a conference of Harijans was being held, the Chairman delivered a harangue on atheism under the very shadow of a temple where Harijans had sought for themselves with their own money. But out of the ignorance of his heart for the treatment meted out to fellow Harijans, he had begun to doubt the very existence of a benevolent Power that had allowed such cruelty to flourish. There was, perhaps, some reason for this disbelief.

But here was specimen of disbelief of another type from another source.

"Don't you think that a preconceived idea of a God, Truth or Reality might colour the whole trend of our search and hence be a great impediment and may defeat the very purpose of our 'Jat' For example, you take certain moral truths as fundamental. But we are in search and, as long as we have not found the reality, how can we insist or assert that a certain rule of morality or the truth or its alone is going to help us in our search?"

No search possible without some workable assumptions. If we great nothing, we had nothing. Ever since its commencement, the world, the man and the fool's included, has proceeded upon the assumption that, if we are, God is real and that, if God is not, we are not. And those who believed in God is equipped with the knowledge, existence of God is treated as a fact more definite than the fact that the Sun is. This living faith has ruled the largest number of peoples of life. It has alleviated our misery. In certain men's life, it is our one solace or death. The very search for Truth becomes interesting, worth while, because of the belief. But search for Truth is search for God. Truth is God. God is, because Truth is. We embark upon the search, because we believe that there is Truth and that it can be found by diligent search and patient observation of the well-known and well-tried rules of the search. There is no record in history of the failure of such search. Even the atheists who have pretended to disbelieve in God have believed in Truth. The truth they have professed is that of giving God nothing, not a word, means

His names are Lapsen. Truth is the crown of them all.

What is true of God is true, though in a less degree of the 'assumption of the truth of some fundamental principle'. As a matter of fact, they are implied in the belief in God or Truth. Dependence from them has limited the freedom in endless misery. Difficulty of proof should not be confused with disbelief. A Hindu's agnosticism has its prescribed conditions of existence. Difficulty of building the confidence does not make the expectation impossible. It only adds interest and zest to the search. Well, this expectation in search of God or Truth is infinitely more than numberless Hindu's agnosticism and, therefore, much more interesting. If we have no proof for it, it is because of the weakness of our faith. What we are with our physical eyes is there real to us then, the only Reality. We know that appearances are deceptive. And yet we treat ourselves as atheists. To see the truthfulness or truth or belief the foolish men. It constitutes more than half the search after Truth or God. Unless we disengage ourselves from irrationality, we have not even the leisure for the great truth, or it is to be reserved for our future lives?

Let Harijan workers know that the campaign against intolerance is a part of the great search, whether we know it or not. Intolerance is a big falsehood. We have proved it for ourselves, or we should not be distressed by the cause. We can demand the truth to others only by diligence and due observance of the conditions of success which have been often enough set forth in these columns.

W. E. GLADSTONE.

KHADI—A NEW ORIENTATION

[A deputation of prominent Khadi workers from Andhra, including Dr. Pottabhi Sastry, Mr. S. Narayan Sastry and Mr. Narayanaiah, met Gandhiji sometime back to discuss with him future lines of development of Khadi work in Andhra State. The conversation covered a wide range of questions relating to the structure and organisation of Khadi organisation, such as centralisation, at the present stage, of the democratic principle in Khadi organisation, elimination of the commercial element from the production of Khadi etc. The following is a gist of Gandhiji's remarks on some of the questions that were discussed. P.]

NO ROOM FOR DEMOCRACY

"Khadi is a issue is purely an economic proposition. A Khadi organisation must be a business concern before everything else. The democratic principle, therefore, cannot apply to it. Democracy necessarily means a conflict of will and ideas, involving sometimes a war to the knife

between these different class. There can be no room for such conflict within a business organization. Imagine parties, groups and the like in a business enterprise. It must break to pieces under their weight. But a Khadi organization is more than a business concern. It is a philanthropic institution designed to serve donors. Such an institution cannot be governed by popular fancy. There is no room in it for personal ambition.

DIAMETRICALLY OPPOSITE

"In reorganizing your Khadi production, you should not forget that the economy of Khadi, in some respects, works in diametrically opposite lines to that of ordinary business. You know how Adam Smith in his "Wealth of Nations", after laying down various principles according to which economic phenomena are governed, went on to describe certain other things which constituted the "disturbing factor" and prevented economic laws from having free play. One of these was the "human element". Now, it is this "human element" on which the entire economy of Khadi rests, and human selfishness, Adam Smith's "pure economic motive", constitutes the "disturbing factor" that has got to be overcome. What applies to the production of materials, therefore, does not apply to khaddar. Devising of quality, substitution, pertaining to the lower order of humanity, are current topics in commercial production, they have no place in Khadi, nor has the principle of highest profit and lowest wages any place in Khadi. On the contrary, there is no such thing as pure profit in Khadi. And there should be no loss. Loss there is, because we, the workers, are still incompetent workers. In Khadi, the prices realized return to the prime producers, the spinners, the others getting no more than their live.

Then, take the question of standardization. You cannot achieve it in khaddar. As Nagayyachari once remarked, a poor ordinary spinner cannot always spin thread of a uniform quality. She is not a machine. Today she may be unwell, tomorrow her child may be ill and her mind will be distracted. If you have been for the poor spinner or her child, you will not insist on having smooth, even, thread always, but be satisfied with what she can give, so long as she gives her best in the condition in which she finds herself at the moment. The saved touch of her hand gives life and history to Khadi which the machine-made yarn can never give. The art that is in the machine-made article appeals only to the eye, the art in Khadi appeals first to the heart and then to the eye. I would, therefore, deprecate the branching of Khadi. Aside to the cost of production, effects the durability of cloth and makes the discovery of brand over so much more difficult. We must not pamper the popular fancy, but seek to differentiate our goods. A few machines in the voluntary

centres will suffice to make Khadi perfectly white and give it a softness which machine-made destroys. We must make everybody contribute his or her mite to reduce all unnecessary cost.

CONVERTING THE SPINNER

If, then, we treat Khadi, not as an article of commerce, but as one necessary for the sustenance of semi-starved millions, we must penetrate the spinner's home and induce her to wear Khadi made from her own yarn. That at once reduces the cost of production and ensures uniformity in distribution. So far, we have simply tried to manufacture Khadi for the city people. From insignificant beginnings, the production of khaddar has grown to several lakhs per year. We have multiplied varieties. But that does not satisfy me now. Khadi was conceived with a much more ambitious object, i.e., to make our villages starvation-proof. This is impossible unless the villagers will wear Khadi themselves, sending only the surplus to the cities. The singular secret of Khadi lies in its adaptability to the place of its production and use by the manufacturers themselves.

OVERHEAD CHARGES

Our overhead charges are today much too high for us. If we concentrate attention on the central nucleus of Khadi, they will be considerably reduced. The rules governing the reduction of the price of Khadi are somewhat, if not wholly, different from those that apply to purely commercial articles produced chiefly for profit. In Khadi, there is no limitation to the improvement of tools. But there is no limitation to the improvement of human intelligence and honesty. If we despair of these two, we must despair of Khadi. In Khadi, therefore, we relinquish not by diminishing expenditures as far as is consistent with the smooth running of the organization, which itself will be unnecessary when Khadi is self-supporting and self-acting.

The success of Khadi is still in its infancy. It is a developing success. With every new discovery that I make in it, the enthusiasm comes to me all the more vividly how little I know of this science. There is no other country in the world, with the possible exception of China, that is potentially so rich as India, with its inexhaustible, untapped reserves of man-power. Tap these reserves, and you at once banish poverty from this country, and hand-spinning is the means by which this could be done. All that we have done so far in Khadi was necessary. Without it we could not have reached the present stage. But we have yet only touched the fringe of the problem. We have now got to take another step. If, therefore, you will have sympathy for Mother Khadi, you can have it for the asking and without much trouble about the discharge of your obligations. There is nothing to prevent you from working along the lines suggested by me."

CULTURE IS THE FRUIT OF COMPULSORY CONTINENCE

1

This is not the weather proverbial of a Brahmin clergy founder, but the delicate judgment pronounced, as a result of seven years' profound and extensive research, by Dr. J. E. Urry, M.D., Ph.D. (London), whose previous little volume on *Sexual Regulation and Mental Disturbance*, published by Williams and Norquist, now found Dr. Macpherson was good enough to pass on to me.

Psychologists suggested several years ago that, when sexual regulation failed direct cause-factor of the mental impulse, the associated conflict is expressed in another way and that civilisation has been built up by compulsory continence as the justification of organic desire. The psychologists arrived at these conclusions as the result of their researches into the nature and nature of mental disturbances; they did not test the validity of their suggestions by making extended reference to cultural data. So, Dr. Urry conducted an inquiry into the facts and published the first results in the book I have named.

Dr. Urry then discusses eight civilised nations, as well as the Semites, Babylonians, Hittites, Romans, Moors, Anglo-Saxons and English, and says, "The cultural condition of any society at any time seems to depend on the amount of its mental and sexual energy, and that in no time seems to depend upon the extent of the compulsory continence imposed by its past and present methods of regulating the relations between the sexes. In fact, in the relation between the sexual opportunity and cultural condition that, if we know what sexual regulations a society adopted, we can prophesy accurately the pattern of its culture."

By sexual opportunity Dr. Urry means the opportunity afforded to a man or to a woman to gratify a sexual desire. Sometimes the sexual regulations prevent such satisfaction, the impulse must be diverted, or the offender will be punished. The sexual opportunity has then been limited.

Dr. Urry distinguishes between the pre-nuptial and post-nuptial regulations and finds that, whereas the production of sexual energy is universal, post-nuptial sexual opportunity is not important, unless the pre-nuptial opportunity has been reduced to a minimum. If there is an compulsory pre-nuptial continence, a society will display little energy, the amount of energy which it does display will depend on the character of the pre-nuptial regulations. If, on the other hand, the members of any society are compelled to be pre-nuptially chaste, they will display considerable energy, the amount of that energy depending on the intensity of the continence imposed by their

post-nuptial regulations, the post-nuptial sexual unity of the female being a more important factor than that of the male. The energy will be least, when neither party to a marriage is compelled to exercise his or her sexual qualities to the other during their married lives, it will be greater when the female knows only her husband even though he is free to have relations with other women or women, it will be greatest when, throughout his life, the male, as well as the female, is compelled to confine himself or herself to one partner. In the last case, but only in the last case, sexual opportunity is reduced to a minimum, and the cultural height reached by the society will depend not only upon the complete collection of its sexual opportunity, but also on the length of time during which it preserves a strict regulation.

"The extent of the environment, in which the members of any society spend their early years," says Dr. Urry, "is of paramount importance. A child's early experience exercises a preponderating influence on the development of the emotional life, and, in most cases, the disposition of an adult is the product of interplay between past and present emotions. Gradually our characters are modified by circumstances, being greatly affected by an environment like, which is closely related to infantile reactions. As soon as we leave our mothers' wombs, we are subjected to a multitude of influences, which rapidly affect, and in most cases even create, our subsequent dispositions." Dr. Urry further concludes, that, so far as a cultural change is concerned, the behaviour of the female has a greater influence than that of the male, for, normally, the children of a new generation spend their earliest and most impressionable years in the company and under the influence of their mothers.

E.O.D.

(To be continued)

THE WRONG WAY

Shri Abhaya is an enthusiastic worker in the Harijan cause. The Hindu Sabha of his place (known as C. F.) invited one of its preachers to give his lecture to the Hindus of the town, and published leaflets inviting the whole of the Hindu community to attend the lecture. This, however, was held on the ground of a temple which was not open to the Harijans. Shri Abhaya went to the place with his Harijan boys (students of the school he is teaching at) and asked the preacher, whilst he was in the midst of his lecture, to accommodate his boys on the terrace of the temple's handball or to come out of the temple, so that the boys and the other Harijans who had collected outside might have the benefit of it. Thus the preacher was unable to do, had he offered to go to the Harijan quarters and give them a special lecture. Shri Abhaya was

displeased, there was a little bit of a row in the temple he went out and appealed to the Harijans to hold a protest meeting. This was held later on and a resolution was passed condemning the preacher. The preaching, it seems, did go afterwards to the Harijan quarters and gave the Harijans the benefit of his lecture. Shri Abarte's conduct gave offence to some who cited the local press with their protests. Shri Abarte, once dismissed as being, began to doubt the wisdom of his action and approached Gandhiji for his opinion in the matter.

It would have been better, if he had come to Gandhiji before holding the protest meeting, but it was good enough that he thought fit to approach Gandhiji for future guidance.

"So you wanted to take the matter by storm?" said Gandhiji to him, laughing.

"Yes, rather. But the preacher is a believer in the removal of untouchability, and I had told the Secretary that he should hold the lecture in a temple which was open to the Harijans."

"You did not approach the preacher himself?"

"No, no."

"The preacher himself had no objection against the Harijans—for, you yourself say he went to the Harijan quarters and gave them a lecture?"

"True. He had no prejudice, but he should not have yielded to the Secretary."

"You know that the temple was not open to the Harijans, and you had yourself gone to the charge that you wanted to go in under cover of the lecture?"

"Yes, Mahatmaji, he might have come out and held the lecture outside."

"But he did go to the Harijan quarters. Didn't he?"

"Yes. But, the handbills invited all the Hindus."

"Quite right. But the preacher had not noted the handbills, and, thus, "all" means, in our present state of unrighteousness, the so-called Hindus, and does not include the Harijans."

"No. Mahatmaji, the Hindu Sabha Secretary ought to know better."

"Well, well, no legal offences. There ought not to have been a protest meeting at all. You might have approached the preacher in the first instance, you might have gently asked him to address a meeting of the Hindus for the removal of untouchability or to appeal to the Hindus in the course of his lecture itself, to admit the Harijans to a religious function to which they had every right. You might have asked the other Hindus to boycott the function altogether. Even now, if you have sufficient energy in you, you may write up the

temple trustees notice asking them to show cause why they prevented Harijans from entering even the premises of the temple and thus from listening to a religious sermon. That would be a good test case; whilst temple-entry may be prohibited in law, entry into the premises may not be. But the protest meeting and the other things you did were, perhaps, an exhibition of excessive zeal. The method of our work is unadorned non-violence, and non-violence alone will succeed. Force is sure to fail."

"I am sorry, Mahatmaji. I must confess I was in a temper. If possible, I can make a public statement to that effect."

"That is hardly necessary. Your retirement in silence will be much eloquent than any expression of regret."

CHOLERA RELIEF

Shri Abarte was interested in cholera, epidemics, and so proceeded—"Cholera has been raging in our parts. About 35 deaths had occurred in Malhapur, which has a population of 3,000, before satisfactory help could reach there. We received the news late. I rushed to the Deputy Commissioner of Amritsar. He immediately phoned to the Civil Surgeon and arranged to send two doctors to Malhapur with me. The Harijans, we found, were the worst affected. They have less or no wells and depend for their drinking water on the river, which, the doctors said, they ought not to have done. We organized a relief committee, Shri Laxman Rao Tatar came open all Santalton Farnborough's wells to the Harijans; police constables were posted on the bank of the river to prevent Harijans from taking river water. Dr. Sharma from the Irwin Hospital was of great help. He, with Anandjee Sahas and myself, visited practically every Harijan house and circulated about 3,000 people in five days. That had immediate effect, and within a few days the death rate fell from 15 a day to 2 or 3 a day. I have not come to blow my own trumpet, Mahatmaji, but to give you the report of the work done and to seek future guidance. Though cholera is fast disappearing in Malhapur and Mural, there are other villages where it has spread and might spread. What precautionary measures would you suggest? Could we take the help of the police in a whole line like this?"

"Certainly, police help may be taken, as medical help is taken. All drinking water must be boiled and a grain of potassium permanganate should be added to it. They must be asked not to drink any other water."

"But they are ignorant, they don't listen. And how can we expect the poor people to drink boiled water, when they go to the fields?"

"Now, that's not an active worker speaking! The next day an epidemic propaganda, printed

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Purbi Malaviyam being in the Chair

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition as the first opportunity and shall be one of the earliest Acts of the Federal Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the ban in respect of admission to temples."

M. K. G.

SOME CONUNDRUMS

A Brahmin of Madras writes a long letter to Hindu, but wants a reply in the English Harjan. From his style I can quite clearly see that he knows English well. His letter contains questions of unusual importance. The original is being sent to the Editor of Harjan Sevak. I gladly give below the substance of the letter.

The correspondent belongs to an orthodox family, but has shed all prejudice against Harijans and permits all harjans who are manifestly unclean, such as unwashed dome, to draw water from a well which hitherto been open only to the so-called high-caste Hindus. He says

1. Why don't you preach to Harijans cleanliness, abstinence from carnal eating and the like just as you preach to caste-Hindus removal of untouchability?

2. What is the distinguishing characteristic of a caste-Hindu? Why do you claim to be a caste-Hindu?

3. You have said that, when a man forsakes his hereditary calling, he creates confusion of caste. How far is this consistent with the reasoning inflexible from the use of the expression in the first chapter of the Gita?

4. What have you to say to the verses in the Purbi on the marriage of a Brahmin woman with a Hindu man?

5. You say there is no superiority or inferiority among the four varnas. I believe in what you say, but is it consistent with many facts one can quote from the Purbi which clearly subordinate the

opposits? See what the Purbi has to say of Shudras.

6. You say that varna or caste is determined generally by birth. You also say that a Brahmin who does not show in his conduct the marks of one falls. To what caste does he belong? What about a Brahmin who shows the mark of a Brahmin?

7. It is said that a man becomes what he eats and that he is corrupted if he takes food or even water prepared or even touched by a corrupt person. And you say that prohibition against intermingling is not an integral part of varna or caste rule. Is that so?

8. When workers like me work against untouchability, various opponents say all sorts of things against me. We combat most things. But your having taken the life of the dying calf in the Ashram we have not been able to explain. Are you able to throw light on this question?

The original letter is well presented and is written with a pure motive. I don't know if I have, in the process of condensation, done justice to the spirit in which the original has been written. If I have not, the correspondent should know that the question is wholly understood. Now for the reply.

1. I do preach to the Harijans cleanliness, abstinence from representing and interesting drinks and drugs, necessity of taking abstinence themselves and giving it to their children, also abstinence from eating the offerings from caste-Hindus' plates, etc. Only, I do not put these before Harijans as conditions precedent to the removal of untouchability. On the contrary, I suggest to

caste-Hindus that the shortcomings are not inherent in Harijans but that they are due to our criminal neglect of—*even deliberate suppression of*—these brothers of ours. Therefore, the disappearance of these shortcomings will take place sooner for our fraternising with Harijans even as they are and then helping them to become better men and women. That is the least passage caste-Hindus can do for the past wrongs. We must approach Harijans as producers or delinquents, not as their parents or as fathers extending generosity to the undernourished.

1. *Behat* is, and possibly of, *Parascholas Sharma* may be said to be the distinguishing characteristic of Hindu *Sharma*. The translation appearing in *Am. Harpans* of a *Gopani* preface I have written for a collection of my writings on the subject explains what I mean by *Parascholas Sharma*. I regard myself a *Parascholas Hindu*, because I try to the best of my ability to obey the eternal precepts of the faith as embodied in *Sharma* as I understand them.

2. That a person creates confusion of name when he leaves his hereditary calling or vocation. When a Brahmin begins to work his land by, say, following the profession of a barber or carpenter, he does create confusion of caste, as much as when a barber or an engineer begins to impart religious instruction as a means of livelihood. In the Gita, the adjective used in reference to *Yogas* is 'walked'. Then, *Sharma*, reference probably to philosophical inquiries rather than the offspring born of the sacred fire of marriage.

3. I do not record or recollect the collection of names printed under one cover as *Harjans*. I have no doubt that there are many interpellations in the *Sharma* and the other scriptural books. As I have said often enough in these columns, I regard as interpellations everything in the *Sharma* or other writings that is inconsistent with truth and non-violence or other fundamental and universal principles of ethics. There is abundant testimony in the current writings to show that such marriages were permitted.

4. The question is answered in the answer to the fourth question. The idea of separately and exclusively or separately to the most elementary principles of morality. A Brahmin who considers himself superior to any single creature of God seems to be a knower of *Sharma*. If we are children of the same God, how can there be any rank among us? The very best members of *Varas* in the *Yogas* know the four *Varas* to be the four main parts of the body. Is the head superior to the arms, the belly and the feet, or the feet superior to the other three? What will happen to the body, if these members begin a quarrel about rank? The law of nature is one of always equality among all the creatures of God. It is the basis of all the religions of the world. The *Varas* in the *Sharma* about *Sharma* deserves to be completely

rejected as being contrary to the spirit of *Sharma*.

5. Both the Brahmins and *Sharma* who forsoke their mother are killed. In their killing state, they belong to no caste. They can reform their mistakes by becoming motherless—their own killing.

7. It is unclean for any person to regard a fellow-being as corrupt and, therefore, contemptible. A man is corrupted by hearkening corrupt thoughts, making corrupt speech and doing corrupt acts, never by taking water or food of the hands of clean hands of fellow-beings. I do believe that a man has to choose the ingredients of the food he eats.

8. Workers must not seek to defend me against expenses not owed them. They are the owners of all resources. Expenses have never hurt any person in the world. What hurts is the wicked thing a man does. Workers have enough on their heads in having to defend the owner they have taken up. I have no cause of shame or repentance over the taking of the life of the dying self, whose agony I could not but could not alleviate in any other manner. I must not dwell here on the ethics of the act. If the correspondent or any reader is curious about it, he must procure the writings on *Yogas* *Artha* and *Moksha* of the time when the act was performed.

M. K. DASGUPTA

"TRUTH OR TRUTHFULNESS?"

To

The Editors, *Harjans*

Dear Sir,

In the *Harjans* of 25th August, '34, having quoted a resolution of a Bombay meeting of 1922, Gopal Das called upon us—"Let every caste-Hindu remember that the resolution was unanimously passed on the behalf by the meeting of his representatives on." (Italics are mine.)

Is it truthfulness in say that the meeting was convened by the representatives of the Caste Hindus? I am a Caste Hindu if you call a Brahmin to be so. I must emphatically deny that I have any connection with those who convened that meeting. It is always that they represented nobody but themselves. They are neither my representatives, nor of other true caste Hindus. Can the gentleman who held certain friendly talks only, but do not observe the caste-system as true Hindus do, call themselves Caste Hindus? They may do and say what ever they like in their own responsibility. Why should others be influenced in their business?

Chander
2nd, Sept. '34. } KALSHANKAR CHAKRAWARTI

(The statement objected to by the correspondent, is wholly truthful. One representative does not act the representatives of their sister. A Brahmin is he who acts like one. Obviously, the pledge is binding only on those who at the time it was taken were truthfully or openly party to it. Ed. *Harjans*.)

MORE TALKS ON SWADESHI

Gandhi's articles on Swadeshi have stimulated quite a lot of independent thinking and must continue to do so until we have had an organisation after Gandhi's heart. A number of friends have seen him on the question and I should like to summarise the discussion in order to make Gandhi's position still clearer.

Q. How does this new Swadeshi differ from the old?

A. The old emphasised the indigenous nature of the products, irrespective of the method or the process or the prospects of the product. I have ruled out organised industries, not because they are not Swadeshi, but because they do not need special support. They can stand on their own legs and, in the present state of our awakening, can easily command a market. According to the new orientation, if it is new, I would certainly have our Swadeshi organisation to seek out all village industries and find how they are faring. We will have experts and chemists who will be prepared to place their knowledge at the disposal of villagers. We will, through our experts, offer to test the articles manufactured by village handicraftsmen and make their suggestions to improve their wares and would sell them if they would accept our conditions.

Q. Would you take up any and every handicraft?

A. Not necessarily. I should examine each one of them, find out their place in the economy of the village life and, if I see that they must be encouraged because of inherent merit, I should do so. Now, for instance, I should be loath to allow the village loom to be replaced by the modern powerloom or truck. I would ask Mrs. Gandhi and other women of the household to tell me about the relative merits of both. Mind you, I would consider the advantages from all points of view. Thus, the village loom, I should think, must be preferred because it collects tenderness and kindness to small life, whereas the truck makes a clean sweep of those things. Thus, I should see a whole philosophy behind the loom, for I do not think the Governor makes any distinction between coarse looms and (a) high-spirited) silkweavers.

Thus I should pick up all kinds of village crafts and industries which are about to die and deserve revival, both because of their intrinsic merit and their other useful aspects, and I should then go on making discoveries. Take our brushing teeth-sticks, for instance. I am quite sure, if you were to deprive the bulk of the Bombay millions of their teeth-sticks, their teeth would suffer. I cannot contemplate with equanimity the modern tooth-brush replacing the tooth-stick. These brushes are obnoxious. Once used, they deserve to be

thrown away. However much disinfectants you may use to sterilise them, they can never be as good as fresh ones. But the hotel or even tooth-stick is used once for all and has highly advantageous properties. Again, it serves the purpose of a tongue scraper. The West has yet to discover anything as hygienic as the Indian tooth-stick. You may not know that a doctor in South Africa claimed to have controlled tuberculosis among the Basuto natives by insisting on the regular use by them of their tooth-sticks. I would be no party to the advertisement of modern tooth brushes even when they are made in India. I should declare my preference for the tooth-stick. Don't eat per cent Swadeshi. If I take care of it, the rest will take care of itself. Let me to define the right angle and I should do it easily, but do not ask me to define the angle between the scotch and the most oblique you can make. If I have the definition of a right angle, I can make whatever angle I need. Though Swadeshi is elegant enough as its own definition, I have called upon each per cent Swadeshi, because Swadeshi is in danger of being watered down. Each per cent Swadeshi gives sufficient scope for the most reasonable criticism for service and can satisfy every kind of talent.

Q. You are drawing at the end of it?

A. Why not? Once I said to someone, when his drawing, next I said to him, he has drawn in the same way I would say to each per cent Swadeshi has drawing. Of course, it is like the blind men describing the elephant. All of them are right and yet not wholly right.

If we tap all our resources, I am quite sure we can be again the richest country in the world, which we were, I suppose, at one time. We can repeat the phenomenon, if we cease to be idle and profitably occupy the idle hours of the millions. All we need is to be industrious, not like a machine, but like the busy bee. You know I am now advertising what I call "innocent honey"?

Q. What is that?

A. Honey constitutively drawn by mankind has keepers. They keep the bees and make them collect honey without killing them. That is why I call innocent or non-violent honey. That is an industry which stands of great importance.

Q. But can you call it absolutely non-violent? You deprive the bee of its honey, so you deprive the calf of its milk.

A. You are right, but the world is not governed entirely by logic. Life itself involves some kind of violence, and we have to choose the path of least violence. There is violence even in vegetarianism. Is there not? Similarly, if I even have honey, I must be friendly to the bee and get it to yield as much honey as it will. Moreover, in the scientific bee culture, the bee is never deprived of its honey altogether.

M. D.

HARIJAN

FRIDAY, SEPTEMBER 28, 1934

THE LAW OF VARNA AND ASHRAMA

[The Harijan Publishing House is publishing in book form all Gandhiji's writings and speeches on Varanashrama Dharma, and at the request of the Manager, he has written a comprehensive introduction to the booklet. It is translated here for the benefit both of the readers of the *Harijan* and of those who were regular readers of *Young India*. It is likely that many of these latter have on their shelves files of *Young India*. Let them look up their files and study the subject in the light of this introduction, which is the latest expression of Gandhiji's views on Varanashrama Dharma. M. D.]

1

I should have loved to go through all my speeches and writings on Varanashrama during the past fifteen years before writing this introduction, but it was physically impossible. Perhaps it is well that I cannot do so. I have never made a habit of consistency. I am a votary of truth and I must say what I feel and think at a given moment on the question, without regard to what I may have said before on it. Live for the reader to find out how far my present views coincide with those formerly expressed. Whenever he finds that what I have said or written before runs contrary to what I am writing now, he should, without hesitations repeat the former. As my views grow clearer, my words must grow clearer with daily practice. Where I have deliberately altered an opinion, the change should be obvious, only, a careful eye would notice a gradual and imperceptible evolution.

Varanashrama Dharma is a compound word known to all our vernaculars, and, though the word *Dharma* (law) is related to both the components *Varna* and *Ashrama*, the words are rarely used in separation. *Hinduvana* is but another and imperfect name for Varanashrama Dharma. The word "Hindu" was apparently coined by Europeans and has more a geographical than any other content. The *dharma* (religion or law) that Hindus have professed to observe is Varanashrama Dharma. To say that the *Dharma* of the Hindu is *Arjya* does not carry as very far. It simply means that the Hindu or those who lived in the west of the India called themselves *Arjya* and whom non-Aryas. To give one *Dharma* that kind of ethnic label is an unwise misreading. It should have a name that declares the predominant characteristic, and *maryuga* will admit that Hinduism is nothing

without the law of *Varna* and *Ashrama*. It would be impossible to find any Hindu work of which a large part was not devoted to Varanashrama Dharma. The law of *Varna* and *Ashrama* is to be traced to our most ancient scriptures—the *Yedas*—and someone who calls himself a Hindu may ignore it. It is his duty to study it as a life safeguard, and to repeat it if it is an exaggeration, and to foster it and restore it to its pristine purity, if it represents a universal law.

So far as the law of *Ashrama* is concerned it is without, alike as professions and observance. Hinduism lays down four *Ashramas* or stages—the life of a *Brahmachari* (continent student), the life of a *Grhastha* (householder), the life of a *Vanaprasthi* (who has retired) and the life of a *Sanyasi* (renunciator)—through which every Hindu has to pass to fulfil his purpose in life. But the first and the third are practically non-existent today, the fourth may be said to be observed in some to a small extent. The second is professed to be observed by all today, but it is observed in name, not in spirit. *Grhastha* or householders of a kind we all are, inasmuch as we eat and drink and propagate our kind, like all created beings. But in doing so, we hold the law of the flesh and not of the spirit. Only those married couples who fulfil the law of the spirit can be said to observe the law of *Grhastha* *Ashrama*. Those who live the mere animal life do not observe the law. The life of householders today is one of indigence. And as the four stages represent a ladder of growth and are interdependent, one cannot leap to the stage of a *Vanaprasthi* or a *Sanyasi*, unless he as also fulfilled the law of the first two *Ashramas*—*Brahmachari* and *Grhastha*. The law of the *ashrama*, therefore, is a dead letter today. It can be revived only if the law of *varna*, with which it is intimately interlinked, is revived.

That brings us to a consideration of the law of *varna*. *Varna* can certainly be said to exist, though in a distorted form. There are four *varnas*, but the distinction that prevails as *Varna* today is divided into countless shades. All the four *varnas* are divided into numerous castes and sub-castes, but what those who belong to the first three are not ashamed to declare that they belong to them, those who belong to the fourth, viz., *Shoodra*, prefer to declare the sub-caste as their label rather than their *Varna*, which they regard as a badge of humiliation.

But labels never reveal a man's character, nor does the fact that a man clings to a label show that he deserves it. A black man will not be sad, no matter how repeatedly he calls himself red. In the same way, one does not become a *Hinduman* by calling oneself a *Hinduman*. Not until a man reveals in his life the attributes of a *Hinduman* can he deserve that name. Considered in this

light, *Varas* may be said to be eternal. If we were, indeed, eternals, we could call ourselves *Brahmanas*, though really we are not entitled to that name either, inasmuch as we do not observe the law of that caste. The law is the law of one's being, which one has to fulfil. The fulfilment should be spontaneous and no matter of honor or shame. How many are there who are fulfilling the law of law, i.e., spontaneously? We fulfil it because we cannot help it, we are all *varas*, whether we will it or no. Let us not pretend that *Varas* exists today, because all the functions of the different *varas* are being performed by members of other and members of other. *Varas* is inherently, if not inseparably, connected with birth, and the observance of the law of *varas* means the following on the part of us all: the hereditary and traditional calling of our forefathers in a spirit of duty. Those who thus fulfil the law of their *varas* are to be praised on one's father's side. This performance of one's hereditary function is done as a matter of duty, though it naturally carries with it the earning of one's livelihood. Thus, the function of a *Brakhsma* is to study and to teach the sciences of *Brakhsma* (or spiritual truth). He performs the function, as he cannot do otherwise, as it is the law of his being. That secures him his livelihood, but he will take it as a gift from God. A *Kshatriya* will perform the function of protecting the people in the same spirit, working for his livelihood whenever the people are in need to give him. A *Vaisya* will pursue wealth-producing occupations for the welfare of the community, keeping for himself enough for his own maintenance and rendering the balance to the community in one shape or other. A *Shoodra* will perform physical labour in the same spirit of service.

Varas is determined by birth, but can be retained only by observing its obligations. One born of *Brakhsma* parents will be called a *Brakhsma*, but if his life fails to reveal the attributes of a *Brakhsma* when he comes of age, he cannot be called a *Brakhsma*. He will have fallen from *Brakhsmanhood*. On the other hand, one who is born not a *Brakhsma* but reveals in his conduct the attributes of a *Brakhsma* will be regarded as a *Brakhsma*, though he will himself disclaim the label.

Varas thus conceived is no man-made institution but the law of life universally governing the human family. Fulfilment of the law would make life livable, would remove poverty and content, and all diseases and conflicts, put an end to starvation and pauperization, solve the problem of population and even end disease and suffering.

But if *Varas* reveals the law of one's being and thus the duty one has to perform, it confers no right, and the idea of superiority or inferiority is wholly repugnant to it. All *varas* are equal, for

the community depends not least on one there on another. Today *Varas* means gradations of high and low. It is a hideous travesty of the original. The law of *varas* was discovered by our ancestors by stern observation. They sought to live up to the law to the best of their capacity. We have destroyed it today and have made ourselves the laughing stock of the world. We wonder that we have today amongst the Hindus a section which is heading its energies to a destruction of the caste-system which in their opinion spells the ruin of the Hindus. And certainly one need have no money for the hideous destruction, which means nothing but destruction of Hinduness.

II

I do not for a moment suggest that there should be no restrictions about food and drink or about marital relations. I do not myself regard it a duty to eat whatever is offered and to whatever company I should choose to be, and I regard it as nothing short of self-indulgence to marry according to one's fancy. Strict restraint is the law of life and love, therefore, govern these relations as less than others. I hold that there are rules about that. Man is not an unscrupulous animal, nor may he pick up his mate wherever he likes. But restrictions on marital or social relations have nothing to do with *Varas* *Dharma*, which is a different thing altogether. I can conceive limitless marital relations between different *varas*, and people of different *varas* seated together to eat food permissible to all. There is evidence enough to show that in ancient times there were no watertight compartments between *varas*, or, for as marital and social relations went, and I have no doubt that, in making *Varas* a mere matter of restrictions about food and drink and marriage, we have done Hinduness grave harm.

Though the law of *varas* is a special discovery of some Hindu sages, it has universal application. Every religion has some distinguishing characteristics, but if it expresses a principle or law, it ought to have universal application. That is how I look at the law of *varas*. The world may ignore it today but it will have to accept it in the time to come.

I would define the law briefly thus: The law of *varas* means that everyone shall follow as a matter of *Dharma*—duty—the hereditary calling of his forefathers, in so far as it is not inconsistent with fundamental ethics. He will earn his livelihood by following that calling. He may not board others, but devote the balance for the good of the people.

The four *varas* have been compared to the *Vedas* to the four members of the body, and as *Vedas* would be happier, if they are members of one body, how can one be superior or inferior to

another! If the members of the body had the power of expression and each of them were to say that it was higher and better than the rest, the body would go to pieces. Even so, our body politic, the body of humanity, would go to pieces, if it were to perpetuate the marker of superiority or inferiority. It is this marker that is at the root of the various ills of our time, especially class-war and civil strife. It should not be difficult for even the meanest understanding to see that there were and still could not be ended except by the observance of the law of *varna*. For it is only that everyone shall fulfil the law of one's being by doing in a spirit of duty and service that in which one is born. Realising of livelihood is the necessary result. But the law has to be fulfilled for its own sake. Its due observance by a large part of mankind will end the conflict, inequality and give place to an equality in *varna*. All callings would be equally respectable—whether that of the minister or the lawyer, of the doctor or the leather-worker, of the carpenter or the scavenger, of the soldier, of the trader, of the farmer, of the spiritual teacher. In this ideal state of things, there would be no room for the monstrous anomaly of the three *varnas* looking down on the *Shoodra*, or of the *Kshatriyas* and the *Vaishtyas* exempting themselves in their palaces and the Brahmins exempting himself with a college and the *Shoodra* looking for the rest and living in a hovel. This chaotic state of things indicates that the law of *varna* has become a dead letter.

When, I say, the ideal state of things, as indicated above, had been reached in India, I do not know. But I do hold that it is the only ideal state that is near enough to approach and that it is not only for the *Shoodra* but for the whole of humanity.

Under such a dispensation, all property will be held by its respective holders in trust for the community. No one will place it as his own. The King will hold his palace in trust for his people and will collect the taxes only to be used for the benefit of the people. He has the right to have no more than is enough to keep him, the rest belongs to, and shall be spent only for, the people. Indeed, he will, by virtue of his responsibility as a ruler, add to what he collects from the people and return it to them manifold. The *Vaishtyas* likewise in such a society. The *Shoodra* is made so. Indeed, if one may have preference, the *Shoodra*, who performs body-labour in a spirit of service and duty, who has nothing to call his own and who has no desire for ownership, is worthy of the world's homage; he is the best of all, because he is the greatest servant. The despised *Shoodra* will, of course, repudiate any such claim, but the gods will shower their choicest blessings on him. One may not say that of the proletariat of the

present day. They certainly own nothing, but I expect they cover ownership. The selling of labour and service is no pleasant duty to them. It is a painful task, for it does not entirely even the earnings of the flesh. My prayer is for the ideal Labourer. It is the state I have longed to attain.

But this duty of labour cannot be imposed on anybody. In fact, the principle may be stated only by those of the three *varnas* who fulfil the law themselves, i.e., the law of regarding and behaving themselves as the servants of the community and holding all the property in trust for it. The three *varnas* exist today only in name, they are supposed to invest one with a higher status than that of the *Shoodra*, and have ceased to imply any duty to be performed. There is nothing, therefore, to be surprised at, nor to be sorry for, when in such a state of things the *Shoodra* should be jealous of the others' possessions and their estate and seek to share them. When the law of *varna* was discovered, there could be no compulsion from without. The world was only to be sustained by a willing and cheerful observance of it.

In an age where competition is held to be the law of life, and possession is the largest measure of the world's goods, the common sense, and when everyone seems content free to follow any calling one likes, this attempt to hold up *varna* as the law of life may well be regarded as an idle dream, and an attempt to revive it as childish folly. Be that as it may, it is my firm conviction that it is true wisdom. In the language of the Gita, it is equality of the spirit, without which no other equality is possible. The performance of it, no matter how slight, leads well both for him who performs it and for the rest of mankind.

I may add that, though the *varnas* are to be four, the number is not, in my opinion, unalterable. In the future reconstruction, the number may be more or even less than four. What is essential is that one must not one's livelihood, and so more, from following the tradition in which one is born.

MAHARASHTRA H. S. SANGHA

[I had referred to Shri Keshavn's complaint* to Shri Marathe, Secretary of the M. P. S. S. S., and he sends the following prompt reply.]

From the accounts sent to me, I struggle the receipts and give the expenditure in details. The receipts during the period referred amounted to Rs. 15,134-6, and the expenditure was

	Rs. a. p.
Administration	... 1,500 0 0
Propaganda	... 577 0 0
Widows	... 4,773 14 2
Scholarships	... 348 0 0
Wells	... 375 0 0
Advances group	... 3,758 1 6

M. K. G.]

* Vide our No. 26, dated 5-8-34.

"At the very outset Mr. Raybick says — 'Almost all prominent Harijan leaders are out of the Sangh.' This is not a fact, so far as this promise is concerned. Mr. Raybick himself happens to be one of the secretaries of the Poona City Harijan Sewak Sangh. Another Harijan leader, Mr. B. K. Gokhale, member of to be one of the trustees of Dr. Ambedkar, is the secretary of the Hindu Dharma Harijan Sewak Sangh. Somebody, whenever possible, representatives of the Harijans have been taken on the executives of the school's branches. In the year 1932-33, the Maharashtra Harijan Board had engaged the services of two Harijans—one of them being Mr. Raybick, who then worked as one of the secretaries. Not being connected with the Harijan Sewak Sangh then, I have no personal knowledge of the state of affairs of the time. But Mr. Desai, the President of the Board, told me that the office was then in a very deplorable condition and that he was much worried over the office, himself then being on the sick bed so the hospital and, therefore, unable to engage matters.

With regard to the second allegation of his about the utilisation of Goodwill Poona Fund, I have to observe that, although the Maharashtra Poona Fund remains unoperated, as the welfare schemes are yet to be sanctioned by the Central Board, the Poona City Sangh made an urgent demand for an advance which was met by an immediate grant of Rs. 500, and Mr. Raybick issued in the name of the people blind guarantees as to how the money is being spent, especially as part of the above amount has gone to him by way of help to his boarding. With the limited funds at the disposal of the Sangh, it is not possible to satisfy all demands of all the students who approach for help, but so far as my knowledge goes, no deserving case has been given any that refused, but the Sangh has tried to meet the demand partially.

With regard to independent organisations run by the Harijans for their uplift, to which Mr. Raybick refers, I have to point out that such of the institutions as are efficiently managed are being helped by the Harijan Sangh. In support of this statement, I would make mention of the Shree Chhatrapati Boarding at Nashik, efficiently conducted by the Harijans. Apart from the help rendered by the local caste Hindus, this boarding has received liberal grants from the Harijan Sewak Sangh. But, unfortunately, there is another side to the picture. In many cases, the so-called independent organisations are mismanaged. One of a case in which one Harijan started a boarding and collected money in its name. The local Harijan Sangh also helped it in the beginning. But after a time it was found that the manager of the boarding admitted very few students other than one or two of his own relatives. Later on, these students were mistreated and even beaten by the manager, with the result that ultimately the case had to be compromised at a court of law. But the wonder of it is that this man had appealed against the refusal of the local Harijan Sangh to help the boarding, to the Provincial and the Central Boards, and even to me.

With regard to Mr. Raybick's particular grievances against the Maharashtra Harijan Board, I

wish to place before you the bare facts. It is true that the Secretary of the Board, namely, myself, and the clerk working in the office are Harijans by caste, while the posts in a non-Harijan but not a Harijan. With regard to the appointment of a Harijan to the post of the secretary, it is not for me to say anything in the matter. It is the choice of the president, Mr. Desai, and Mr. Thakkar, the General Secretary of the Sangh. Personally, I shall welcome such appointments.

Regarding the meetings of the executives of the Board, I want to observe that Mr. Raybick's charge is baseless. There such meetings of the executives were held during the year, the first in November and the second in December 1934, just before Mr. Desai's departure for Travancore. The last meeting was held in the beginning of June '34 to consider over their programme and the collection of the Poona Fund.

Mr. Raybick's charge regarding non-publication of the report of the work done is wrong. I wonder if he has abstained from reading Monthly papers, in the columns of which such reports have been published from time to time. The office can furnish several cuttings from *Kaush*, *Dnyaneshwar*, *Nava Kala*, *Nava Shakti* and even *Harijan* (Madras), to substantiate this statement.

When you visited Poona in the month of June last in the course of the Harijan tour, I had submitted to you on the very first day copies of the report of the work done by every branch of the Sangh, together with the report of the Maharashtra Board, to the end of Mar '34.

I am enclosing herewith for your information a copy of the consolidated Statement of Accounts of this Board, with the branches, to the end of July '34.

HARIJAN SCHOLARSHIPS FOR HIGHER STUDIES

With the starting of the organisation of the "Harijan Sewak Sangh" in September, 1933, the idea of giving scholarships for higher studies was mooted. Applications for such scholarships were invited in April of 1933 and of 1934, and selection was made from the large number received in both years by the Education Committee, consisting of two Principals of two Delhi Colleges—Munera Thakral and Mahayana—and the General Secretary. Students would be interested to know that at present 55 students, including three girls (all from the South), are being assisted by monthly scholarships of Rs. 10 to Rs. 25 and a girl in the Madras Medical College by one of Rs. 30—per month, the total monthly expenditure being Rs. 1,800-0-0. The numbers of scholars by different languages are given as follows:—

SOUTH: Andhra 11, Kerala 3, Mysore 2, Madras 3, Tamilnad 6, and Hyderabad State 4.—total 29.

NORTH: Amrit 3, Bengal 3, Bihar 3, U. P. 7, Delhi 3, and Punjab 3.—total 22.

C. P. (Bihar) 7, C. P. Orlanadu 9, and U. P. (Mad) 4—total 30

MAHARASHTRA & KARNATAK have 7 and 3, respectively—total 10

GUJARAT & CENTRAL INDIA have 3 and 1 respectively—total 4.

The distribution of scholars by caste is perhaps more interesting than by Province. Mahars of Maharashtra and C. P. (Mad) and Behar lead the way in education among Harijans of the whole country, by having 19 scholarships to their credit. Moreover, all Harijan students of the C. P. are exempted from payment of college as well as examination fees by the C. P. Government and Nagpur University respectively, irrespective of their caste. This is a great incentive to higher education of Harijans in the Central Provinces. Besides, Mahars from Maharashtra, who are assisted by special Harijan scholarships by the Bombay Government, are also much ahead of other Harijan castes of the Bombay Presidency in the matter of education.

Next to Mahars come the Chamars for Chhatisgarh as they are called in Hindi-speaking areas, with 15 scholars to their credit. The Chamar population in the U. P. and other Provinces in the North, as well as in the C. P. is very large, but they are lagging much behind the Mahars in education.

Next to Chamars come the Khatris for Bihar—of Assam and Bengal, with 5 scholars to their credit. Khatris of Assam are the most numerous and forward among the Harijans of Assam. During my visit to Assam in the beginning of 1933, I could meet nearly 50 students of all the different Harijan castes studying in the colleges at Gauhati. In fact, all Harijan castes are fairly well advanced in education as compared with other Hindu castes in Assam.

Next come Jati-Dravidas and Jati-Audhisas, with 3 and 1 scholarships to their credit. These are no caste names, but mean original inhabitants of Tamiand and Andhra Pradesh, respectively. Then follow about two dozens of small Harijan castes from all parts of the country, with one to three scholars to the credit of each. I will also mention some castes most backward in education which have each a scholar to their credit. A Dandhi scholar from Bihar is studying in Patna College, a Desi scholar in the D. & V. College in Lahore, a Shudi (untouchable) scholar in Bihar National College at Patna, a Pariah scholar in the National College at Tanjore, a Dom scholar in the Teachers' Training College at Lucknow and, last but not least, a Bhawal scholar in the Banarus Hindu University Arts College.

Dividing the scholars according to the different courses of study, we find that as many as 65, or

two-thirds of the total number, are studying in Arts colleges, 8 in Law colleges, 6 in Medical colleges and schools, 3 in Science colleges, 3 in Teachers' colleges, 3 in Fine Arts, 2 in Engineering schools and 2 in a veterinary college—total 86. I wish that more help will be attracted in future to technical and industrial training than to merely literary education.

A. V. THAKUR

RURAL MEDICAL WORK FOR HARIJANS

At Jhargura, about 30 miles from Cuttack in Orissa, Dr. Suspendra Narayan Sen has established a Dispensary, being a dispensary and a hospital for all patients including Harijans. This institution is being aided by the Central Office of the League with Rs. 25 per month. The August report of the same says that three surgical cases of Harijans were treated, and 24 leprosy cases were operated each of them four times in the month. Also, 24 cases were treated as outdoor patients, and nine Harijan localities in the villages round about were also visited. This part of Cuttack district was again flooded like last year, and the Doctor had to visit villages as a boat and attend patients. Medicines for the prevention of cholera, which was likely to break out in the wake of the flood, were also distributed. This dispensary is doing good work for the cure of leprosy, which is so prevalent in Orissa.

A. V. THAKUR

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HARIJAN



Editor - R. V. BASTI

Under the auspices of The Harijan Sewak Sangh

Vol. III

MADRAS—FRIDAY, OCTOBER 3, 1934

[No. 34]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September 1932, Pandit Mahaveerji being in the Chair:

"This Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swamy Parliament. It shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the law in respect of admission to temples."

M. K. G.

CULTURE IS THE FRUIT OF COMPULSORY CONTINENCE

II UNCIVILISED SOCIETIES

According to Dr. Uexküll's terminology, there are four great patterns of culture (1) rationalistic, (2) domestic, (3) ascetic and (4) masochistic. Only a few civilised societies have been in the rationalistic condition. All uncivilised societies arrange themselves in one or other of the remaining three classes.

Some uncivilised peoples created temples, and some did not. If they did, they were in the domestic condition.

Among those societies which did not erect temples, there were some which paid some kind of post-funeral attention to the dead. There were in the masochistic condition.

Some uncivilised societies neither erected temples, nor worshipped ancestors. They were in the ascetic condition.

After a study of eighty different uncivilised societies of different racial extraction living in different geographical environments, Dr. Uexküll found that it was the pre-nuptial sexual opportunity which decided whether a society was ascetic, masochistic or domestic.

Pre-nuptial sexual opportunity may be one of three kinds—first, the young people may be sexually free; secondly, they may be constrained to suffer an irregular or occasional compulsory

continence; thirdly, the females may be compelled to be perpetually chaste.

On the strength of the evidence examined by him, Dr. Uexküll states that, throughout the uncivilised world, each of these three patterns of pre-nuptial sexual regulation was invariably accompanied by a certain type of culture. Those societies which permitted pre-nuptial sexual freedom were in the domestic condition and vice versa, those which compelled an irregular or occasional continence were in the masochistic condition and vice versa, those which insisted on pre-nuptial chastity were in the ascetic condition and vice versa.

I will not follow Dr. Uexküll in his detailed survey of the various societies, but will only note that cannibalistic marriage, which is now-a-days claimed as a great advance by some ignorant and savage people, was practised by several tribes of American Indians mentioned by Dr. Uexküll.

"There are two ways of summarising the facts," says Dr. Uexküll. First, "in a similar geographical environment and among societies of the same racial extraction, a higher cultural condition accompanied a lesser sexual opportunity, and a lower cultural condition accompanied a greater sexual opportunity. Secondly, in different geographical environments and among societies of different racial extraction, a similar cultural condition accompanied a similar sexual opportunity."

(To be continued)

THE NATTAR—HARIJAN TROUBLE

[Readers probably remember a recent report in the Daily Press regarding a clash in August last between the Nattars and the Harijans. The Secretary of the Tamilized Harijan Sevak Sangh made a tour recently in the area and has sent a short note on the subject, which we give below for the information of our readers. Ed.]

"I recently visited the village of Chittaram, the place of occurrence of the latest clash between the Nattars and Harijans, which resulted in the death of one Karpas and serious injuries to several members of both the communities. Messrs. S. Lakshminathan Shastri and Rajan, the former being the Secretary of the District Harijan Sevak Sangh and both of them advocates of the faculty, accompanied me.

This trouble has been in existence for over 1 year, though public attention was drawn to it only two years ago. The public may be aware of the fact that the Nattars, who form the major portion of the caste-Hindu population in those parts, have been looking upon the elevation of the Harijans and the winning of state recognition by them as an offence and have been doing their utmost to prevent their doing so. At the instigation of the Harijan Sevak Sangh and other sympathisers of the plan, the leaders of both communities met in a conference, which upheld the elementary rights of the Harijans, and the Nattars resented on its findings with them. But things seem to have taken a different turn. These customers have been trying to prevent the Harijans from worshipping the deities in their usual way.

The recent happening is due to the attempt of the Nattars in the village of Chittaram (nearly 3 miles from Sankotah town) to prevent the Harijans from worshipping the deity of Ayman, about half a mile from the above named village. This deity has been the common deity of both the communities. When the Harijans were preparing to celebrate the day in the usual way, an order under Sec. 144, C. P. Code was issued on the Harijans, preventing their worship. The events that happened subsequently have appeared in the *News* of 29-8-34.

The net result of the trouble was the loss of one Harijan life and injuries to many on both sides. All the injured persons were in the local hospital and have been discharged now. I also understood that several of the Nattar community have been charge-sheeted by the police. On account of this, all the Nattars except one or two have vacated their houses and fled to other places. Toldotes were guarding the village and quiet had been restored, when I saw the place.

The dead man has left enough property to maintain his dependents, who are only a few, his daughter and two children, so they are not in need of any help. The injured persons are also well looked after by the local Harijan Sevak Sangh. The Harijan school that was working there had to be closed on account of the trouble, but it was opened on the 3rd of September.

I do not propose to give my opinion on the rights of the Nattars over this deity as the same is under a judicial enquiry. All I can say is that, unless mutual

agreement is brought about between the two communities it will be very difficult for them to pull up, bring up they are as close together. In this connection, I cannot but make mention of the outstanding efforts for peace of Messrs. Karpasrajan Iyengar, Mahaswamy Iyengar, Lakshminathan Shastri and Rajan, all of them influential and leading minds of the place."

SANDAL-MAKING IN HARIJAN ASHRAM, SABARMATI

The Sandal Department of the Harijan Ashram, Sabarmati, was started in the middle of November 1933, by inviting four Harijan boys of the Navanagar Harijan Ashram, who were already trained in the art there.

It was arranged from the beginning that no money need be spent on the probationers for initial charges. But the Central Board was requested to give a grant of money for boarding expenses of a number of students so long as they were probationers. It was decided to have three terms in a year of four months each, for a batch of ten probationers each, thus expecting to coach up thirty boys a year, and the Central Board was requested to pay Rs. 8 each per boy for the first two months, and Rs. 3 per month per boy for the subsequent two months.

The Central Board was kind enough to sanction the request, and the work was begun by inviting applications for probationers in the Department. It was hoped that the boys would be able to earn some part of their boarding expenses, after being trained for two months. Experience has shown that, though it is quite possible for an average man to come up to the mark within the period specified, the boys, being boys after all, playful and less serious in their work, are taking more time than we expected to learn the work completely. A native representative of another Harijan Ashram in Kutch was sent here as probationer and finished his work in the period specified, as it is still hoped that, if the circumstances are favourable, the boys are easily put up the sandal work within the period.

It is a matter of principle with the Department to use the skins of dead animals only, so special care has to be taken to get the raw materials for the purpose. It is always helpful to find out whether there is any Pungapda in the vicinity, as that is likely to supply a good stock of raw materials.

TANNING AND COLOURING DEPT.

We first began with the work of preparing sandals only from tanned hides reported from Navanagar, our old centre. Then we proceeded with the process of colouring the skins of calves, goats, buffaloes and of goats, if available for our use, and very recently we have begun the tanning of hides.

We do not propose to begin with the "faring process" for some time to come. Though it is an important process, it is also a difficult process. We are teaching the boys at present by the primitive method of using lime, ash and the baked bark.

We have invested an amount of Rs. 1,500 for the purpose. We have engaged two leather tanners, our co-shram boys, on the same terms as those of casual workers, i.e., we may lose a small amount of money for teaching the workers to buy raw goods and stock them. These boys will be responsible for preparing the skins for use, and selling them, too, on their own responsibility. The Department would try to give preference to the goods prepared in the Department, provided it is not supplied at more than the market rate. The loss, if any, will be borne by them. The Department has loaned them a sum of Rs. 1,200 for buying materials, has given them some implements worth Rs. 75 and given them quarters at absolutely nominal rent. If the Tanning Department goes on smoothly, the two workers expect to earn Rs. 50 a month. The Tanning Department began its work on the month of June '34. We have given them raw materials of the value of about Rs. 750, and the work of tanning and colouring is being carried on.

It being a new venture, we are not able to give final figures of production, etc.

SANDAL DEPARTMENT

According to the scheme for conducting the Sandal Department as mentioned above, 31 have been admitted so far, out of whom six have left, after finishing the course, and three have joined the Charkarists as independent workers.

The probationers are made to sit with the trained workers, who prepare the sandals on their own responsibility and take work from the probationers for the first two months gratis, and then on payment of an anna or two for the help that they get from them.

They prepare sandals from the skin either bought from the Tanning Department, or from the skin bought on their behalf from the market. The Department buys all the sandals prepared in the workshop, and it undertakes to send a market for them. The Department deducts two annas a pair as contribution for necessary propaganda, freight expenses and postage, etc., the selling price being uniform all over the country. The maximum charge for the largest size of sandals is Rs. 1.44, the least being annas fourteen, each smaller size decreasing in price by two annas a pair. Any special variety specially ordered costs two to four annas more.

It is difficult to find out the actual cost of a pair of sandals and the net profit, owing to the fact that the boys, as is natural with this class of artisans, were so reluctant to give us the

necessary information. An attempt was made to find out the net profit by transferring the work to the Department. But the experience of one month showed a considerable loss, owing to the fact that the workers began to use the materials carelessly, gave less attention to the probationers, they being less responsible for the articles prepared. But on careful calculation, an average man, doing honest labour for eight hours a day, can prepare two pairs with a maximum profit of five annas a pair.

The rates in the Department are higher by two to three annas at times than the products ordinarily available in the market. But the quality is beyond doubt superior, not only in appearance but also in material. No padding is resorted to in the preparation of shoes—a practice usual in the private shop. The public have appreciated this and it is proved from the fact that many V. P. orders are being received from distant cities like Quetta, Calcutta, Calcutta, Lahore, etc.

A trained boy can easily earn about ten to twelve annas a day, if he works properly.

BOOTS

A small section for preparing boots and shoes has also been started. It has not with comparative less success, but the boy who is working in it at present is progressing well.

The net contribution received till now is about Rs. 56, i.e., deducting the propaganda, post and freight expenses. We have also given implements to the probationers worth about Rs. 55. It is necessary to pay expenses.

The Delhi Central Board has undertaken to pay Rs. 27 P.M. as the salary of a managing clerk of the Department upto the end of the next month. That expense will have to be borne by the Department in future.

It may easily be assumed that, if the rate of sandals rises to 200 pairs a month, it will defray the expenses of the managing clerk and miscellaneous items. If the rate rises higher, it will maintain the Workshop.

The Harijan Boys' Ashram is not self-supporting in this respect. The following is the rough estimate of expenses.

Food Bill Rs. 64	Rs. 110-0-0
Tuition Charges	Rs. 40-0-0
Clothing, etc.	Rs. 40-0-0
Total	Rs. 190-0-0

Full-fledged workers are earning their own bread, and they are no longer a burden to the Ashram, so far as boarding charges are concerned. All boys have got to take literary and cultural education from 7 A.M. to 9-15 A.M. This includes, History, Arithmetic, Hindi and moral instruction. Boys of the primary stage are not admitted as a rule. The work in the sandal Department goes on from 11-45 A.M. to 3 P.M.

HARIJAN

FRIDAY, OCTOBER 5, 1934

NEED FOR EXACTNESS

A correspondent sends a newspaper cutting containing a notice in praise of khadi. From it I take the following relevant paragraphs:—

"A rupee spent on foreign cloth means one man and a half or two, while one rupee spent half as much on direct one foreign trade's growth.

"A rupee spent on mill-cloth means half the amount for the mill-owner, none for the instruments of production, and two rupees into foreigner's pockets.

"A rupee spent on khadi means the whole of the amount means management expenses—none none—to the producer alone."

The reader asks if it is true that every rupee invested in khadi means fifteen, none going to the producers and only one rupee going to the salesman. I can only answer that the ideal set before the management in charge of the A. I. S. A. store is that the prices should be so regulated as to share on the total sales a surplus, in order to cover expenses, of one rupee for every fifteen rupees worth of khadi received from the producing depot. The fifteen rupees will, therefore, include several other items, viz., freight, etc. Hence it is altogether wrong to say that of every rupee invested in khadi fifteen must go to the producer.

After khadi leaves the weaver's hands, it undergoes many processes—washing, drying, colouring, storing in intermediate depots and so on. If the term "producer" is confined to the grower, the planter, the grower, the carder, the spinner, the spinner, the hobbler, the warper, the weaver, the spinner and the weaver, but not the workers of the processes after weaving, the producer gets probably no more than eight annas in the rupee. It is usual and proper to include the other processes, as they are not necessary for fulfilling the purpose of khadi and may or may not have been done by village or workers properly so-called. Washing, drying, etc., are often done through experiment, i.e., capitalist concerns. Now, all those who contribute to the success in the selling price of khadi do not divide the wages with the producer, in other words, do not take the bread out of the mouth of the producer, but help him to find a market for his manufactures, and this they do even when they are capitalist concerns. For, the latter do not at present work for their profit, but work, no matter from what motive, for the sake of the producer. There does the whole truth seem to me to be more indicative to the advancement of khadi than the undelimited, though unambiguous or uncorrect, exaggeration in the notice under discussion. If I was the drafter of the notice, I should say:

"When you buy a rupee worth of khadi, know that the producer retains the full fruit of his labour, whereas, when you buy cloth manufactured by indigenous mills, you wholly deprive him of that beneficial labour, without providing him with a substitute. The agency that sells khadi gets nothing but the bare living expenses and is, therefore, on a par with the producer."

Thus it will be found that a critical study of the statement of khadi will show that it is a crime against semi-starved humanity for any Indian to use any cloth but khadi. Such a person takes a morsel out of the mouth of some already famishing village. Khadi suffers, not because of any intrinsic defect, it suffers because of the ignorance of its friends and foes alike.

But it is necessary to examine the buyer's case. The advertisement is misleading from his viewpoint. Khadi will sell at half the present price, if he will revise his taste, or, if he will buy unbleached khadi and put all the ornamentation he likes, afterwards. He need not bother his head about it, if the cost is no consideration. But let the buyer to whom cost is a consideration know that he pays much less for unbleached and unadorned khadi than for prepared and bleached khadi. Moreover, unbleached khadi lasts longer than bleached. The public should also know that during the past twelve years khadi has become much cheaper and better in texture. It has put more money into the pockets of the individual spinners by improving their tools and increasing their skill. This could not have happened, if some educated men and women had not dedicated themselves to the task of helping the semi-starved but partially employed millions. The one big industry of India which supplemented the agricultural labour would never have died, if the distorted notion of caste or caste had not regarded these millions almost as contemptible, beneath the notice of the self-satisfied higher class.

No doubt there are defects in the khadi organizations: there is not complete dedication, there is not enough critical study of every problem that demands a solution. But this is not a matter of concern. We cannot, in a moment, get rid of habits of a life-time. We cannot, all of a sudden, develop the cunning of the fox. The success of khadi requires technical and mechanical skill of a high order and demands as much concentration as is given by Sir J. G. Bose in the tiny leaves of plants in his laboratory before he sends from them the secrets of nature held by those little creatures of ours.

What is then wrong with the notice complained of is not its over-valuation of khadi but its glory and inadequate presentation of its case. And this comes from want of experience due to inadequate appreciation of work. Evenness of the three paragraphs hopefully lays what looked on that infelicitous word.

M. K. GANDHI.

A REVOLUTION IN TAKLI SPINNING

Two years ago I wrote in the columns of *Young India* an article on the *takli*, the simplest and the most easily portable contrivance for spinning. The arguments that I urged then for its use during spare hours have much more force today, after a regular, scientific, practice of it in the Ashrams for girls attached to the Satyagrahachetana, Wardha. I said, then, in regard to its actual results: "So simple it spins slowly, not yielding more than 75 or 75 yards an hour, but it is so rare and steady as the tortoise on the story." That, whilst not one of the arguments in now, there has been a perfect revolution in the results: will be evident from the following article by a member of the Ashram. The original is in Marathi. It represents the results of four years' systematic study and experiment and may be taken to contain the results of the latest research. M. D.]

Every one in this institution—men, women and children—gather together at 11½ clock every day for a half hour's sacrificial spinning on the *takli*. What I write below is the result of nearly four years' concentrated effort in this direction. It will show that, whilst the simple little *takli* yields nearly as much as the spinning wheel, it has certain obvious advantages over it which recommend it as a constant companion for the old and young. Whereas the spinning wheel has received the careful attention and devoted research of so many of its devotees during the past fifteen years, the *takli* is still in the initial stages of research. And yet the results are remarkable.

The value of an implement of this kind can be judged by four tests: (1) Convenience; (2) Material results; (3) The quality of the produce; (4) Capacity for continuous use.

(1) As regards the first test, one may say that there is nothing to beat the *takli* in some of its obvious advantages, eg—

(a) It is detachable. Whilst the one made with a disc of wood or slate with a straight polished splinter fixed to its centre axis (practically nothing, as it can be made by any one, the one with a copper or brass disc and straight steel wire instead of a splinter costs about an anna and a half. In Wardha Takli, too, to twelve thousand metal *takli*s were sold in six months. It would be impossible to sell so many wheels during the time, the cheapest of which would cost as many rupees as the anna that the *takli* costs.

(b) It requires little room. One may carry it about in one's pocket.

(c) It is incredibly simple, inasmuch as a wheel presupposes a certain amount of rope over the wheel, string, and keeping the spindle and the

spindle-plate in proper trim. Because the *takli* does not need this paraphernalia, it is foolproof.

(d) The only thing needed is a supply of good cotton and nothing else.

(e) Being wonderfully portable, it can be placed wherever one may be—overseas, railway train, school, or field—and thus there is no room instrument for propaganda.

(f) Whilst it does not yield the mass of a beautiful wheel, neither does it make the noise of an unwilling wheel.

(g) It involves practically no breakage and no repairs.

(h) One may ply it in any posture—sitting, standing, walking and even reclining on a bed.

(i) It is much easier learnt than the wheel which requires concentration. A two year old child here spun on his *takli* enough yarn for ten yards of cloth.

(j) It can be plied with either hand.

To take now the second test, viz., the material results. Here are the maximum and minimum results obtained:

RESULTS OF TAKLI

(a) <i>Maximum</i> spinning.	Turns of 12 to 16 rounds.)
(1) Maximum speed	300 rounds (=475 yds.)
(2) General high speed	
obtained by several	
lunatics	150 rounds (=237½ yds.)
(3) Ordinary speed	120 rounds (=190 yds.)
(4) Minimum speed	50 rounds (=75 yds.)

PRODUCT FROM A SPINNING WHEEL.

(under corresponding conditions)

(1) Maximum Speed	300 rounds (400 yds.)
(2) General high speed	180 rounds (240 yds.)
(3) Ordinary speed	120 rounds (160 yds.)
(4) Minimum speed	50 rounds (60 yds.)

These comparative results show the *takli* to be a fairly good competitor of the spinning wheel. A few more years' experiments may show that it can run a close race with the wheel.

The third test is the quality of the yarn. The weakness of the *takli* yarn is generally a little less, but the strength is the same as, if not more than, the wheel yarn. The best *takli* spinners contrive to achieve the same evenness and strength. *Takli* yarn is always waste-side, and it is much easier to turn out very fine counts on the *takli* than on the wheel.

The fourth test is the capability for continuous use. Sustained *takli* spinning tests have not been taken up yet, but four or five hours on the *takli* is in no sense a task or trial.

Let us now measure the capacity of the *takli* from the point of view of each producing one's own cloth. If we take the average speed to be a hundred

rounds in half an hour, a regular half-hour spinner can obtain $1000 \div 12 = 83,333$ rounds = 43,000 yards in a year. Now 1000 yards of 18 to 24 counts are enough for a square yard of cloth of about 28 inches width. That means that a year's half-hour daily spinning would be enough for 18 sq. yds. of cloth. Now, the average per capita cloth consumption in India is 14 yards, so that a half-hour spinner can easily produce more than the average, and an hour's daily cloth spinning would be enough for 28 sq. yds. i.e., almost enough for Indian living.

But now I must come to the secret of successful cloth spinning. Cloth spinning, as it has been going on in other parts of India, will not yield these results. It needs just a little expert practice discovered as a result of several years' experiments here. The orthodox method is to keep the spindle continuously revolving by occasional twists with one's finger and thumb and allowing the revolving spindle suspended in space. The new method consists in twisting the spindle on any of the smooth parts of one's body, e.g., side of one's foot, calf, knee, or the thigh, and keeping it revolving on the ground or any smooth surface. Just one twist should be enough to keep it revolving until one's foot thrust is drawn out. This saves a lot of time, and twisting the yarn on the spindle by twisting the tols on the ground saves an equal amount of time. It has been found that about three months' practice of the new method is enough to obtain a speed of 100 to 125 rounds in a half-hour. In a village called Bhawanpur, about twelve miles from Washa, there are a number of children whose average speed is over 125 rounds. How steady practice helps to achieve a steady improvement in results can be seen from the register we have been maintaining here. Thus, Chandrabala, a girl of 16, started with a speed of 50 rounds on June 1st. Her speed in every succeeding week showed this steady improvement.

Date	Rounds
June 1	40
" 15	50
" 22	65
" 30	75
July 1	90
" 8	100
" 15	110
" 22	120

These are the results obtained by Bhawanibai, aged 22:

Date	Rounds
May 8	50
" 15	60
" 22	65
" 30	75
June 6	85
" 15	95
" 22	100

Date	Rounds
June 10	100
July 8	100
" 15	105
" 22	110
" 30	115
August 8	115
" 15	120
" 30	125
September 5	130

The new method involves certain tips which are best learnt from an expert. But clean cotton and beautifully marked dreters are of the essence of successful spinning.

The *khadi* as a means of doing one's own earning is used on a large scale in certain villages of Bihar even today. The spinners' speed could be easily doubled with the new method. It does not really take so long as three months as the two examples given above would apparently indicate. The three months mean a half-hour's practice for three months, i.e., a total 45 hours' practice, and youngsters have attained the average speed of 100 to 125 rounds after a practice of 10 to 15 days, giving four hours to the tols each day.

SREE NARAYANA GURU

The 74th birthday of Sree Narayana Guru—a saint and social reformer—was celebrated last month throughout Malabar, Cochin and Travancore. Large meetings and processions were held in various places, and in some there was fasting of the poor. It is now six years since this great man died. It is worth giving a thought to his ideals and achievements, which have left "foot-prints on the sands of time" and which explain why a large section of the people remember him with gratitude.

PREPARATION

Narayana was born of a very poor Tippa (unsubstantial) family in Chembuchandy, near Trivandrum, in Travancore. He began life as a teacher, but the stirring of his heart was not satisfied by his work within the four walls of a school. It did not take him long to make up his mind to dedicate his life to the relief of suffering humanity. Even when young, the condition of society in which he found himself often brought tears to his eyes and he was always revolving his mind to find a solution for removing some of the evils of our social organisation. The life of a temple slave gave him the opportunity to equip himself for his future work. By assiduous efforts, he became a great scholar, not only in Malayalam and Sanskrit, but also in Tamil. He also made himself familiar with the great secrets of Ayurveda, so that he could be of help in giving to people in rural parts relief from physical suffering. As a teacher, he was greatly loved and was affectionately known as "Nannu Achary."

SEPARATE TEMPLE MOVEMENT

Suddenly he disappeared from the scene of his daily labours, and for some time his whereabouts were not known. He was then living like a mendicant, moving from place to place in South India and spending much of his time in meditation; and there is no doubt that it was during this period that he gained sufficient experience and courage to take up the role of a non-religious reformer.

It was a pleasant surprise for his people to see Narayana again, saying that when he was about 30 years old. But he was not the "Nara Ashram" of old. They found him to be a man with a mission, leading an ascetic life and devoting himself to the poor and the suffering. Prince Sahasra was drawn by the pure faith which he had attained within. Even so, people found Narayana fit to be a teacher of his people and accordingly called him Narayana Guru.

Even as a youth in his early teens, he had seen that in the name of Hindu religion thousands of men and women around him were shut out from temples. This had evidently produced a very deep impression on his mind; for, almost the first item of work that he turned his hands to after his return was the starting of a movement to found separate temples for Untouchables, in whose community he was born and among whom he had most of his followers. At one stroke, he boldly cut the Gordian knot by himself performing the ceremony of dedication of temples, which, according to the rules of Hindu rituals, could be performed only by Brahmins.

This required extraordinary daring and courage, especially in a Hindu Raja's State. Narayana Guru evidently thought that the only way to break the backbone of caste and to give individuality and self-respect to the 30 lakhs of Untouchables in Malabar, Cochin and Travancore was to elevate their need for depending on the temples of caste-Hindus. He believed in the baptism of Hindu temples as a remedy to destroy the inferiority complex felt by the community. Many large temples have since been dedicated in a similar way in various places in Travancore, Cochin and Malabar. It is not fair to observe here, in passing, that the separate temple movement has really done wonders. It has united a large community and made them feel that they should no longer submit to claims of superiority of one caste over another. With Narayana Guru, however, this was but a means to an end. Thousands of people believed in temple worship and he knew it was impossible to reform them without in some way following their own sacred beliefs. He did not prevent his followers, therefore, from entertaining differences in caste in their own temples. But his work has been of great help in the social elevation of the 30 lakhs of depressed classes in Kerala who suffer acutely on account of caste tyranny. The Guru's motto of "One caste, One Religion, One

God, for man" brought their nearer the Temples, and in most of their temples, they are now treated as equals by the Temples.

INDEPENDENT COMMUNITY

Now Narayana Guru's aim was to make his community independent of any other organisation, social or religious. The community was not to be part of Hindu Society and was to give up all systems of caste, having complete freedom to follow any religious faith. Even in the temples built by him, he has installed as one a symbolic light for worship, in another a large statue, or that a worshippable one built to see and know himself better, etc. The central idea was that if one community can break down caste differences, it can form a model for the whole of India and thus create better brotherhood between men and man. The S. N. D. P. Yajnas, which was founded by him with a dozen members, is now a very powerful organisation in Travancore, with about 50,000 members. Now Narayana Guru has founded various schools, and his headquarters at Srangapalli in Varkala (Travancore), a great attraction of which place is the ever flowing fountain of pure water believed to have curative qualities, is a monument of his sanctimony and perseverance.

SECRET OF LIVING

A Sanyas Samagam, which has ascetic or even, was founded by Now Narayana Guru and has now a band of Sanyas who work in various places to spread the ideal of his life and his teachings. When asked to elaborate the doctrine of his "One Religion," he used to say, "Be good and do good." This great man lived and died, working wholly to promote the happiness of his fellow creatures in this world. To him individual happiness was not the common basis of life. "Control your animal desires, which lead you to evil ways, by thinking of noble things in life, which elevate man. By all means live a happy life. But give a helping hand to others and let them share your happiness, taking lessons from the best in nature." This is the best lesson from his life and the essence of the teaching of this great man, whose memory will abide with his people for centuries to come.

E. KIMARAN.

RAJPUTANA REPORT FOR JULY, 1934.

Religion.—In Bhujas Kurans were held in Harjan mabolas.

9 letters from religious scriptures were recited in Harjan mabolas.

The Panchang Day was celebrated at 4 places in an atmosphere of devotion and strictness.

Educational.—1 mixed day school and 1 mixed night school were opened at Agari.

2 mixed night schools were started near Chhatra Sider (Harjan).

1 night school for Harjan was started at Bhajpat (Harjan).

• night school for Harijans was opened at Doodhgaon.

• day school for Harijans was opened at Bada (Karnal).

• mixed day school was opened at Pithara.

• Harijan day school was opened at Nagaur (Mewar).

• mixed day school was started at Janghwa (Jaipur).

• Harijan night school was opened at Janghwa.

• night-school school was started at Magarimpar near Khordhat, (Orissa).

22. Harijan boys were secured admission in ordinary schools.

We are at present running 107 schools, of which 50 are day and 57 night schools, with a total strength of 3,490 pupils. Of these, 1,044, including 104 girls, are Harijans and 2445 are caste-Hindus. The average daily attendance is 1,495. Besides these, two schools at Warli and Nagaur and one located at Pitha are also being conducted.

Training classes for Harijan workers and teachers for Kshatriyas have been inaugurated in the Navis News Agency.

An Akhara (gymnasium) for Harijan students was started at New Khatola (Jaipur).

(Bihar) 1. Harijans were secured employment at Ajmer Nagaur and Nagaur.

At Kanungah (Jaipur) 2. Harijans were secured loans on easy rates of interest to save them from stamp.

To 128 Harijan children sweets and fruits were distributed at Kanungah and Panagar.

To 20 Harijan pupils books and slates etc., were distributed free.

73 Harijan were provided with free clothes.

The various quarters at Mahana (Ajmer) were repaired by the local municipality after considerable pressure by the Ajmer Harijan Sewak Samiti.

Facilities for sanitary schools were taken at Mahana quarters at 50 different places and the advantages of cleanliness were realized.

1,022 Harijan children were given bath at 21 different centres.

1,000 Harijan pupils were taught to clean their teeth properly.

1,124 Harijan children were taught to wash their hands and feet in the proper way in the Sewak's schools.

1,277 Harijan students were supplied with free washing soap.

Harijan molokias were cleaned by caste-Hindu workers at Panagar (Bihar).

Absentments. The Harijans of Panagar had a meeting of their Committee, when they took pledges and had resolutions adopted about and carried out.

42 Harijans were warned from liquor.

25 Harijans were persuaded to give up cotton-eating.

15 Harijan meetings were held at 9 different places, where the advantages of cleanliness, education and social mobility were explained.

Medical. 365 Harijan Harijans were treated for medical aid.

21 free visits by physicians to Harijan patients were arranged.

254 Harijans recovered by the treatment.

Water Supply. 1 well which was being constructed for the Harijans at Mahana, near Nagaur (Ajmer), has been completed.

1 municipal dig-well at Ajmer has been repaired open to the Harijans.

1 well at Kanungah (Ajmer) has been thrown open to all Hindus without distinction of caste.

1 well at Warli has been cleaned and repaired.

Clean & Swept. 21 caste-Hindus took upon themselves unsolicitedly.

5 mixed meetings, where Harijans and caste-Hindus numbering over 1,000 met on equal terms, were held at 5 different places and the importance of the Harijan Movement was explained.

Propaganda. The addresses and educational addresses of 21 Harijan students at 9 different places were arranged.

The Harijan Sewak was read out and explained to 1,120 Harijans and 200 caste-Hindus.

1 village near Kanungah (Jaipur) was visited and the significance of the movement explained.

Games were arranged in Ajmer for Harijan children.

1 schoolmaster was selected for the Harijan Sewak.

6 books on Harijan conditions were sold.

100 booklets relating to Harijan work were distributed by the Ajmer branch.

Organization. 5 new branches at Nagaur, Pithara, Bikaner, Barli and Bhawan (Mewar) and Jaipur (Jaipur) were organized.

1 branch at Bhakarkhata (Jaipur) was re-organized.

1 branch at Kotli was re-organized and affiliated.

20 branches were visited during June and July and their accounts audited, their working was examined and their schools were inspected.

1 branch was defuncted for gross irregularities.

1 suspended branch was re-affiliated.

Responsibility to Welfare Work. The total expenditure of the Rajasthan Harijan Sewak Samiti and its branches during the month under review was Rs. 2,396-12-4, where that on welfare work was Rs. 2,366-12-4 or 99.9 per cent. This was broken up—

	Rs.	As.	Ps.
1. School, Assistance and Hostel	106	5	00
2. Books and stationery supplied			
to	30	5	0
3. Schoolships	126	5	0
4. Sweets and clothes distributed free	30	7	0
5. Water Supply	21	0	0
6. Medical Aid	30	4	0
7. Miscellaneous in help	57	11	3
Total Rs.	2,376	14	4

ATYENDRA PRASAD

For Secretary, Rajasthan H. S. S.

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Editor: E. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

Vol. II]

MADRAS—FRIDAY, OCTOBER 14, 1944

[No. 28

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Bombay on 25th September, 1932, Pandit Mahadevji being in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regards the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the subject Acts of the Governing Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. E. G.

"BLESSED POVERTY"

Several years ago, a close friend and associate belonging to a rich, prosperous family, who had received a high degree of education and had travelled and seen much in different parts of the world, solemnly observed the use of all vehicles and other means of transport and has ever since stuck to his resolve through all vicissitudes of weather and health. He has kept up correspondence with me. I have preserved one of his letters which I received during my Haripur tour, in order to share it with the readers of the *Haripadavathi*. I am now the following excerpt from it recasting some of his expressions will be appreciated by them:

"Of the many vows that I took, I have found the one about travelling on foot to be the most beneficial. It has afforded me the richest experience. As a result of it, my faith in God today is much stronger than it was when I set out from Ahmedabad about a couple of years ago.

"Having had experience of both riches and poverty, I am in a position to testify today that, whilst I have almost always found pride and luxury threatening the life of the rich and whilst those who wielded authority could not without difficulty escape the intemperance of power, poverty alone left enough scope for a spontaneous and natural devotion to God, a spirit of service and the capacity to suffer and to endure. I have now clearly realised that the state of voluntary poverty is really a blessed state and that riches, in the worldly sense, are nothing in comparison. May

God always keep me in poverty and keep me free from the slightest desire for possessions or from the care for the morrow.

"Everywhere I have found that men despise the ragged and the fallen, and yet who amongst us can claim to be immaculate? I have at last grasped the great secret of charming sin, but not the manner."

This friend has travelled on foot from Gujarat to and beyond Delhi Dur, has passed through hundreds upon hundreds of villages and come in contact with the villagers. His testimony should, therefore, command our respect. Kindred spirits in all climes and ages have borne similar testimony to the joy and beauty of travelling on foot and renouncing all worldly possessions. Thomas's *Walden* is proof of walking is well known. All the great reformers of the world who have from time to time effected religious revolutions have embraced the use of vehicles and walked thousands of miles for delivering their message. Yet, by the intensity of their faith and the strength of their conviction, they were able to achieve what we, in our aeroplane age, with all the progress at our command, could hardly expect to. Not mad rash, but unperturbed religious beings wisdom. This message holds as true today as when it was first propounded ages ago.

(Abridged from *Haripadavathi*)

M. E. SASTRI.

CULTURE IS THE FRUIT OF COMPULSORY CONTINENCE

III

THE NATURE OF A CULTURAL CHANGE

Dr. Thurn's next procedure is analysis of the cultural data in order to discover how and why human conduct came about in the cultural scale when direct sexual opportunity has been limited by the sexual regulations which they have seen fit to adopt.

Dr. Thurn repeats the background anthropological hypothesis of evolution and its development into polytheism. According to him, the members of matriarch societies, like those of matri societies, placed offerings in unusual places where they thought the power in the universe was manifest, in order to avoid bad fortune or to secure good fortune; they also resorted to magic when they needed help or protection, but in their case, the offerings made to these supernatural men were consumed after the supernatural men were dead and buried. This difference in behaviour was due to different ideas concerning the possible source of affliction. Matri societies did not create a ghost with the power to interfere in mortal life, after the funeral ceremony was over; they did not trouble their heads about the dead at all. Matri societies, however, were convinced that a powerful ghost both could and did cause disaster, and they tried to placate it by making to the dead man the same payment as they would have made to him had he been alive. Their conduct was based on different premises from that of matri societies, and the change in the practices can have been due only to mental energy, the sleeping power of reason being awakened and bearing its humble fruit.

Dr. Thurn tries to imagine what happened when a matri society became matriarch. Let us suppose that a matri magician had been called in to cure a sick man, that he had pronounced the non-existence without effect, and that the sick man had not been getting either of troop-measured ground or of any offering. The magician would think of no other method of treatment, and he comforted himself by saying that the sickness was due to the misbehaviour of a male powerful magician or to the power in the universe. Now, suppose for some reason or other the power of divination had been regulated. Perhaps the sufferer had quarrelled with a powerful man and their differences had not been adjusted before the latter died. Was it not possible the responsibility for the unsatisfactory illness lay with him? Would it not be worth while to placate him in case the idea were wrong? After pondering over all this, the magician decided to try to communicate with the dead man by making such an offering to him as would have been made had he been alive, and asked the sick man to put aside some food and drink and to accompany in a local village the fact that he had done so.

Dr. Thurn suggests that, on some such manner as this, the idea of knowledge of the powerful dead was incorporated in a matri society, and when they were generally adopted, the cultural condition of the society changed from matri to matriarch.

In order to account for the transition of matriarch into a matri society, all we need is a factor, absent in matri societies and present in matriarch societies, which ordered thought and reflection.

Some matriarch societies conducted a cult as well as knowledge of the powerful dead. Offerings were made, not only to escape danger, but also to secure help in those human activities in which the powerful dead had assisted when they were alive. Sacrifices or other such gift laid in the supernatural realm of the supernatural man, the attainment of greater powers was requested. Dr. Thurn suggests that this change also was due to thought and reflection.

The second great difference between the matri and the matriarch societies consisted of a sense of the past. Matri societies quite forgot their dead, matriarch societies remembered and planned the powerful dead, some conducting only feasts, some dances. The length of time during which they conducted their post-funeral rites in honour of any individual dead man varied between wide limits, and the men who headed their rites to conduct did not remember and coordinate an individual ghost for as long a time as those whose post-funeral rites partook also of the nature of cult.

The recipients of the offerings made by matri societies earlier were dead men, the great difference in the connection between the living and the matriarch societies being that by the latter societies an individual dead man was remembered and propitiated for a longer period than by the matriarch societies, his cult being handed on from generation to generation.

The change from the matriarch to the matriarch societies is thus of the same nature as the change from the matri to the matriarch condition, and the change also is due to a factor which produced thought, reflection and mental energy.

Now, offerings to dead men came into being as they evolved up the cultural scale according as they reduced their preoccupied sexual opportunity. Matri societies were sexually free, matriarch societies suffered an irregular or occasional continuance of sexual intensity, preoccupied sexuality was the rule among the matri societies. So Dr. Thurn suggests that the limitation of sexual opportunity must be regarded as the cause of the cultural advance.

(To be continued)

V. G. D.

* A female society conscious of numbers beyond the mental range of a matriarch society, it also displays greater mental energy as evidenced by the habit of making a deliberate and deliberate the mental given.

Notes

A General Machine-Specific Game

Ramachandra Kallikunnen, whose untimely death was announced week before last, was great Marjane's brother. He was ailing for nearly a year. I could hardly recognize him when I saw him last in Calcutta, where he was undergoing treatment. He was a most liberal-minded Kaimodee of U. P. It can be truly said of him that he lived for his spirit to the best of his ability. His tastes were simple. He mixed freely with people. His love for Marjane was no less than for others. He unconsciously by his open example to have some Hindus of his Kaimodee stock acknowledge and let Marjane enjoy some rights as they themselves enjoyed. All schools, wells, temples under his own direct management were freely thrown open to Marjane. Let us hope that the bereaved Kallikunnen and other members of Kallikunnen's family will carry out the noble traditions bequeathed by him and thus perpetuate the Kaimodee memory.



As a Group Exercise

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¹ In the voters' rolls for the Municipal, the Local Board, and the Canadian elections that are being published at present, the names of franchise-holders whose names have to be removed have, instead of being put down as full, recorded in an abbreviated form. This is, especially in the case of Hongkong, as much to the honour of the name. As I perused these lists in the papers, I felt that this was an excellent and generous, though unbalanced, credit to the Hongkong which must be stopped. I discussed the question with the Assistant Collector in charge of District Rating. I understood that restrictions have been given to the public in this rating to record the names of Hongkong in full. But in other places the chosen practice remains in force. What is wanted is a general declaration of the official policy in this regard.

"This might at first sight appear to be a tedious matter. But it isn't: nevertheless, I have no doubt on my mind that the contemplation of it, on which these people are limited in their study, is necessary as an access to more happiness for the species."

The correspondent is certainly right. By itself the matter might seem to be trivial, but it is one more instance of attempts at waste expensiveness, and, therefore, call for prompt attention. Apart from reducing Harlan's fee, the use of undignified such words as "refuse" does seriously does credit to our good taste. Let us hope that all those who have the services of the Bureau at heart will

biomethane synthetically requires the step-by-step process and that the substrate will lose its time in taking the necessary steps to destruction of in the course of subsequent reactions.



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It may be helpful for Hampton workers to have details in respect of animal work turned out at some extent like the following case reported by Ed. C. Rosenzweigskind:

T. G. Vardacholam is a caste-Hindiyang man who has taken up sweeping work for his village. This is what he has been doing in a village near Virudhunagar named Akapam. I met it in his own language. "

'I have very well that my village scavenging work is not done by me, but only by the grace of God. I work under the auspices of a Banga formed in this village. The Banga gets money daily and monthly Tandi papers. We have gathered about 40 books in our library. I start my village scavenging work at 6 o'clock in the morning. I then go to the stream and remove all the carcasses, dead animals, birds, fish, eggs, etc. I immerse the carcasses with earth, and I find it easy then to remove it with a small piece of cloth. I do not find a spade so useful. I started this work on 11th March, 1934. I work three hours every day. From 10 a.m. I attend to my own family work. I am using the same kind of broom as Marungu scavengers use. Unlike Marungu scavengers, I wear a shirt and shorts during the work. Since the starting of the work--i.e. one week ago--I failed only on 40 days altogether, on account of illness and other causes. Below is the record of earnings and expenses:

Figure 1

	Re	a	r
Cost for carrying inventory	11	0	0
Inventory	1	0	0
Losses during week	1	0	0
	12	0	0

Abstract

By sale of scrapings to students	\$	0	0
Collection during festivals and daily per food collections	\$	18	0
A friend's gift	\$	0	0
		<hr/>	
		18	00
		<hr/>	
Balance on hand	\$	0	0

HARIJAN

FRIDAY, OCTOBER 12, 1934

WHOSE VICTORY?

Harpur servants have tried to estimate the greatest achievement at this stage of their trial. The temple-entry bill is gone. The caste-discriminators are joyful. We must not mind their joy. Only remember we were what they are today. We may not hate them. We must love them. Let the reformers assume the following lines a reader took me from A. K.'s "Interlopers", which she translated almost as a devout Christian (see Bible). These are the beautiful lines,

"Love and hate have a magical transforming power. They are the great soul-changers. We grow through their action into the likeness of what we contemplate. By necessity of heart, stones create in themselves the character they imagine to show within. Hence it comes that all passionately realised truth is an interchange of characterisation. We might say, with truth, that those who have upon a door by which their enemies enter and make their own the secret place of the heart."

Love is the only thing that can transform caste-discriminators. Let us realise that they are what they are, masters of themselves. We have no right to judge them or become impatient with them. Surely, it is enough if we are true to ourselves, that is, if we set up to our belief and render full twenty shillings in the pound to the Harijans.

Again, let us realise that in their victory (or their defeat), is our humiliation (or our victory). Sanatanism can no longer plead the Temple Entry Bill in defence of their opposition to the entry of Harijans to our temples by our common consent. Reformers can now pose the temple-entry question with re-doubled cool.

The reformers would win, if they felt that the burial of the bill meant the burial of the temple-entry movement. It is not so. Wherever we can, without ill-effects, have temples opened by the consent of caste-discriminators, we must do so. It is possible that those who were holding themselves aloof from the temple entry movement, on account of the temple entry bill being reconsidered, will, now that it is out of the way, join the movement to have them opened without the aid of the law. For, be it remembered that the bill is not dead, it is only suspended. Legislatures have to come, if legislation do not literally go on parade with the reformers in having temples opened to Harijans presently on the same terms as to caste-Hindus.

M. K. GANDHI.

WOMEN AND VARNA

An informed friend writes:—

"From your recent writing no name is Harpur I learn that the principle of varna abandoned by you is intended to apply only to men. What, then, about women? What would determine a woman's varna? Perhaps you will answer that before marriage a woman would take her name from her father, after marriage from her husband. Should we understand that you support Hindu's notorious custom that there can be no independence for women in any stage of her life, that before marriage she must remain under the tutelage of her parents, after marriage under that of her husband and, to the end of her widowhood, under that of her children?"

Be that as it may, the fact remains that there is no era of women's suffrage and that she has definitely entered the arena with men in the pursuit of independent freedom. It is, thus, the commonest thing everywhere to find a woman working as a social reformer, while her husband is doing business as a money-lender. To what Force would the woman under these circumstances belong? Under the Varnashrama discipline, a man would normally take up the svadharma next, therefore, also the Force of his parents, while a woman would adopt that of her parents, and they may well be expected to stick to their respective dharma after their marriage. To what Force between these would their children belong? Or would you, here, the question to be decided by the children themselves, by their free, independent choice? In the latter case, what becomes of the heredity factor of Force which the Varnashrama Dharma, as expounded by you, postulates?"

In my opinion, the question raised is irrelevant in the circumstances prevailing today. As I have pointed out in the writing referred to, owing to the existence of the varna, today there are in reality no varnas, the varna principle has ceased to operate. The present state of Hindu society may be described as that of anarchy, the four varnas today exist in name only. If we must talk in terms of Force, there is only one varna today for all, whether man or woman, we are all Shudras.

In the reconstructed Force-Morale, as I conceive it, a girl before her marriage will belong to the varna of her father, just like her brother, inter-marriage between different varnas will be rare. A girl will, therefore, retain her varna unaltered even after her marriage, but should the husband belong to a different varna, then, on marriage, she would naturally adopt her varna and relinquish that of her parents. She need wish a change of Force to understand to imply a stir against a family or town anybody's susceptibility, even the position of Force in the age of remarriage would imply absolute sexual equality of all the four varnas.

I do not encourage the wife, as a rule, following an evolution independent of her husband. The

care of the children and the upkeep of the home hold her quite enough to fully engage all her energy. In a well-ordered society the additional burden of maintaining the family ought not to fall on her. The man should look to the maintenance of the family, the woman to house-hold management; the two thus supplementing and complementing each other's labors.

But do I see in this any invasion of woman's rights or suppression of her freedom? The saying attributed to Miss M. that "For women there can be no freedom" is one to me unconvincing. It only shows that probably, at the time when it was promulgated, women were kept in a state of subjection. The epithets used in our literature to describe a wife are *doelingsma*, "the better half", and *Sake Stroom*, "the help-mate". The husband addressing the wife as *doer* or "golden" does not show any disparagement. But, unfortunately, a time came when the woman was degraded of many of her rights and privileges and was reduced to a status of inferiority. But there could be no question of deprivation of her name. For, *Farne* does not denote a set of rights or privileges, it signifies duties or obligations only. And no one can deny us of our duty, unless we ourselves choose to shirk it. The woman who knows and fulfills her duty restores her degraded status. She is the queen, not the slave, of the house-hold over which she presides.

I need hardly say after this that, if the person set forth by me with regard to the role of the woman in society is accepted, the question of the care of the children will cease to present any problem, as there will be no more any discrepancy as between the career of the husband and wife.

(Translated from *Marjankanta*.)

M. E. GARDER.

TESTING YARN

[One of the principles of rationalizing handicraft production announced recently by Garding is that in order to bring down the cost of handicrafts you must raise the quality and count of yarn. This demands universal adoption of "scientific spinning." In order to facilitate it, Garding asked a member of the Weavers' Ashram to prepare a short note describing a simple, easy way of testing yarn. The following is a free rendering of the note in question.]

STRENGTH

Strength of yarn depends on its tensile capacity, or the strain that it will bear before reaching the breaking point. It is measured by finding out the maximum weight that a length of yarn of a particular count will support. Then, it is clear, will vary according to the count. To determine it, divide 1,600 by the count. The dividend will give the weight in toles which a hank of six rounds of two feet circumference of yarn of that particular

count of 160 strength will bear. For instance, suppose the count of yarn is 18. Then $1,600/18 = 88.88$; the maximum weight is taken that yarn of 18 count of 160 strength will support. The corresponding figure for yarn of 50 count will thus be $1,600/50 = 32$ toles. In this way the tensile capacity for any count of yarn of 160 strength can be determined.

The test is made in the following manner. Take six lengths of yarn round, a flat hand-measure or skein. This will give a length of 11 feet or 4 yards of yarn. Join the two loose ends of the hank by fastening a weaver's knot. Now, take off the hank from the skein and suspend it by passing it through one of the loops of an "S" hook made by twisting a piece of metal wire into the upper loop of the hank firmly fastened to a vertically hanging piece of string. Take another "S" hook, pass the upper loop through the free end of the hank and from the lower suspend a bowl or similar receptacle. Next, take a cloth bag with a hole at the bottom and an opening at the top. Fill it with measured sand, rice, wheat, seed or some such thing. Now, slowly let out the contents of the bag into the aforementioned scale, till the yarn breaks. Weigh the remaining grain or sand in the bag with the help of a balance, or better still, by means of graduated measure. This can be easily improved by machinery. The weight of the grain or sand that was poured into the scale will be found by deducting this weight from the total weight of the grain or sand that was originally in the bag. To this must be added the weight of the scale itself. For instance, suppose 12 toles of grain or sand were poured into the receptacle before the breaking point for a hank of 18 counts was reached and the weight of the scale was 30 toles. Then, 120 toles would be the load-bearing capacity of this particular hank. But the maximum load-bearing capacity for yarn of 18 counts of 160 strength is, as we have already seen, 88.88 toles. Applying the rule of three to these figures, we get the strength of the hank of yarn under test as $120/88.88 \times 160 = 216$.

EVENNESS

The easiest and simplest way of testing evenness is by sight. If yarn appears uneven to sight, it should be rejected. To determine the degree of evenness, take a piece of card-board, one foot square in size and painted black. The black background is calculated to help visibility of yarn. Now, wind six lengths of yarn round it, closely parallel to each other. If all the six lengths are of satisfactory evenness, then the evenness will be 100. If two strands are of defective evenness, then applying the rule of three as before, we get the degree of evenness as $100/2 \times 2 = 50$. Similarly, if only one strand is defective, then evenness will be 33.

NODES

1. In sample tests of yarn for strength and evenness, fragments of figures should be counted.

2. The maximum strength for yarn to be possible is 16. The corresponding degree for evenness being 80.

INSTRUCTIVE FIGURES

The Mysore-litre branch of the A. I. S. A., whose head-office is situated in Wardha, has at my request furnished me with some most instructive figures about the conditions of the distribution of every paper species in khadi, among the various persons engaged in the manufacture and distribution of khadi. The following are the figures for whole khadi of 10 to 14 cents of yarn:

	Rs. L. P.
Farmer for seeds	5 4 0
Grading	0 0 8
Carding	0 1 0
Spinning	0 3 6
Winding	0 4 0
Twisting	0 0 8
Wooling	0 0 8
Management	0 1 8
	<hr/> 1 0 0

The khadi constitutes roughly 50 per cent of the stock. Therefore, on that quantity, the management gets only one anna two paise (24-2) in the rough worth of khadi and works up to the farmer Rs. 0-13-8 in the paper. It is satisfactory to note that the farmer, the spinner and the weaver get the largest portion among themselves. In the higher grade, the farmer gets much less and the spinner tops the list. But the incidental charges increase. They go as high as 20 per cent. Then, again, as fancy articles there may be some percentage increase on khadi. Indeed, in the case of khadi in a fancy kind of coating and rayon, the portion going to Dandranagar may be only half an anna or less. For socks or stockings made of hand-spun yarn on long hand looms, the cost of yarn would be nothing. The cost of an Andhra saree, as it may come from Andhra, may be Rs. 15 and it may be sold after fancy work done on it at Rs. 125. The moral is obvious. The manner the khadi, the larger the amount that goes into the pockets of the poorest workers. The fancy work on cloth makes khadi popular in homes which would not otherwise look at it. I may add also that there are some popular varieties of saris and dhotis manufactured for poor people. On these no management charges are at all added. And there is no such thing as net profit as any of the numerous stores managed by the A. I. S. A. The management charges are added in order to make khadi self-supporting. This has not yet happened. The Committee of the A. I. S. A. is constantly taxing itself so as to reduce prices and to make the management as efficient as to bring down the expenses to a minimum.

M. R. Gandhi.

KARNATAK REPORT FOR AUGUST, 1934.

Organization. On 19-8-1934 a public meeting was held in Shimoga District, under the presidency of Sp. T. V. P. S. President, Karnataka H.S.S. for forming a Taluk Committee. And a Taluk Committee was formed with Sp. Andyanappa Vidyappa Kumbhara as Secretary and Treasurer, Sp. Subbannaiah Laxmanahalli as President, Sp. Kishore Shastri and Andyanappa Daddanur as Vice-Presidents.

The North Kanara District Committee began its function from the 1st of August and it has its office at Sion. The Sion Taluk Committee has been inaugurated with the District Committee.

For Bantwal (Karwar District) also a Taluk Committee has been formed, with Sp. B. N. Shastri as President and Sp. A. R. Narasimha as Secretary.

Propaganda. On the 1st of August a public meeting was held at Halki, at which the committee that led to Gadag's has been explained and a strong plea for the uplift of Harijans was made. On the 8th of August the boys and girls of the Halki Ashram took out a procession in the evening and a public meeting was held, the 10-11-12 were collected at the meeting in Sion.

Sp. T. S. Kumbhara and others visited the Harijan Centre in Bellary on 11-8-34 and advised the Harijans to be clean. They themselves changed their clothes. A public meeting was held on 12-8-34 at 6 p.m. at Bellary, when Sp. Vidyappa Narasimha Shastri spoke on "Harmless Diseases and Uncleanliness", and, emphasizing the cleanliness, he emphasized upon the audience that uncleanliness was against them.

Brahmacharya Kanakoth of Mysore Ashram had been to Kumbh on the 1st of August. On the 1st he had an interview with the Kumbh School of Sion. The Kumbh School was kind enough to give him an assurance that the Harijan girls would be admitted into the common Girls' School.

The workers of Sion Sion Sangh, Kottar, had been to village Tamburhal and visited the Harijan quarters when a meeting was held there and the Harijans had a talk on their duties. They visited Halki on the 1st and Kumbh on the 1st, where also they did some propaganda work.

Welfare work. A night school and a day school are being conducted at Sion and Halki, respectively, for Harijans. Further students of Sion (Karwar Dist.) were supplied with cloth (khadi) worth Rs. 7-0-0 free. Halki and Sion Ashram Rs. 10-0-0 were supplied free to about 100 Harijan students of Sion, and Rs. 5-0-0 were sent to Harijan students for paying their fees.

At Halki, a Harijan students' meeting, on the 1st of August and another studying in the vernacular 1st Standard are being given free meals by two gentlemen of the place.

At Bantwal, a day school for children and a night school for adults have been opened and they are well attended.

The Halki Ashram is working satisfactorily and its strength at the end of the month was 17—boys 15, girls 12.

At Sion, a school for Harijans has been opened and a Harijan teacher on Rs. 12-0-0 a month has been appointed.

The H. S. S. of Uppanahalli has been giving free medical help to Harijans for the last three months and has spent Rs. 40-14-0 on the same.

S. L. Shastri

Secretary, Karnataka H. S. S., Halki

MAHARAJAH HO P. HINDU REPORT FOR JUNE AND JULY 31

Education. The Mangro Ashrams at Barpeta (Jubbulpore) where five Harijan boys are being trained in handicrafts as well as in the J. K. is working satisfactorily. Free boarding and lodging are provided for the students. The training class started in the city premises before long to be self-supporting.

The boys were mostly admitted in the primary and up to the high schools and one in a college. Boys worth Rs. 75 were supplied to students. Six students from different places are given scholarships by the Provincial Board. Hindu boys who get scholarships from the Jubbulpore Committee and two from Hindu defined Committee.

At Barpeta six separate schools for Harijans and eleven more which are running in the province. Ten night schools—two at Hunda and the others at Jubbulpore—were started in the period under report. All the local bodies have admitted Harijan boys in their schools without distinction.

Religious. The kirtans were held and two shows performed in Harijan quarters. On religious day, Harijan Mangro parties were also started and their programme followed the rule. Mahayana was also distributed, which both Harijans and caste Hindus took without distinction. At public meetings arranged by the Singh, Harijans were specially invited and assembled in large numbers along with caste-Hindus. The Singh gave an opportunity of asking questions and Mahants in Harijan quarters and giving discourses on religious subjects. Mahant Laxmi Narayan Das—a well-known orthodox Mahant of Banpo—paid a visit to the Harijan quarters in Jubbulpore and distributed grains to them.

Economic. The Cooperative Societies opened to provide cheap credit to Harijans are at work at Bana, Chikadwara and Damsi. The basket-children prepared by the "Harijan Tailoring House" at Jubbulpore were sold at a very low price in Harijan, the margin of profit being kept low and being utilized in welfare work.

Health and Sanitation. Twenty sanitary crews were taken by the workers to distribute medicines and soap to Harijans. On receipt of information of disease, the Singh sends doctors or nurses and helps also in obtaining medicines. Dr. De Silva paid much visits to the Jubbulpore Harijan quarters.

The Harijan quarters built by the Jubbulpore Municipal Committee for their employees have been completed and the Harijans moved into them after a house ceremony arranged by the Singh.

Propaganda. Workers of the Singh undertook extensive rural tours in about twenty villages in Jubbulpore in the month of June, arranging meetings and Bhajan parties and requesting another representative. Bhajans before demonstrations were also arranged and Bhajan parties worked in the same direction.

Special Celebrations. On the 15th of July, meetings were held to condemn the cowardly attack on Mahatma Gandhi at Poona. A special feature of the meeting was the performance of ardhna Bhajan.

The completion day of Mahatma's All India Harijan tour was celebrated all over the province with meetings and Bhajan parties, and ardhna was performed, the Singh, Mahatmas and praying for his long life.

THOMAS KAPURIA SINGH,
President

KATHIWAR REPORT FOR QUARTER ENDING 31-4-34

Organization. At the suggestion of Gandhis, the two Harijan bodies, Kathiwar Harijan Sewak Sangha and Kathiwar Harijan Shiksha Samiti, were amalgamated. This new body has further been merged into the All India Harijan Sewak Sangha. Hence, all the Harijan activities in the province are now run under the direct supervision and guidance of Shri Jyotsna. Mahatma a member of A. I. H. S. S. In Kathiwar, Sh. is further assisted by his secretary, Mr. Chhotanath Jais, who has been having so extensive tour in the province with a view to getting first hand information about general conditions.

Mahatma's Tour. The main feature of this quarterly plan is the tour of Mahatmas in the province, and the gathering which is held on the public road, both before and after. The response to the call was much beyond expectation, and the villages reached Rs. 140,000.

Education. Though the number of Ashrams has remained the same, in the 12 primary schools already established 15 more schools (both day and night) were added during the period under report, thus making a total of 27, of which 21 are day schools and 7 night schools.

Social. Shriji, Hans Kalandi and Sh. Jais—both from Bombay (Aghni) to run the Harijan Ashrams in Chikara in Panchdar. Another son of Sh. Jais—nearly has been recently collected by Sh. Ramnarayan Patil from Baroda. It is a pleasing feature that some of the subscribers to the Harijan fund are staunch agriculturists. They want their contributions to be mostly utilized in digging specially wells for Harijans. Shiksha Samiti, Bana, has donated Rs. 200 specially to run a Harijan school.

A Harijan symposium of Lalit, on the occasion of the marriage ceremony of his daughter, invited all the Harijans of the place to a dinner party at his place. The Harijans marched in a procession, making their way through the main thoroughfare of the place, all the while singing sacred songs.

At Talpa in Navsargi, Harijans were all invited by the caste-Hindus to the main temple, but these Harijans have made by the power of which they had made and houses built. Some of these had come to leave their native place. Upon this the State relations and police authorities ordered personal enquiries and brought the culprits to book. At Jangra, also, the police, Imperial police had a Harijan very seriously. The latter is undergoing medical treatment in the State hospital. Through the intervention of Sh. Navarajbhai Wadi, a compromise was arrived at, by which the Government agreed to pay Rs. 500 to the Harijan. Even a minor incident of this kind was reported in Rajkot, but everywhere the main road has allowed to work and the message of Mahatma has pervaded every work and corner of the province in such an extent that nobody is prepared to put up with ill-treatment and injustice.

Wells. Of the 12 villages in Vidha, there are only 3 places where Harijans had no facilities for fresh water supply. The District has promised to dig 3 wells in these 3 villages as early as possible. The question of water supply to the Harijans has opened the hearts of some the managers, several of whom have come forward

at Chikabari. Raj Bahadur P. G. Harjagan and Raj Vohra T. D. Bani have each presented an equal donation of Rs. 100/- and Rs. 50/- respectively, to this fund. A scheme has been prepared to dig at least 100 wells throughout the place where they are badly needed.

Jamagudi. It is in Jamagudi Panch. that little Harjagan work is done whereas the concentration of Jamagudi is the Harjagan centre with Rs. 1,000. Recently, Mr. Desaiwada Tarkesh has organised Harjagan work in Jamagudi state with a special view to removing slavery among Harjagan. At Vindol a magnificent place, a report was made to the committee to open a Harjagan school but since no building to house the school was available even on payment of rent, the matter is still under consideration.

Pachauri. Since the return of Mr. Ramdasayya Pachari, who runs the Chikabari Ashram, from Burma with a collection of Rs. 4,000/- he has been conducting Harjagan activities with unrestrained zeal throughout the Pachauri State. The Harjagan school there is working very successfully. It is understood that both the State and the Jamagudi have promised to do everything possible for the relief of the Harjagan in the state.

Wadwan. There are two Ashrams and two schools. There are more than 175 pupils in both the schools. The Ashram not only runs a primary school but has rooms enough to accommodate 2 or 3 teachers and 50 Harjagan.

Rajkot. Rajkot runs a Harjagan school, including the Rajwade State. The State Harjagan not only runs three of these schools at an annual cost of Rs. 300/- but also looks after the medical relief, the cost of which comes up to Rs. 400.

Washwan. Both caste-Hindus and Harjagan have their study in Washwan primary schools, but no such facility has been granted to Harjagan girls in the girls primary schools, simply because the school authorities hold mistaken views. Most of the Harjagan women have married and from Mr. Gokulchand Parsolcha, a Harjagan worker in Washwan, there are two or three Harjagan who are big agriculturists and money-lenders and who have some caste-Hindus in their service. They have recently dug a well at a cost of Rs. 500/- on the Jambhewar road, the water of which is freely used both by caste-Hindus and Harjagan. Furthermore in Washwan, runs a primary school, which now thinks of having a night school and a library.

Thana. The Harjagan workers of Thana living in Bombay have got a Harjagan school building erected at a cost of Rs. 1,200/- It is a model school building. It also runs a night school, towards the cost of which all elderly Harjagan pay monthly and some cash. It has a library for Harjagan.

Lakhnar. Though the ruler of this place is a staunch Vashwan and most of the people are orthodox they have not completely for Harjagan. It claims the oldest Harjagan school in the province. Mr. Jayramdas, Harjagan worker, runs the Harjagan school, the Harjagan school and the night school successfully. Kanta is a village in Lakhnar. On the promise of the Harjagan workers and Harjagan themselves to deliver half the cropshare from local lords, the Harjagan has been

running a school for the last 12 months. Lakhnar Dabkar has only sanctioned a monthly grant of Rs. 10/- for the two Harjagan schools of Lakhnar and Thana.

Medical relief. The Harjagan has organised a successful scheme to grant free medical relief to Harjagan in their villages. Under the guidance of Dr. Mahesh Joshi, the medical practitioners of various places have been requested to suggest what medical facilities are required for the Harjagan and, on receipt of necessary details, the Harjagan has decided to open centres in all places. So far, Drs. Jaldevray, Narasimhaiah and Keshubhai of Rajapur, Dr. Parasuramiah Patil of Washwan, Dr. Desaiwada Shah of Lakhnar and Dr. Vajirabhai Shah of Dwaraka have agreed to attend to Harjagan medical relief work free of charge. The Harjagan has also decided to open centres even in distant villages having a maximum of 15 Harjagan houses, if a voluntary centre forward to distribute medicines with necessary stock of drugs.

On account of very poor rainfall, famine conditions are reported to have been declared there. The Harjagan has decided to earmark Rs. 1,000/- towards meeting the cost of water-supply and fodder to the cattle. In two months in Harjagan, famine has already been declared. The Dabkar has sanctioned Rs. 1,000/- for relief work. It is hoped the state authorities will look promptly to the needs of the Harjagan and Harjagan, who are hard hit.

The Secretary, Mr. Chikabadi Joshi, has so far visited half of the province and had talks with the Harjagan workers of Washwan, Rajkot, Lakhnar, Thana, Kandi, Palana, Bero, Kachola, Loda, Rajapur, Anand, Washwan and some other places.

Conclusion. Though the Harjagan has been able to do something much greater means is to be desired, and more only with the sympathy and active co-operation of the Public and the valuable sympathy of the Rulers of the States, whose number is not less than 500, that the Harjagan also hope to achieve its object. Thanks to Maharashtra, public opinion has been made alive, it remains for the Harjagan to do it on constructive lines. There is no paucity of workers in the province.

V. M. MASTAN.

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Under the auspices of The Harijan Sevak Sangh.

VOL. III

MADRAS—FRIDAY, OCTOBER 19, 1934

[No. 34

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held on Monday on 25th September, 1933, Pandit Mahaveerji being in the Chair

"The Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time"

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the Bar in respect of admission to temples."

M. K. G.

TOLERATION IN ISLAM

Uplift of Harijans, though a far step, is only the first step in the march of Muslims, which is reconciliation between warring races and creeds. But reconciliation is possible only when we understand and appreciate the good points of our neighbor, instead of picking holes in one another's coats. No apology or, therefore, needed for the discussing of a subject like this in the spacious pages of Harijan.

To many in India, toleration in Islam will look like a contradiction in terms, but, far from the responsibility lies, not with Islam, but with some of those who professed to follow Islam but failed to reach the standard it sets before its adherents. Possible conversion or assimilation with Islam is the popular creed of India as its characteristic feature, but is not part of Islam. To take an instance from its history, Islam of Turkey saved Christians and Jews the alternative of embracing Islam or of being dispatched into slavery. But the Ulema declared that the sacred law forbade all compulsion in religion, and the Sultan had to give up her plan. Islam requires its followers to believe in the truth, not only of the Quran, but of all the scriptures of humanity. Similarly, Muslims are commanded to believe in the divine mission, not only of the Prophet, but of all the religious teachers of the world. The Quran says in so many words, "There is no nation but a warner has been sent to it" (Surah II, Ayah, "Verily we raised a prophet in

every nation" (Sur. II), and "For every people there has been a guide" (Sur. II)". The God of Islam is the God of all mankind, and His favors are not reserved for any "chosen" people, even as equally dispersed books and men. Muslims are, therefore, forbidden to abuse the deities of non-Muslims (Sur. 106). On the other hand, no rendering service to them is need, Muslims must not discriminate between Muslim and non-Muslim, for, as the Prophet put it in one of his instructions (Ahadeeth), "The whole world is the family of God. Therefore, he who is good to His own who secures kind treatment to all his creature alike." Muslims are bound by their faith to defend with their lives the sacred places of others no less than their own (Surah II, verses 19, and they may not interfere with followers of other faiths in the grounds of following a faith different from their own, for, according to the Quran, such interference has been reserved by God for Himself alone. Muslims must deal fairly by their non-Muslim subjects and not oppress them, for, as the Prophet said, "If a Muslim rules over a non-Muslim subject, he cannot even smell the fragrance of paradise, though this fragrance is so strong that it can be felt from the distance that a man can cover in forty years."

And according to another pregnant saying, popularly attributed to the Prophet, "A kingdom ruled with *Kayr* (justice), had enemies not with *Zaim* (oppressors)"

V. O. D.

"And surely we have sent messengers before thee, of every nation we have made good, to thee, and there are others yet to be sent according to thee" (Sur. II).

"We do not make any distinction between any of the prophets for the following is true and indisputing in nature (Sur. II, 12)

UTRAL REPORT FOR 3 MONTHS ENDING 11-3-34

I. Religious Matters. Mahatma Gandhi's re-opening tour to Orissa early in 1934 gave us reports on religious workers throughout Orissa in view of the manner of thinking open to many temples as possible in the Harijans. This was considered a welcome step in the religious programme arranged for Mahatmas. Effects in this direction were successful in the following cases:

- (i) Raghunath Temple at Chandramangopur in Balasore (Orissa).
- (ii) The ancient temple of Khurshid Gopal Sahasr at Kuttack in Balasore district.
- (iii) Gopala temple at Balasore in Puri district, opened by Mahatma himself during his last march.

2. *Temples for Harijans (pariahs)* have been reopened in many places in Orissa. In the district of Balasore, Harijans freely passed the doors engaged by caste-Hindus during the prevalence of epidemics.

3. A new temple has been proposed to be built in Barabankhi in Chandramangopur (Cuttack district). A plot of land has been secured from the Government of Madras for this purpose.

Two Harijan schools have been started at Kulpipat (Jharkhand) and Ranganama (Kashmir), both in Ganjam district.

II. Educational. During the period under review 12 students have been admitted into the H. E. school at Angul and 20 students into the primary schools in Angul. The latter have received books etc. free from the Angul Sangha.

At Jagun 4 students have been newly admitted into the H. E. schools. In all 12 students—male H. E. school and 14 in H. E. schools—are getting stipends of Rs. 10 to Rs. 25 each. Four students have been supplied books, clothing and soap, etc., free.

One new day school has been opened by the Sangha at Barabankhi.

At Balasore, besides monthly stipends to the 14 Harijan children mentioned help is given to one H. E. school student and one college student. The devoted Sangha of Balasore meets two local schools exclusively for Harijans to pay to students on their rolls. The Sangha has adopted 200 students in the Primary schools during the period, helping them with books, clothes, papers, clothing, etc.

The Sambalpur Sangha has granted a scholarship of Rs. 2 a month to a student in the local Kula school. During the period 4 students have been admitted into the H. E. schools and 5 students into the M. E. school at Boudhalpur. A night school has received Rs. 5 a month as stipend.

The Ganjam Sangha has been transferring some Primary schools at various centres. It has also granted stipends and awards to some students.

At Puri, 8 M. E. school students have received Rs. stipends stopped from the local Sangha during the period. Nine admissions for this period are 17 in the Primary schools and 7 in the H. E. schools. The District Board has sanctioned 3 Harijan Primary schools at Bargarh.

The Cuttack District Sangha has during the period admitted 450 students into Primary schools, 20 into M. E. schools and 5 into H. E. school. It has been granting monthly stipends to the value of Rs. 30 a month to

11 students, each receiving Rs. 2 to Rs. 25 per month. It is also maintaining in its own right 2 day schools and 2 night schools exclusively for Harijans. It has constructed a Harijan school house during the period.

At Kendrapada the local Sangha reports to have admitted 11 Harijan students in M. E. schools and 2 in the H. E. schools and hundreds of students into the Primary schools. Grant of 6 scholarships in H. E. school and M. E. school and one scholarship to a Primary student for value of the scholarships being Rs. 2 to Rs. 5 per month, is also reported. It has distributed books and writing materials free to Primary students under municipal control, has nothing to report to local school students. The Sangha is anxious to have reopened 8 abandoned day schools having 120 Harijan boys and 55 Harijan girls. One of these schools has been lately taken over by the Municipal Board.

The Kathiwa-Kota or Cuttack, maintained by the Provincial Board has been accommodating 10 Harijan students reading in H. E. schools. The average expenditure per student per Rs. 5 in Rs. 1 a month and no paid by the Provincial Board.

III. Extension. A Co-operative credit society with 200 members has been started among the villages of Puri Municipality, with a view to saving them from the clutches of local money-lenders and habitues. It is working well. A similar move is reported by the Balasore Sangha to be in progress. The Secretary-Ganjam Sangha reports having obtained for several Harijan employment in domestic services in the local Balasore-Sangha Ashram.

The Provincial Board has been maintaining, out of Rayagada County Fund a proprietary school at Cuttack, where 4 Harijan are getting training. It has also taken out of the said fund two Harijan boys as students who are now in that way to some independent levelled. Lady workers headed by Sangha. Many Harijan have taught cooking and practical work in Harijan homes of the town and prepared markets for their articles by marketing the goods themselves.

IV. Sanitation. Throughout Orissa workers have gone to Harijan homes, explaining to them the benefits of being well and clean. During epidemics, medicines were distributed free among the Harijans, the most commendable work having been done in the connection at Jagun and Balasore. During Gandhi's last march an advisory party consisting mostly of female workers did extensive work in Harijan homes.

V. Abstinence. Propaganda for abstinence has been made in all the districts of Orissa. Gandhi stressed this point in all his speeches. Much useful work has been done in this direction in the district of Ganjam.

VI. Civic, Social and General. At Sambalpur, two wells belonging to Gadhachand Maharaja of Sonapat village and Puran Gopal Khatri of Mundhapat have been thrown open to Harijans. At Ganjam some local wells between two sections of Harijans regarding the sale of domestic water pipes but at the intervention of the local municipality, it has been smoothed. Caste-Hindus and Harijans met freely on equal terms in all meetings all over Orissa.

The Secretary, Jagun H. E. Sangha, reports communication of bonded with his family by his village society has been granted equal rights in Harijans with caste-Hindus.

Gandhi's last march through the villages of Orissa has proved a great reinforcement for the Harijan cause. It is expected that his participation will, as a result of

the pilgrimages, Ganes will protect workers with simple minded devotion to the Harjan cause will come soon. The greatest contribution to the Harjan cause in Ganes is from the devoted band of lady workers under the leadership of Begum Rama Devi.

MANDAKINANDAS
Secretary

SOME RAJPUTANA CENTRES

Recently I visited some of the centres of Harjan uplift work in the northern part of Jaipur State, in the north, but least dense, area of Rajasthan. That part of Rajasthan is away from the railway line, though approachable by the present day motor car. But the most easily available convenience in almost the whole of Rajasthan will be the camel for a long time to come, on account of its comparatively hard sandy soil and the complete absence of roads. Even such tracks are so rare there, and a motor has to follow a shining camel foot track by day and by night.

RAJAST. This is a great educational centre for this backward area. The Bala Educational Trust, richly endowed, has provided it with an Intermediate College of Arts and Commerce, a good High School, Hostel for nearly 200 students coming from distant parts of the country, and all over Bombay, and, last but not least, with painted buildings of Jaipur architecture for these institutions. A free Harjan Students' Hostel has been started there for the last 12 months for about 10 students, besides a night school for adults, both run by the H. S. Sangh. A small tenancy and share-cropping agency is run by Mr. G. D. Wile, the President of the Sangh, at his own expense. This is far from any hope in the Chamber's hands on the college here.

Harjan college boys from the C. P. & U. P. will find it to their great advantage to be educated for the first two years of their College life here, as education is so cheap, the place so vibrant, and surroundings quite free from the temptations of city life.

CHIDWA. This is a town of 12,000 population and with a well-endowed High School. A Harjan day primary school is run here by the Trust that runs the High School, and a night school by the H. S. Sangh. The night school is attended by Chamar, Nayak, Tel and other boys, but not by sweeper boys.

Though the sweeper population here is large, about 250, there is no well for them, and they are compelled to take their drinking water from the polluted water of the well-tough. The trustees are arranging to construct a separate well for them, as Chamar and Nayak will not allow them to draw water from their well. A well is nearly less than 10 ft. deep in these parts and costs Rs. 1,500 to Rs. 2,000.

LODHDIKOT. This is a large town of 20,000 population and the northern terminus of the Jaipur State Railway. The local branch of the Sangh runs two-day and two-night schools here. One of these schools was started several years ago by Sadra Sardesai, who headed it over to the Sangh on account of his old age. Here public opinion, or really the higher Harjan caste, cannot yet tolerate sweepers boys being educated in these schools. The Sangh here is spending every month a sum of Rs. 15/- for getting a small reservoir filled with well water to supply drinking water to sweepers, who have got about 500 families. The idea of allowing sweepers to draw water even from the well of other Harjans cannot be entertained here.

MARWARA. Population, about 1,000. The local Sangh, the head of which is an agriculturist, Mr. Kishoreji Sharma, conducts a day and a night school. The present location of these schools is the Chhatra or the mansion of a rich Marwar family. This is a novel idea. But who would let a decent building for a Harjan school? Here 13 out of the 32 students were found to be poor Marjans. A well has recently been built for the use of the sweepers at a cost of Rs. 1,700 by the efforts of Mr. Bhairaji Khanna, who is a native of this place but resides in Dehra-dun in upper India.

BARAN. Population, 12,000. The local Sangh conducts two-day and 2 night schools well attended, and sweeper boys are tolerated in these schools. One of the schools has a mud well building of its own and is seven years old. I saw the site for a proposed well in a locality of Barjans, where they have agreed to let Chamar, Rajput and sweepers draw water from the same well. In this town, some debt-reductions work is also being done. A novel feature observed here was that some sweepers have organized a band, which plays on here on festive occasions at all Hindu houses and on processions. Money was advanced to them for this purpose, which they have fully repaid out of their earnings. They asked for a loan for providing them with uniforms to be loaned when they play for hire. This will be soon supplied to them.

The call for Harjan uplift work has reached this part of the country, and it is heartening to find more workers devoted to the work, five though they be. Some of these centres contributed, though not in hundreds of rupees, as they could have, but in tune to Gandhi's Poona Fund, when he visited Agner in July last. The rich Marwaris, who had from these places but who were their thousands and live in Bombay and Calcutta and even the distant areas, will provide funds for Harjan work, if rightly approached and if an immediate revolution in their prejudices is not insisted upon. "I do not ask to see the distant work, one step enough for me."

A. V. TRILAKH.

HARIJAN

FRIDAY OCTOBER 19 1934

FOR HARIJANS' SAKE

A correspondent writes

"Why do you insist on sacrificial spinning or self-spinning? Sacrificial spinning is spinning to give away self-spinning is to convert your own yarn into cloth for personal use. In either case you take away something from the mouth of the poor weaver when you call the lovelies paid worker. In sacrificial spinning, you deprive the poor a little by insisting to leave the price of cloth. In the other it is sheer robbing the bread from a poor weaver's mouth."

This would be partly or wholly true, if spinning had become universal. But today there are some Harjans whose wage-earning capacity has been reduced by 50 per cent., because they, being weavers, have no hand-spun yarn to weave from. They are now trying toeke out a precarious living anyhow. These weavers would not be reduced to this sad condition, if there was sacrificial spinning going on in the country on any large scale. I have already stated in these columns how in Cochin representatives of nearly ten thousand weavers, who sometimes become uneducated Harjans, were starving for want of work, which is the same thing as saying want of hand-spun yarn.

It is useless to say that they can weave mill-spun yarn. These ten thousand weavers were doing it. But, owing to Japanese competition, the demand for hand-woven mill-spun cloth has considerably decreased. It is possible for khadi weavers to find a local market for their khadi, not for hand-woven cloth of mill-spun yarn. There was when there was an abundance of hand-spun yarn because there were hundreds, if not thousands, of manual spinners, and there was a dearth of weavers. Now sacrificial spinning has gone out of vogue, and there is practically a glut of weavers who would gladly weave hand-spun yarn. Therefore, for a long time to come and so long as there is demand for khadi on the market and until spinning has become so general as to supply the demand, both vernacular and self-spinning have a definite place in national economy. It means definite, tangible service of the poor and among them, specially Harjans.

Moreover, such spinning, saying that it has to be done by intelligent, educated men and women, becomes allied to art and thus stands of great development. The marvellous improvements that have taken place in the wheel and on accessories, the hand gin and the carding bow, are all due to the interest that the educated middle class men and women have taken in the movement. All the

members of Congress do not know that the Secretary of the A. I. S. S. S. M. A. and the son of a distinguished and successful banker of Bombay, that its President is one of the ablest businessmen India has produced that the secretary of the Khadi organisation in Tamil Nadu is a really distinguished scholar, that the organisers in Bengal are an able physician and an abbot-churchman and a U. P. an ex-Principal of a national college. There are but a few names, out of many such I can give who have dedicated themselves to the service of Harijans through Khadi. But for the hand of devotees, the substantial progress that it has made would have been impossible, and the half-acre ropes that have been distributed among, say, two hundred and fifty thousand workers, not to deliver but wages for honest labour, during the years that the spinning movement has been going on, would not have been distributed. In no other so better manner could such quick work have been done than through the wheel. It has brought the lowliest and living touch with some of the most cultured men and women in the country, it has brought a ray of light into dark hovels, it has put hands into making butter, it has provided milk for thousands of motherless children, enabled villagers who would care to have automatic famine insurance, reduced illnesses and epidemics thousands from a typhoid's life.

And yet the work is only in its beginning stages. The workers are too few. These that are need more encouragement and greater concentration. Many more hundreds can be absorbed by this national and humanitarian effort.

Therefore, it is wrong to say that sacrificial spinning or self-spinning is harmful to the wage-earners. It is the primary duty of all who care to devote at least half an hour daily to spin for the sake of Harijans—the millions of India.

M. K. GANDHI

A SMALL EXPERIMENT IN CO-OPERATION

Members of Kung Jaka might remember that the Vastaka Vidyashram of Kanyasulkashala District (Bombay Presidency) was the one institution in the district which was endeavouring to spread the gospel of khadi. It was declared illegal in 1911, and most of the teachers in the school went to prison. We have now an interesting letter from the Principal, who has re-opened the school and who furnishes interesting details of a small experiment in co-operation that he launched in the previous month of 1933. The school decided to present Gandhi on his birthday with 11,00,000 yards of yarn spun by voluntary spinners—men, women and children in the district. Gandhi was then in England, and five days after his return the

people in charge had an opportunity to present the facts. Mrs. W. P. Prussell has furnished details which do credit to all concerned. People from 12 villages reported to the inspection unit, instead of 11,000,000 yards more than \$2,000,000 yards of yarn woven in there are the details:

100 Men	4,48,000 yds
50 Women	4,18,000 "
50 Students (boys and girls)	4,48,000 "
Reserved anonymously as small lot.	1,00,000 "
During the Birthday Week	74,000 "
Total	25,11,000 "

These 250 people were in their secret, their contribution being 17,31,000 yds. 1,39,500 yards had been reserved anonymously was from the boys' and girls of various schools in the district, about 100,000 yards being from outside the district. The school staff naturally provided a large part of the yarn woven, but the more interesting thing is that its own contribution proved so substantial. Here are the details of the contribution of the school:

11 Teachers	1,80,000 yds.
12 Wives from Teachers	
Female	2,17,000 "
75 Students	4,48,000 "
12 Ex-students	55,000 "
A school working all the 16 hours during the week	91,000 "
Total 118 persons	11,91,000 "

The means that more than the full quota was contributed by the staff and students of the school itself, but for rest of the district should fall. But their have proved unbalanced, and men, women and children from the district contributed 9,60,000 yards.

The fact, if it had been allowed to be all these three years, would have ruled away and all the balance of yarn been lost. And it was even to a weaving centre, 180 lbs. of yarn yielding 175 lbs. of Khadi. The proportion of bad or unserviceable yarn, owing to the large number of hands that co-operated, was then very small. The 120 lbs. of khadi measured in length 440 yards, thus:

40 yards of 47" width	
80 "	47" "
40 "	50" "

It should be noted that all the spinning was done during the spare hours of the two or three seasons months. The value of the experiment is well measured out in its actual results which, too, is in no way negligible, but in the co-operative quality of the effort. A village, or a taluka, or a district is co-operating for a pure spirit of service or sacrifice of the land described here, where a definite emphasis is towards self-purification. It was a most commendable experiment, and similar experiments in other directions for the benefit of Harjans and other members of the down-trodden humanity should be undertaken wherever possible.

M. D.

OUR PREPARATORY SCHOOLS

According to the Report given in the Harjan Special, though, of our night school, and a contribution of 10,000 yards more yielding more than a quarter of the yarn 250-11 Harjans' spinning, more by two-thirds of the length of the 'Kanch' (one being spent on the educational outfit of 11 acres) yarn. It is, therefore, necessary to consider it would be to re-shape our educational effort in the light of our added experience. I have just returned from a month's tour in Hind and Rajasthan during which I visited numerous primary schools. My suggestions are based on my observations during the last and previous tours.

It is beyond doubt that our preparatory schools for Harjan children and night schools for Harijans who have evaded the least resistance from the orthodox and received the greatest support from the reluctant Hindus. The starting of workmen, the opening of wells, the abolition of caste, the entry to public temples, each one of these moves has its sympathizers and has also a number of opponents. Even about the grant of scholarships, specially scholarships for the higher general education of Harjans, there are two opinions. But about the opening of preparatory schools for Harjans, there are no two opinions of which I am aware. It is, therefore, all the more necessary to make them as efficient as conditions will permit.

I have found the day schools more efficient, generally speaking, than the night schools. They can and do give more service to their people. They are situated in the personal convenience and convenience of regular basis of study and attendance in night schools cannot. Day schools are easy to open among themselves and the allied castes of Kshatriya, Brahmin and Magharaja—and better workers. Kshatriya boys and girls generally accompany their parents in the morning work, and some times in the evening as well. And I have found good day schools being run for Kshatriya boys in Lucknow and Dehra (both) in Kothah and Jaipur (Rajasthan). The time limit for the schools is 11 A. M. to 1 P. M. The changes have generally light work made lighter by arrangement with Jambhoni, and the after noon time given more than there is, however, one condition provided they improve—the school should be opened in 120 hours, 1 A. M. to 1 P. M. For this they are quite ready to give the use of a hut or help in creating a new one.

A large number of our night schools seem to be leading quite a chequered and irregular life. There is a swinging attendance during the first few months, after which it falls off more or less quickly. The teachers are poorly paid and so take their job easy, as a supplementary industry. The night school is lodged in any corner or unoccupied space, so very poor. One flickering light sheds a wavering

ing hours, then during a luncheon. The night schools are meant for adults. But as there are too few at night and too busy to make a determined effort their number rapidly fall off. Many as in the same simple process are thrust upon them and the teacher lacks the intelligence to respect general knowledge or make the studies interesting. To avoid this the Nagpurana Board has hit on the remarkable arrangement of combining the day and night schools. The day teacher is also the night teacher. For a pay of Rs. 10 to 20, a qualified and willing teacher can be found to take his profession a little seriously. And after all, a good and such a teacher is the best equipment for a school. There is a saving as well. But more than that, a night school for adults establishes a contact with the parents of the day pupils. Where, as in Nagpurana, our 'field' activities are extremely limited, this link with the adult parents is valuable. Only care should be taken by constant inspection that the adults do not dispatch the day school children to the night school and thus attend it by proxy.

With regard to the course of studies, I should frame it as in both British and complete at the end of two years. That school may be considered lucky in which most pupils attend regularly for that period. In any case, my present ambition does not lead me to prospect for more than a three years' course. For such a short course, things considered otherwise important become unimportant. Book instruction considered here may almost become lost, while the cultivation of habits—the trend of regularity, cleanliness and cleanliness—should be vigorously inculcated. The Nagpurana Board does well in supplying a daily dose of *Majras* for both cleaning and a weekly cake of soap for clothes washing. I would ask the boys to not wear and label books by name and prefer it to the *Majras*. I have found the soap weekly cake too weak for washing the dirt of days. But more than that, I would introduce a half hour's time for day students and request the teachers to supervise personally the necessary operations of mouth cleaning, body and cloth washing. Of course, this necessarily implies that the day school may or may not have books and slates, but must have a well as water tap near the school.

The question of cleanliness raises another pertinent question. At Dabra (Jaipur), I visited a day school for Chamars and was delighted to see the clean and tidy appearance of most boys. An hour later I visited the Chamar huts, where leather was being tanned, gut and worked. The huts were literally reeking with filth, and the men with stench. There was an odor of leather and farts all round. While talking to the men about the virtues and glories of education in our schools, some of the boys returned to their homes. The contrast between 'leather' and 'soot' was pathetic. The Patel turned and pointed out to his boy, "You

have educated him and made him clean. Thank you. But he will do more work in leather and farts for him." A heavy and a goodly warning. Our schools may err too much on the right. I think our Chamar day schools should engage a Chamar to teach these leather work to boys from here. This will partly correct the balance and teach the boys that, before, one must labor and that all labor is worthy. The Bhangs are the lowest and most well off among Harijans. Yet their boys, too, may soon become 'high class' for their necessary trade. Bamboo work in terms also cotton work, comes to them natural. It may be so expensive as even to replace another of their natural trades—pig breeding and fish spreading. In Bikaner, I found Bhang boys making steel envelopes for ordinary use. Soap making is another line—a more technical—but all the more useful, with a sure and steady home market among Harijans. The Provincial office may arrange for the training of teachers in soap making, and the boys may subsequently make soap for personal use and even local sale.

In most of our schools, however, I have discovered a mental revolution proceeding much faster than any educational or hygienic revolution. "Do you don't Hands up". No one raises his hands. "Do you wash? Hands up". A few raise their hands interestingly. "Do you eat curries? Hands up". The boys are almost unanimous in the question. Why, some of them have become vegetarians. "Do you gamble? Hands up". Yes, some do, especially on festive occasions. And this moral uplifter not does much to our institutions. It is due to a moral realisation that times have changed and that such things are wrong. It is not so much uplift by the workers, an advancement by Harijans themselves. "Are you married? Hands up". Almost the whole class go 'hands up'. There is no sense of shame, or even of impropriety. There is a release, but not so far and so fast. Yet, there is a beginning—the fact that the schools are like the spots of light in a region of gloom and tragedy, pointing the way to a better way of life.

Thus, even though small, influence of schools can be slowly increased by creating a feeling of unity and solidarity among the people. Already various castes of Chamars, Nagurs, Kaks and Bhangs sit together without distinction, and that, without reservation. The Bhangs alone will have to wait a little while for equal representation. But the schools should have singing parties and playing bands. The Harijans are generally the backbone of the village, and the Harijan boys should be the backbone of the new life. The boys and the teachers should attend the parades, *harams* of each community, turn them to a better use, make them more lively, more interesting and, if possible, even instructive. In fact, the teacher's work in the school is only half the work done. Work among

the parents of pupils, among the residents of the village, connecting the school with outside, is the other half. Teachers may be given a uniform dress, at any rate, a uniform cap, as a symbol. They may be drilled a little and trained in gesture singing. Such boys will then become not a liability but an asset, not an anxiety but a hope of the teacher, in the fulfillment of her work, rather, her mission.

H. E. MALEANI

CULTURE IS THE FRUIT OF COMPULSORY CONTINENCE

IV

NECESSITY IN HUMAN AFFAIRS

In the last section of his book Dr. Ureva formulates the primary and secondary laws which in her opinion govern all human societies.

Her first primary law is that THE CULTURAL CONDITION OF ANY SOCIETY IS AN OBSCURATIONAL ENVIRONMENT IN CONSEQUENCE OF ITS PAST AND PRESENT METHODS OF REGULATING THE RELATIONS BETWEEN THE SEXES.

There are three particular forms of this law, which Dr. Ureva calls secondary laws and states as follows:

(a) *Any society in which pre-nuptial sexual freedom has been permitted for at least three generations will be in the worse cultural condition. It will also be at a dead level of civilization, if previously it has not been in a higher cultural condition.*

It is hardly society applies the same word to the power, in the sciences, to the degree of sexual power and to the powerful dead, it is at a dead level of civilization.

(b) *If in any human society no regulations are adopted as regards its irregular or abnormal customs, the cultural condition of that society will become worse. If its compulsory continence is slight, the pre-nuptial rules will provide of the nature of freedom. If it is great, these rules will provide of the nature of death.*

(c) *If in any human society the rule of an unvarying generation are accepted to be pre-nuptially chaste, the society will become better. If a society ceases to be chaste, the same power will be transferred to each couple. If a society ceases to be chaste, different powers will be transferred to different couples.*

Dr. Ureva's second primary law is as follows: NO SOCIETY CAN DISPLAY PRODUCTIVE SOCIAL ENERGY, UNLESS A NEW GENERATION INHERITS A SOCIAL SYSTEM UNDER WHICH SEXUAL OPPORTUNITY IS RESTRICTED TO A MINIMUM. IF SUCH A SYSTEM BE PRESERVED, A RICHES AND SET HIGHER TRADITION WILL BE CREATED, REFINED BY DIVINE EXISTENCE.

The change from the death to the rationalistic condition takes place only when the members of a future generation spend their early years in a

tradition in which sexual opportunity has been reduced to a minimum by the adoption of such regulations as compel both the male and the female to confine themselves to one another for the whole of their married lives.

Dr. Ureva then summarizes the historical records of the Babylonians, Assyrians, Egyptians, Romans, Arabs, and English. I may not go into these summaries, but this is the substance drawn by Dr. Ureva from the story of the past. "In every society sexual opportunity was reduced to a minimum, then the society began to display great energy. If the sexual opportunity remained at a minimum only for a short time, the energy was only expensive; but when the rigorous tradition was inherited by new generations, the energy became productive. The group within the society which suffered the greatest continence displayed the greatest energy and dominated the society. As soon as the sexual opportunity was extended and a less rigorous tradition was inherited by a complete new generation, the energy, either of the whole society or of a group within the society, decreased and then disappeared."

Dr. Ureva is inclined to think that it was the selection of the women to special legal disabilities, not the compulsory continence, that caused the downfall of classical antiquity. If sexual opportunity is to remain at a minimum for an extended period, the rules must first be placed on a footing of complete legal equality.

I will quote her article as well as the series, with the last paragraph in Dr. Ureva's book:

"In the future a human society may continue as a human cultural career subsisting to the voice of necessity, but it is destined to display a greater or a lesser energy, it is destined to be extending or reducing its sexual opportunity. A lesser energy is surely produced, for the force of life seems to flow backward, and the members of any society will quickly take advantage of a relaxation on the compulsion. In the course of a vigorous society working to display productive energy for a long time and even for ever, it must restrict itself by placing the sexes on a level of complete equality and by allowing its emotional and moral organization to such a way as to render it both possible and desirable for sexual opportunity to remain at a minimum for an extended period, or even forever. Then its extended tradition will be continuously enriched, it will achieve a higher culture than has yet been attained by the voice of human energy on tradition will be supported and refined to a climax which surpasses our present understanding."

V G B

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RESEARCH DESIGN AND METHODS

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1988	11	6	Two more collections

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Vol. II | MADRAS—FRIDAY, OCTOBER 30, 1934 | [No. 71]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 27th September, 1932, Pandit Malaviya being in the Chair

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, the early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

HAND POUNDED RICE

MEDICAL OPINION

During the last year, Mr. Modli Venkataswamy and myself surveyed, on behalf of the Coimbatore District Hand-pounded Rice Association, for the opinion of the medical practitioners practising in Coimbatore town. The names of 25 gentlemen were then obtained and were printed in a Telugu pamphlet. Out of them consulted was one I.M.S. officer, 21 hold Indian degrees in Ayurveda, 3 hold degrees in Ayurveda, 5 do not hold any degree; 4 of these are Vaidya doctors, one is a doctor in Naturopathy, and two Homeopathic doctors. Several of them are old and experienced hands, some are new comers. But all of them are unanimous in their condemnation of hand-pounded rice and in their recommendation of milled rice. The I.M.S. officer writes, "Pounded rice is far superior to milled and polished rice in its nutritional, antiscorbutic and anti-bacterial qualities. Its vitamin content is very high." Another doctor writes, "Statistics collected in 1928-29 show that the highest percentage of cases of Beriberi came from places where there are rice mills and where rice is the staple article of diet." A third doctor writes from personal experience as follows, "Personally, my family is much benefited by the use of pounded rice."

Mr. D. Venkatasubramanyam of the Khudai Pakhsanwan, Berhampore, collected the opinions of 4 doctors of Berhampore. They agree with the Coimbatore doctors in their recommendation of the use of hand-

pounded rice by the public. 4 of them are Ayurvedic and 4 Allopathic doctors.

The Agricultural Department of the Madras Government, in one of their publications, yesterday, noted the full dynamic, harmful, to the use of milled rice. The Japanese Government have prohibited the polishing of rice beyond a certain degree of fineness, because, as one doctor writes, "Rice itself is considerably poor and deficient in certain fats and salts. As such, milled and polished rice is much inferior."

Therefore it is clear that the use of polished rice is highly detrimental to the health of the community; the Government and the general public should return to the use of hand-pounded rice as early as possible. The former supplies the hospitals and prisons, where polished rice is being supplied to patients and prisoners—all diseases as mental or mental or bodily health. The Government may call for tenders for the supply of hand-pounded rice from the beginning of the next year. Such a step by Government will stimulate the industry, and create a favourable opinion amongst the masses.

Hand-pounded rice should become the fashion. Hand-pounding is a whole-time occupation for the able-bodied poor, and, in three days of growing unemployment, this will be welcomed as a blessing. Even a sudden return to the use of this hand-pounded rice will not create a famine for rice and stir up prices. The demand can be met easily by local effort.

G. SIVARAMA SASTRI.

WOEFUL RESULTS OF LACK OF SUNLIGHT

Though a layman I am interested in the general use of sunlight and I write the following few lines for the benefit of those who are interested in the Harijan uplift. It would be good if some energetic and benevolent medical men will throw more light on this subject for the benefit of the poor.

The disastrous effects of lack of sunlight are seen in a multitude of cases. Animals suffer greatly if sunlight is denied to them. It is said by the medical people that if a rabbit is put in a dark room, he will die of consumption in less than three weeks, and the tubercles will be formed in his lungs just in the same way as in the human species, and all the symptoms in every respect will be the same. This much everybody sees that when the brilliant rays of the sun become less powerful in the beginning of winter, all animals take into a condition of listlessness. If a plant is kept in darkness, it will grow colourless and feeble but if it is placed again in light it will regain its normal growth and begin to flower. "So it is with the human flower" says Emerson, "which needs sunlight, most of all flowers."

In a book, "Light, its reflection on Life & Death" Dr. Winkler says that the colouring of animals reduces the various forms of blindness, green-sickness and other various conditions depending upon an impoverished state of the blood. The face assumes a deathlike pallor; the membranes of the eyes become bloodless, and the skin shrivels and turned into a white, greasy, watery colour also sometimes, muscular debility and degeneration, dropped effusion, softening of the bones, general nervous instability, marked irritability of the heart, loss of appetite, tendency to cramps and hæmorrhages, consumption, physical debility, stunted growth, mental impairment and premature old age.

Parties of France has clearly shown that rooms, when shaded, become filled with bacteria and it is a well known fact that water and all other things tend to become impure if not exposed to sunlight. Not only in every Harijan house but also in the house of a Hindu Brahmin, the drinking water is generally put in an earthen pot and the place where this water-pot is put, is called in our Hindustani *PAKSHALI*. Now for this reason that dark corner of the house is generally selected where the sun's rays do not reach, so that the water may remain cool. And as the water in this pot naturally remains throughout the day and night all through its life, until it is ultimately broken by the wind and is replaced by a new one, it becomes impure and the water is full of bacteria. It is necessary, therefore, that these pots should be thoroughly

cleaned from inside and time should be spent every day to the benefit of sunlight.

Everyone of us knows that our eyes open are commonly the darkest room in our houses and every housewife would have occasionally seen various kinds of germs in flour or in other such articles for cooking which are put in such dark store rooms.

The private bedroom arrangements, in some cases, are so defective that people are sometimes obliged to make use of lanterns even in day-time in their bedrooms, for they could not possibly move about in the dark. Friends who have been in Europe say that in England, Germany, France and America where houses are constructed with special regard for sufficient ventilation and sunlight. But here, in our cities of Bombay, there is almost no heed of the much of which it sometimes terrible.

Many intelligent and enlightened people sometimes choose rooms for their private offices at other social work, where the maximum of light is permitted. Such people often suffer seriously in their physical and mental health. A windy smell and oppressive or prevailing air all round the year "Where there is light, there is thought" says F. H. Kingsley. "All things begin to smother when Where is the shady side of deep valleys, there is stagnation. Wherever culture and the unaged sides of narrow streets, there is the degeneracy and weakness of the human race, mind and body equally degenerating."

2

THE REAL LEVELLER

Socialism is in the air. Everywhere in the land are spreading its wonderful legends and theories. This is so, not only in India but the world over. Socialism seems to be the idea of the times. It has attracted many of the best minds of the world to itself. Even its opponents, Fabians and Neutons, clothe themselves in the garb of socialism and use its phraseology and catchwords. Every new group reform and group movement has taken care to prefix its substance in terms of socialism. Let us see if Hinduism can do partly itself. It is also necessary that there be no conflict between two movements claiming the same objectives—the saving of the masses of humanity.

For a scientific and systematic discussion of the problem it is necessary that we form a clear idea of what Socialism stands for. If we propose to import its precepts and its principles in the un-recognised, we would readily admit that religion, and more so, the family, the state, industrialisation and several other things with which socialism is associated is half-advanced and un-critical. It is not of the nature of socialism. The essence of socialism consists in its theory of rights or

wrong of 'Scrapian Value'. It is through this 'Scrapian Value' that the exploitation of the masses is carried on. This 'Scrapian Value' when the time of Profits, Rent and Interest. An industry or commerce that have no 'Scrapian Value' and has no room for Profits, Rent or Interest, must be considered socialist. It does not matter for socialist purposes whether the initiators and advocates of such commerce and industry believe in God or not, in materialism. It does not matter whether they believe in one set of standards or the other, whether they believe in individualism or not. They have the essence of socialism in them.

Now the Khadi Industry leaves no room for 'Scrapian Value' no room either for Rent, Interest or Profits. All the profits go to pay the workers. Nothing is distributed to any other party performing any real or imaginary services. The workers are paid on very nearly equal basis. Some figures will make the point clear. The average earnings of a weaver per month are about Rs. 15 to 18, of a Dhar about Rs. 12 to 15, of a potter Rs. 25 to 30, and of a carpenter Rs. 25 to 30. The earnings of a spinner are less, but spinning is only a part time, leisure occupation. As against this, the average allowance paid to the organisers of this activity, some of them highly educated, is Rs. 25 per month (Figures quoted before, Madras).

As a corollary from the theory of 'Scrapian Value', Gandhiji has insisted upon the socialisation of the instruments of production. So far as Khadi is concerned, the instruments of production are the Charkha and the Loom. These need not be socialised as their cost is such that the average village can afford them. Where the village is willing to work but cannot afford to furnish himself with these primitive and simple machines, the Spinning Association, a public body, comes to his help. So far from these instruments of production are so good as undervalued.

The other powerful instrument of production is capital. This is recognised being in the hands of the Spinner's Association. It is a public property serving neither Rent nor Interest nor Profits. The few private producers in the field have also to regulate themselves by the standards set by the Spinner's Association. Their accounts and prices are subject to inspection and check. They have also to face the Spinner's Association competition. They, therefore, have to satisfy themselves with profits that cover only their wages on a very moderate scale. In fact the whole of the Khadi Industry is a socialist experiment and a socialist venture.

The logic of socialism is based upon the study of objective facts. However an Indian socialist may subordinate the study of the socialistic and Economic hierarchy prevailing in India to the West in ever increasing quantities and well-worn "with" an

ever-increasing quality and greed, it cannot be said that all socialist theories claim to be based upon a study of hard 'Objective facts'. They are Socialist. This is the claim of all socialist Philosophy. The movement of Khadi, more than any other movement in the present times, is based upon no pre-conceived ideas, no orthodoxes, ancient or modern, religious or economic. It is based upon the study of objective facts as they exist and manifest themselves in habits of villages in India.

Socialism among other things believes in Revolution. The Charkha, in addition to its incessant revolutions, which those who run may see, is responsible for other and more philosophical Revolutions. In vulgar words, a revolution is identified or confused with popular upheavals of a more or less violent type but the real essence of revolution lies in the revaluation of values. From this point no other movement in modern India has produced a more thorough-going revaluation of values. Thus not only in the material sphere but in many other spheres as well. It has made the respectable the disreputable and vice-versa: the beautiful the ugly and the ugly the beautiful. Ideas of decency, art, economy and hygiene have all changed with the advent of Khadi. The Charkha has not only effected the revaluation of the masses but also of the classes, specially rendering the Harijans Khadi equals for a particular simplicity and a particular philosophy. We may agree with that philosophy or not but there it stands transvaluing values and producing a stupendous revolution which only such production can afford to bestride or ignore. Such thinking and working would all square with a Socialistic, Economic and Realistic attitude of mind.

—ACHARYA KRISHNAN

MADRAS GOVERNMENT & UPLIFT OF HARIJANS

The Madras Govt. has been doing uplift work for Harijans now for nearly a decade. This work was entrusted to the Commissioner of Labour up to 1924, 25 and the administration report of the Labour Dept. for that year is mainly an account of the activities of that Dept. for economic, moral and educational advancement of Harijans. Figures given in that note, however, are for 1922-23. The administrative work has been of the following nature —

1. Running separate schools
2. Granting scholarships
3. Granting stipends for teachers' train-
ing
4. Maintenance of Hostels and providing boarding grants.

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HARIJAN

FRIDAY, OCTOBER 26, 1934

POLISHED vs. UNPOLISHED

In my writing on rice, per cent. Swedish, I have shown how some aspects of it can be looked immediately with benefit to the starving millions both economically and hygienically. The richest in the land can share the benefit. Those of rice can be provided in the villages after the old fashion, the wages will fill the pockets of the rice-producing others and the rice-eating millions will get some sustenance from the unpolished rice instead of pure starch which the polished rice provides. Human greed, which takes no account of the health or the wealth of the people who come under its heels, is responsible for the hideous rice-mills now seen in all the rice-producing tracts. If public opinion was strong, it will make rice-mills an impossibility by simply insisting on unpolished rice and appealing to the owners of rice-mills to stop a traffic that undermines the health of a whole nation and robs the poor people of an honest means of livelihood.

But who will listen to the testimony of a mere layman on the question of food values? I, therefore, give below an extract from "The Newer Knowledge of Nutrition" by Dr. Collins and Hammond which a medical friend, in whom I had appealed for help, has sent with her appreciation.

"Rice is the most important cereal grain in the diet of more than half of the human race. It is used especially in the western parts of the World. It has never found much favour in the United States but is used in small amounts. Among primitive peoples rice is eaten without polishing, in which form it is known as red rice, but it is usually treated so as to lose a large part of its germ. This loss results from the peeling of the kernels in rice mills. The bran layer, which is richer in mineral salts than the endosperm of the seed, is retained in this process.

"Rice which is used for export and for sale in the large cities at some distance from the place of production is polished by abrasion. The abrasion again results in wearing away the bran and germ. The mixture is known as rice polishment. The germ of rice, like that of wheat or maize, consists of cellular structures which are the seat of protoplasmic activity, and is more complete food than any other part of the cereal. It contains almost all the fat found in the grain, and is more efficient

in providing vitamins as well as higher animals than is the polished grain. Henrich (1913) reports that rice embryo protein has a high nutritive value. Unpolished rice loses its flavour owing to the fat becoming rancid when kept for considerable periods in a warm climate. Polished rice can be handled without commercial hazard.

"McGarrahan (1913) concluded that vitamin A is present in paddy before it is milled. The milling of raw paddy does not remove the whole content of this substance as it is not confined to the peripheral layers of the grain. He states that it is destroyed in great measure by steam passing through paddy when it is contained in the water, as in parboiling.

"The practice of polishing rice had its origin in the desire to improve the keeping quality, and the accidental whitening of the kernels has led to the establishment of a demand for a white product. This and the artificially established liking for white flour and white corn meal, is an illustration of the failure of the product of man to serve as a safe guide in the selection of food. The substance which is appealed to in greatest measure is that one by the products of lowest biological value.

"Attraction of rice to the eye is an important factor commercially that the practice of artificial whitening of the polished kernels has come into vogue. This is accomplished by coating the kernels with talcum powder, the latter adhering by means of a thin coating of glucose. The milky appearance of the water in which rice is washed is due to the talcum remaining in suspension. Rice which has been polished, but not cooked in this way, is called brown rice as contrasted with the cooked or white rice.

"Chart III shows that there are four dietary factors in which polished rice is of much poorer quality as to require improvements before it becomes a complete food. Its proteins are of low value. It is too poor in all essential mineral elements to meet the needs of a growing animal, and is nearly free from Vitamins A and B. The data in Chart III were obtained with the rat and do not bring out the fact that rice is lacking in the vitamin C. This substance is not essential in the diet of the rat.

"Kennedy (1924) found wild rice to contain a higher percentage of protein than most other cereals, but it resembles the cereals in containing proteins of rather low biological value. It also accumulates other cereals in containing inorganic material available for the promotion of growth. Its content of vitamin A is low but it contains a sufficient amount to prevent xerophthalmia. Wild rice has a greater food value than the cultivated polished rice, because its proteins are of better quality. It contains adequate amounts of vitamins B for growth."

M. K. GARDNER.

"NOT TO COW BUT TO SCORN?"

A young Englishman who has lived in Madras for two years writes from his home in Essex. —

"An article in one of our Sunday newspapers, issued yesterday, reviewing the constitution of India, prompts me to write this.

"It is with much gladness that I have read of the derivation of your caste from the apostles against the British influence in India in the release of the untouchables from their plight.

"You see, sir, we are undertaking something really brave. To free those of 'low caste'—they did not shirked or 'out-lawed'—no, indeed, a noble aspiration. Strong opposition and antagonism will undoubtedly be met with, but I know that work as these will not turn you aside from your objective. No great deed was ever done without a struggle.

"Courage and persistence will, in time, break down the most stubborn of barriers.

"I believe that, of the Hindu population, untouchables are in the majority. Of course I may be wrong but if correct, then, I consider the most effective measure to adopt in righting and correcting the grosser foundations put upon this great body of people, is not to approach the proprietors (high caste) but the development of a 'love of labour' through the untouchables themselves.

"The founding of a Brotherhood amongst themselves that will encourage the development of an enterprise, entirely independent of those to whom they appear to be dependent, should, by degrees, build up a 'strong point' and when these are handled fully not to cow, but to scorn and ignore the opposing and lesser men directed at them.

"Such a body, built by the bond of sympathy and comradeship, would, in its independence, command respect and, perhaps, awe too.

"Believe me, every time as this can look with expressions of sympathy and respect upon the poor would hasten before down us, knowing that their score was as 'water on a duck's back'.

The writer evidently does not know that there is a cult among Harijans which is trying to do exactly what he advises us to do. But that war does not lie the solution of Harman, certainly not of caste-Hindus. The logical result of what is preached by the correspondent must be another problem, akin to the Hindu-Muslim one—only much more intense. That way is the way of hate which is violence. The way I am trying to follow is the way of love which is non-violence. Having belonged to the oppressor class and having by choice made the attempt to become one with the oppressed, I have learnt that the true way of removing hatred is to inculcate mutual respect, in other words, to evoke the spirit of equality or brotherhood in the place of that of superiority and inferiority. This can best be done by the 'superior' class being induced to descend from its haughty height. The so-called 'inferior' class has to be taught, not to scorn, but to be induced

to shed the fear that is born of a consciousness of inferiority.

Therefore the Harijan Service League is performing the double duty of asking the caste-Hindus, on the one hand, to repent of the mistakes that they have done to the Harijans and is working, on the other hand, among the Harijans by spreading education among them and by bringing to them notice the evils that oppress them—evils among the oppressed. To deprive a man of his natural liberty and to deny to him the ordinary amenities of life is more than starving the body. It is starvation of the soul—the dweller in the body. Harijans are a powerful demonstration of this process of starvation of the soul. No amount of mere literary education or even economic betterment will restore the lost dignity of men. That restoration can only come when self-respect comes. This realisation will not come without repentance on the part of the superior class. Superiority complex and inferiority complex are two faces of the same coin. Both are equally bad. Both require treatment. Mass transference of scorn from the 'superior' caste-Hindus to the 'inferior' Harijans does not remedy the disease, it only aggravates it. 'Not to cow' is sound advice. But 'to scorn' is as bad as 'cowing'. 'Love one another' is, therefore, the only advice on impartial observance can give. And I hope that the writer of the letter saw the weakness of the formula.

M. K. GANESH

THE SHASTRAS ON UNTOUCHABILITY

Mahamahopadhyaya Shridharbhusin Patil of Dhule is an able Sanskrit scholar of the old school, having received his training in Sanskrit learning in the traditional style. Yet his study of the Shastras led him to the conclusion that untouchability, as it is practised to-day, is purely customary in origin and religious, inasmuch as it is repugnant to the Shastras. The learned Shastri, therefore, wrote a volume on the subject during the 31 days' fast. Being written in Marathi, this is inaccessible to many in India. I therefore propose to summarise its main argument in these columns.

The first point that Shridharbhusin makes is that while religious principles such as truth and non-violence remain the same through the ages, religious practices have been subject to constant and deliberate modifications. For instance, it is a notorious fact that the Vedas state, Agni, Indra, Varuna and others have now receded into the background, Shiva and Vishnu who were unimportant have come into prominence, and men are encouraged to worship very names are unknown to the Vedas.

In the *Shatapatha Samhita*, we are told how Shanda used to render homage to Indra but, at Krishna's

instances, transferred it to their native Orissanian soil.

Many practices current in ancient times were discarded by the reforms enacted for the Kali Yuga (कलियुग).

Śaṭṭapaṇa and Manu do not allow Brahmins to till the land, but Parashara subsequently permitted them to follow that calling.

And this too was to be definitely extended.

The spirit of the whole thing is that we have the right to modify or abolish a practice even if it is expressly enjoined in the scriptures when we find it working against the best interests of the community. This right has been exercised in the past all along, and we can exercise it now.

But the abolition of untouchability does not nullify the essence of the untouchable right. It does not involve any breaking away from scriptures or traditions. It only returns to us our ancient inheritance of the Yuga-ages which we had foolishly lost during the subsequent dark ages.

In the Yuga-ages, the whole community was comprised in the four castes, and no one was supposed to be outside the pale of Chaturvarṇya.

सर्वत्र द्विपयः । यदु ।

पञ्चमे सवितायते । यद्विपयः ।

All the classes now treated as untouchables were then included in the fourth and last (last) caste. Indeed, the word caste, which later came to be restricted in its application to the colour, was at first a synonym for caste.

And there were intermarriages between members of different castes. Brahmins were expressly permitted to take a wife from any of the four classes, Kshatriyas out of the three (i.e., except Brahmins) and Vaisya out of two (i.e., except Brahmins and Kshatriyas). A commentator on Manu quotes a story as an authority in order to prove that the venerable sage Vasishtha married a Chandal's widow.

सवितायतस्यैवमेव सर्वे । यद्विपयः ।

So also there were marriages between Kshatriya men and Brahmin women, between Vaisya men and Brahmin and Kshatriya women and between Śūdra men and Brahmin, Kshatriya and Vaisya women although such unions were naturally looked upon with dis favour and society did its utmost to prevent such marriages as it thought them to be. But such marriages did take place and the offspring of such unions were given specific status and assigned a lower status and less dignified occupation than those of the father.

When there is mention of any one of the four classes but not even in Manu's a number of any other class, it is clear that Yuga society was antithetical to the usual of untouchability.

T. G. D.

Continued from 131 and 12

5. Granting financial assistance to provide better engaged in spin work.

In 1933 there were 835 schools working, with 22,147 pupils. Almost all (except 17) were day schools and 187 of the teachers were women. The number of A.D. teachers and A.D. teacher teachers under training increased from 475 to 521, involving 24 expenses. The pay of teachers—the most important item of expenditure—was Rs. 2,04,134-1-3. The next most important item was grant of scholarships and stipends. 1778 ordinary school scholarships, 8 collegiate scholarships (Rs. 5 to Rs. 10) and 176 industrial scholarships were awarded in 1932-3. The industrial scholarships were from one to five years, varying from 30 rupees in the 1st year to Rs. 7 in the 5th year. They were awarded for 17 different industries. Out of 176 such scholarships 12 were for the weaving course, 1 for basket work, none for shoe making, leather tanning, rubber, health or medicine. 15 were for carpentry, 24 for wood work, and 15 for metal work, the rest for miscellaneous kinds. The total sum spent on scholarships and stipends was Rs. 44,652-5-5.

Over and above this work 19 hostels were maintained and aided, costing the Govt. a sum of Rs. 41,174-0-3. The total strength of the inmates was 371, two of whom were girls. Under the charge of Madras State Hotel. The Hotel Hotel with an attendance varying from 40 to 50 is intended for Europeans serving as apprentices or undergoing industrial training in the city of Madras. About Rs. 1,500 were granted to private bodies like the D. C. Mission, Mangalore, and the Devanilar Hotel Reconstruction Trust. The total expenditure during the year 1931-32 on the education of Harijans in all heads was Rs. 4,45,450-1-3. This was less by a far than the expenditure incurred during the previous year 1931-32. The reason was the great financial stringency under which the Government was labouring and the consequent transfer of the provincial the Commissioner of Labour to the Member of Board of Revenue, in 1931-32.

Under general ameliorative work other than that specified above, a sum of Rs. 1,39,146 was spent on the sinking and repair of wells, Rs. 1,00,443 was spent on the provision of bore wells, latrines, drains, etc. Sanitary improvements in the Ghats of Madras. City cost a goodly sum of Rs. 25,621-1-3. The Harijans were provided with 1,481 house sites of the extent of 324 acres, freely assigned out of Government lands and 4,715 acres acquired and assigned to Harijans at a cost of Rs. 3,271. The organisation and supervision of Co-operative Societies was also one of the principal items of ameliorative work carried out by the Labour Department, but now wholly transferred to the Co-operative Department. During the beginning of 1933-34 there were 1,384 such Societies, in

which 35 new were added during the year and out of which 149 were closed.

Such are the main features of uplift work undertaken by the Madras Government. The Labour Department spent a sum of Rs. 1,35,531-14-3 on educational and other activities for the uplift of Harijans during the year 1931-32. This was exclusive of aid given by the Education Department to hundreds of private institutions admitting Harijans to their classes. In 1931-32 the private concerns by the Labour Commissioner and his District Labour officers were transferred to the Member of Board of Revenue and District Collectors. Since then a severe curtailment has taken place in the funds available for that purpose. In 1932-33 a total sum of Rs. 1,00,139-8-7 only was spent on the educational and other ameliorative work among Harijans. 856 schools were closed or transferred to local bodies and all the Co-operative Societies were handed over to the Co-operative Department. And all this in spite of the assurance that the "Change in administration will in no manner adversely affect the D. C." Yet, even so it is the Madras Government spends on the Depressed Classes far more than any other Provincial Government. Naturally this record teaches us that the social not the religious side of that vast problem. It is essentially one for the caste-Hindus to handle and solve. They have to begin where the Government ends. There can, therefore, be no overlapping here. Harijan Sewak Sanghas supplement the Governmental activity in this matter of Harijan uplift.

A. B. M.

AN ELOQUENT TEST

In the course of a recent article on Harijan it was shown how a revolution in the method of Takk spinning has converted that tiny instrument into a formidable rival to the spinning wheel in the matter of speed. The demonstration held on 8th anniversary by the members of Satyagrahacharya at Nalwadi in celebration of Gandhi's birthday presented an eloquent test of the potency of Takk as a means for clothing the illiterate and semi-starved masses of India in an incredibly short time, without any elaborate multiplication of machinery or capital. As at the Satyagrahacharya, Washa, the community of Nalwadi observe the daily practice of half an hour's congregational, sacrificial spinning on Takk in silence. On the recent occasion of Gandhi's birthday, it was decided to have the spinning for one to seven hours instead of the daily half-hour. Twenty-three persons took part in the function. Five out of them were women. The general average for the test came to 172 rounds per hour. The highest average maintained during the test was 245 rounds by Sri. Satyavathi Chidambaram.

in all 1880 rounds during the test. These are some more interesting details.

No.	Name	Age	Total time taken for spinning (hrs.)	Total time for spinning (hrs.)	Spinning speed (rounds per hour)	Average (rounds per hour)	Total
1	Bhuvan Prasad	35	0-45	1-00	180	154	21-30
2	Vedavathiam	25	0-15	1-00	180	180	16-30
3	Pattabhiram	25	0-30	1-00	180	172	24-30
4	Manohar	15	0-30	1-15	180	180	21-30
5	Chinn	35	0-30	1-00	180	180	21-30
6	Satyavathi	35	0-45	1-30	180	180	24-30
7	Krishna	25	0-30	1-00	180	180	21-30
8	Subramaniam	25	0-45	1-30	180	180	24-30
9	Prasanna	25	0-45	1-30	180	180	24-30
10	Madhavan	15	0-45	1-30	180	180	24-30
11	Yaswanth	25	0-45	1-30	180	180	24-30
12	Manohar	15	0-45	1-30	180	180	24-30
13	Manohar	15	0-45	1-30	180	180	24-30

Considering that the face going averages were maintained throughout it was to serve 'house' spinning spinning, these figures speak volumes for the capacity of Takk for sustained spinning. In all 21,487 rounds of yarn of 18 to 12 counts was spun during the test. It was woven by some of the spinning demonstrators into a piece of cloth, serviceable khadi 44 yards by 30" wide. The total time taken to produce the khadi from start to finish was 138½ hours in all. It was distributed after the various programs as follows:

Process	Time taken (Hours, Minutes)
Spinning out yarn	0 25
Spinning Hosiery for warp	0 0
Stretching the warp (2 persons)	0 35
Preparing warp for weaving	1 15
Preparing the weft	0 45
Spinning	7 15
Attaching the warp to the loom	3 0
Weaving	14 15
Finishing	0 0
Showering and Finishing	0 45
Total for weaving	20 45
Total for spinning	180 0
Grand Total	198 45

Taking the average consumption of cloth per head in India as 12½ yds. in an year, it would require on the above basis about 258 man hours to produce it from start to finish in one's own home with no more machinery than a tiny takk costing a few paise and average skill and dexterity of Indian to turn it, as for weaving, there are already enough handlooms and to spin to weave all the cloth needed to meet all the requirements of India.

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EDITOR: R. V. BASTRI

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[No. 38

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held on Sunday on 25th September, 1932, Pandalai Malakappa being in the Chair:

"The Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swamy Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in regard of admission to temples."

M. K. G.

UNTOUCHABILITY IN RAJPUTANA

The Rajputana Agency covers the extensive area of about 1,80,000 sq. miles, but has a population of 11½ millions only, i.e., a mean density of 32 persons per square mile. It comprises 13 independent states, 1 Chiefship and 1 Estate enjoying extensive rights and privileges. Nearly 15 per cent of the population is Hindu. The depressed classes number a little over 1½ millions, i.e., 11 per cent of the total population exclusive of the Jats of Bikaner and Koha, who are amongst the untouchables in some of these Rajput States. The most important of the states considered as depressed are—Chamra, Bikaner, Bikaner, Rajas (all brother states) and Bhargi.

The social position of these states is according to their topography and customs observed. For instance, the Raj is higher than the Chamra, for he is mainly an agricultural and partly a warrior. The Chamra is higher than the Bikaner (Machwal), for he makes shoes and water bags but does not let his feet. The Bikaner is higher than the Rajas, for he has leather but also weaves cloth. The Rajas is superior to Bhargi, as weaving is considered cleaner than scavenging. Even among Bhargis there is a distinction. The village Bhargi is a brother of a pig—more a scavenger than a scavenger. He is poorer than the town scavenger but lives in clean huts a cleaner life. In Rajputana there are many places great scarcity of water, and the general population has a standard of cleanliness not much higher than the depressed part. What

ever may strike the eye or the imagination of the tourist in Rajputana, cleanliness is not what he expects or easily discovers. Yet there are two grades of this virtue perceptible to the resident communities according to which social privileges are awarded or denied. Strong enough, in this relation, the personal habits of individuals or members of castes which should have more weight have less importance. For instance, smoking tobacco, drinking liquor, eating opium, or gambling do not determine the place of a caste or its members. Such a violation would, perhaps, be a dangerous precedent, for it may turn the social conventions upside down. For, where would the Rajputs of Rajputana, then, be?

Social customs seem to have even a greater importance in this social hierarchy than the pursuit of certain occupations. The burial or the burning of the dead is one such matter. In Rajputana, as in British India, there is usually a difference between the "barbar" and "civilized". The well-to-do burn their dead, the depressed classes bury their only. In Rajputana the Chamras have learnt to burn their dead—they can do so, for they can afford it, being the most well-off amongst the Bhargis. The Bhargis generally bury. The Bikaner (Machwal) are on the margin of death. Large numbers in Rajputana are worshippers of Hanuman, a Marwar saint of the 13th century. He was a Hindu reputed to be born of Muslim parents but brought up by Hindu ones, the "Ulam" of Marwar is open to Muslims for 3 days in a year. All

Hindus visit it but all Harijans who perform this pilgrimage generally bury their dead. Within these temples they worship a miniature temple and two footstools placed in the char.

Eating customs in another most crucial question that is being answered differently by different castes. The Chamars are almost completely weaned of this practice. It was never for them, for they deal not with the carcass, but with the tanned leather only. The Jats in a state of transition, which registers a poor track into Rajasthan. The Bhungs keep pigs and eat pork. The pigs are dirty, but the pork is straight—the Rajputs consider it delicious.

But in Rajasthan there exists another strange practice. Some members of the Depressed classes eat 'ghusaris' i.e. whole green mud peeled out of mud's gum. The practice is not wide-spread and, I believe, will soon cease to exist. Ghusari is partly eaten for its taste, but 'ghusaris' only indicates the state of poverty and degradation to which some members of the Hindu Community have been reduced.

For the uplift of this depressed population next to nothing has been done by the Rajasthan State. All of them, except one, are Hindu caste with a predominantly Hindu population, but the Harijans have neither had added facilities to enter. They are not admitted to any public temples. They are not admitted to state schools (except in Alwar). They are not admitted to private aided schools, even in Alwar. They are only admitted to inferior schools freely, such schools are numerous and prosperous, for they have the strong patronage and aid of the Indian Rulers. Yet a single private school, several or technical exists in Rajasthan for the Harijans. No scholarships, no boarding houses, no stipends for the uplift of these classes. In fact, the 1½ million, Harijans of Rajasthan were to wait for the Rulers only in the Census Report of that tract or when they used 'Begar'.

In such an area the Harijan Sewak Sangh started an extensive unity and community nearly 7 years ago. All the states were approached for permission to start work within their boundaries. Some gave no reply, others wanted no 'catalysts', for, had they not been doing the work themselves? And in Rajasthan, a man from Kathi in an 'out-caste' in Jaipur or Alwar. Yet it must be gratefully recognized that in far most states have not actively opposed the work of the Sangh. At present 48 Committees are running 135 day and night schools in twelve major states. The schools are neither helped nor hindered by the different Rajs. They are most spontaneous, a little impetus of

the work progressing again in the states. Only one Raj has promised to give an aid of Rs. 100 per year and another Raj has undertaken to spend about Rs. 500 per year on more schools—and that in a land where money flows like water in the hands of the Rajs for polo and palaces.

The attitude of the Rulers has to a great extent determined that of their subjects. It is difficult to make local collections of money, for, the indifference of the Rajas only matched by the indifference of the Savarna Hindus. The few sympathisers are reluctant to become open donors or active workers. Nor is it possible to make an open appeal to the public for moral support. The classes had shown itself as a number of permanent orders and organisations. All programmes, meetings, speeches and publications require special and previous permission by the respective administrations. There is not a single daily newspaper—in Kathi or in Hindu—in the state of Rajasthan. The general public is lethargic, and there are no means for energising it. The occasional opposition exists, but so far has not been active or even active. There have not been many 'regrettable incidents'. In a few places some Savarna workers of the Sangh have been refused access to walls. In Pushkar they made a demonstration when the school was opened there. But, for the rest they refuse to rent houses for Harijan schools and make state officials to deny facilities for Harijan work.

In spite of all these difficulties, the Harijan Sewak Sangh has done good work during the short period of its life. Its 44 local Committees are running 135 day and night schools, with an average attendance of 1,500 pupils. There are no separate schools for girls, but about 100 attend the boys' classes. Most of the schools are day schools where special arrangements are made for the daily bath and bathing of pupils. Clubs are regularly visited once a week. Two Ashrams have been recently started at Marh (near Ajmer) and Bagmati (in Bikaner State). The Sharda Ashram has a decent building of its own and is also a training centre for Harijan workers. Last year nearly Rs. 5,000 were spent by the Sangh, and the expenditure for the current year will be about Rs. 10,000. The activities of the A. I. S. A. supplement those of the H. S. Sangh in the constant uplift of Harijans. The Khadi production within Jaipur State alone is of the monthly value of Rs. 10,000. Nearly 300 weavers, almost all of whom are Koli and Dalit, are earning a daily wage of about Rs. 10 to 12. The Budget for the year 1934-35 has been estimated at about Rs. 22,000, and it is hoped that the work of the Harijan Sewak Sangh will not only be consolidated but considerably extended.

* See the note 'This Fight' on p. 37 of Vol. II, No. 2 issued 12-10-34, p. 35.

Notes

A Harijan Training Centre

The Secretary, Tamil Nadu Harijan Welfare Board, Trichopoly, writes :

"It was one of the rapid developments in our country in all directions, social, political and economic, in the days of emergency, manifested in the advent, most of our country, to see that the unemployed lower classes are helped to so many opportunities in various fields of employment themselves for service of various kinds. This is much more expensive in the case of our Harijan brethren who have been treated as if they were of no account in the national consciousness. Any amount of work done in this direction will not be a sufficient atonement for our past neglect. Their education is now doubly essential in view of the impending reforms according to which they have been given an appreciable voice in our legislatures, and, when even lower down in their education, they may not be in a position to exercise their rights and privileges properly in connection with well-being or to understand the need and value of service in the national cause.

With this object, it is proposed to open a training centre for a number of Harijan youths. It is proposed to bring young men from all the districts in the province together and train them in all necessary directions, in order that they in turn may help their communities and guide them in choosing proper men as their representatives in the various institutions of the country.

The main outline of the scheme is as follows :—

(a) To begin with, a set of 30 boys will be selected and given training in Trichopoly. The maximum expenditure for the education is that they should have completed the S. S. L. C. course.

(b) These courses of studies and training will mainly be in (i) History, (ii) Geography, (iii) Economics and (iv) Politics, and, in addition to these, some industry and handicraft.

(c) They will be given free boarding and lodging, the differences being to be met by the pupils themselves.

(d) After the training is over, it is expected that they will distribute themselves and do some useful work among their own men.

I shall be thankful for suggestions and improvements regarding the scheme, not only from distant correspondents, but from the organizations public as well.

Lajpat Rai Week

The Secretary of the All India Ashutoshkar Committee of Madras has forwarded to me a copy of the programme for the Lajpat Rai Week celebration, to be held from the 11th to the 13th November. We give it below for the information of the public.

"Beginning from the 11th and ending with the 13th November, 1934, the Lajpat Rai Week will be celebrated as follows :—

The 11th of November will be observed as an *Anti-Memorials (Removal of Untouchability) Day* by holding a meeting of all classes of Harijans together in a Harijan centre, where they would be educated to remove their internal social evils, adopt clean habits and abandon untouchability among themselves.

The 12th will be the *Widow Day (Woman's Day)* and should be utilized for the purpose of establishing social contact with Harijan widows closely. To achieve this end, ladies of the high classes will send their Harijan widows, employees, relations the nearest by helping their person as well as their surroundings, etc.

The 13th will be *General Entertainment Day*, when all classes of Harijan people of all ages (Harijans and non-Harijans) should be brought to play together.

The 14th November will be observed as *Father-Daughter (Sister) Day*. Examples from the Gita and the Bhagavad Gita will be explained. A debate will also be held on the question of the removal of untouchability.

The 15th and 16th will be observed as the *Major-Harjans Day* for the Harijans in their quarters.

The 17th, the last day, will be celebrated as the *Following-up Day*. Games and sports will be performed in different centres in the morning from 8 a.m. to 12 p.m. In the afternoon there will be a procession with Lalaji's portrait, and in the evening there will be a public meeting in which speeches on the problem of untouchability and on Lalaji's life will be delivered. Prizes will also be given to the best players and the best drivers."

As our readers are aware, Lalaji was a determined opponent of untouchability. It is in the fitness of things, therefore, that part at least of the celebration of the memorial week should be devoted to Harijan service and removal of untouchability. We trust that this programme, with necessary modifications, will be observed, not only in Madras but all over the country. The various Harijan organizations should have no difficulty in arranging and carrying out a programme in memory of the great departed soul.

Harijan Education in C. P.

Mr N. K. Debora again deserves our hearty congratulations for this time moving successfully the High School Education Board of the C. P. to pass the following resolution :—

"That it recommends that every recognized school should admit at least three pupils belonging to the Harijan Classes or the aboriginal or backward tribes in Class V and IX every year; there is no distinction between Government and non-Government schools and that such conditions should be made free."

The resolution, we are assured, is legally binding on all Government schools, and morally binding on all private aided schools.

In the C. P., classes V to VIII mean the middle school education, and IX to XII the High school education. So, every year, three free boys from the castes mentioned above will be admitted in every recognized Middle School, if sufficient students come forward, also in every High School. Boys once admitted free in Classes V and IX will automatically continue to be free till they finish their Middle or High School education, and then finish their education without payment of fees.

Hitherto all boys reading in colleges only had been exempted in the C. P. from payment of fees. Hereafter the limited number of boys as shown above studying in Middle and High English schools will also be exempted from fees. It is hoped all other Provinces will follow the lead of the U.P.

HARIJAN

FRIDAY, NOVEMBER 3, 1934

THE TRIPLE ASPECTS OF KHADI

The statement that Gandhiji based on the eve of the Congress contained some valuable figures indicating the service rendered by khadi in the terms of rupees, acres and pies. It is now a truism of khadi economics that a rupee worth of khadi leads as many as sixteen hungry mouths. But Gandhiji's statement revealed some figures which are more eloquent than the truism can convey. They are a record of the actual material results of the labour of the All-India Spinning Association, "The Association", says the statement, "is carrying over 1,200 villages and through them supporting 2,50,000 spinners, 10,000 weavers and 80,000 carders. During the two years of its existence, over two and a quarter crores of rupees have been distributed among these villages. In other words, at least that much wealth was produced in the country through the efforts of the Association, and the whole of it has contributed to the prosperity of the villages, not by destroying any of the existing industries but by utilising their idle hours. Out of the two and a quarter crores, three-quarters went into the pockets of the spinners alone, and the 80,00,000 into the pockets of the farmers for the cotton which the Association bought for the spinners. On an average those three classes of workers—spinners, weavers and carders—added Rs 14 per year to their earnings. In individual cases it has been found that as much as 40 per cent has been added to the earnings of the spinners."

But even these eloquent figures speak out with an added appeal to those who visit the villages, where there was absolutely no work for the people, who simply dropped out a miserable existence before the advent of khadi. From that point of view, the Reception Committee of the Congress could not have made a better choice than that of Khwaseh Abdul Qader Khan to open the All-India Khadi Exhibition on the 10th of this month. Really and truly a man of the poor, who believes that labour can be best lived by serving the poor and the down-trodden, the Khwaseh spent the bulk of his time in the villages when he went to Bengal a few days ago. He had been invited by the Trustees of Calcutta and he received an address from the Corporation of the city, but he found the only life-sustaining "I found", said he to me, on return, "as I was being taken to various functions, that I was more an actor in a stage than a servant of God or servant of the people. But I breathed the air of freedom when I was taken to the Bengal villages—especially the khadi centres of the Com-

mish district—by Dr. Pradipkish Ghosh. "For, there he found real work being done, and of this he gave remarkable testimony in his simple and earnest little speech at the opening of the Exhibition. "Three years ago," he said, "I went a visit to the Bardoli villages. They made a great impression on me by the way in which I saw khadi work organised there. But I grew certain that the work I saw in the Bardoli villages made a much greater impression on my mind. I saw poverty in its realisation and I also saw how that poverty was being successfully attacked by khadi. The people actually told me that khadi gave them one meal a day. That confirmed my faith in the spinning wheel and khadi. I had earlier upon before my release, and I had not dared to learn it before I left for Bengal, but I returned with the determination to leave it as quickly as possible and to open carderily. "It was no use," I said to myself, "my asking the people to spin when I did not do it myself."

But the simple speech of the great Pathan leader means more than it said. Most of the spinners in these villages are Mussalman, and, if he went to the Dharwad district in Bihar, he would find that there are villages on villages of exclusively Mussalman population where the women cannot go out for work but where they get enough out of their spinning wheels to get a couple of meals a day. These are villages where most of the weavers are drawn from the Mussalman and where all work of a special type, dowsi-printing, dyeing, etc., is done only by Mussalman. If one went to the spinning centre of Tumbak, one should find that thousands of Harijan men and women in those parts are getting their krapal need from the spinning wheel, and the profession of weaving is krapal was almost exclusively in the hands of Harijans until a few years ago, when with the advent of khadi other Hindus also have learnt the art and taken it up in order to stimulate the professional weavers, who had given up weaving of hand-spun yarn. That is why Gandhiji often says "Khadi not only solves the problem of unemployment, but it helps me to solve the Hindu-Muslim, and also the Jeyan question." To find out the actual truth of the statement and the extent to which khadi helps to tackle these problems, Gandhiji is asking the A. I. S. A. to collect figures of spinners, weavers, weavers and other khadi workers according to their castes and creeds. I shall not anticipate the result of the enquiry, but the expectation is that the figures given in the above-mentioned statement from Gandhiji's statement are almost equally divided between Mussalman and Harijana. Let everyone, therefore, help in the solution, not only of the pauper problem, but of Hindu-Muslim unity and of the service of the Empire, through a complete adoption of khadi.

M. D.

MASS PRODUCTION *Forces* PRODUCTION BY THE MASSES

"Several of village industries and handicrafts is all right," remarked a young friend the other day, "with the idea of one making a big success out of the various arts of his industry's competition rather than its conversion." "It will be a lovely life which our poor village folk need. But I very much doubt, Mr. whether our" responding answer, as Mr. Jones has put it, can do without mass-production. No, no, is "mass production" smothered with mass control like the only hope of the toiling millions. What has Gandhi to offer in its place?"

The point put me in mind of a conversation on the question of machinery that Gandhi had with an American press correspondent in London during the second Round Table Conference. "Production by the masses," I replied, repeating an expression that Gandhi had used on that occasion.

About a year prior to the meeting, the American friend in question had met Mr. Ford in America, and, in the course of his talk with him, had among other things mentioned to him his view that the current European conditions were opposed to the upbuilding of mass production. Mr. Ford had replied that those conditions were bound to pass away in a short time and that a demand for cheaper things would soon spring up. "It is a question of raising the standard of living of the people," had concluded Mr. Ford.

"Do you feel, Gandhi," asked the friend, "that mass-production will raise the standard of living of the people?"

"I do not believe in it at all," replied Gandhi. "There is a tremendous failure behind Mr. Ford's reasoning. Without mechanization, distribution on an equally mass scale, the production you speak only is a great world tragedy. Take Mr. Ford's case. The automobile plant is bound to be reached even as late. Beyond that point the production of cars cannot be pushed. What will happen then?"

"Mass-production takes no note of the real requirement of the consumer. If mass-production were in itself a virtue, it should be capable of indefinite multiplication. But it can be definitely shown that mass-production ceases within it its own limitations. If all countries adopted the system of mass-production, there would not be a big enough market for their products. Mass production must then come to a stop."

THE PROBLEM OF DISTRIBUTION

"I wonder," proposed the interlocutor, "whether you feel that this situation point has already arrived in the Western world. Mr. Ford says that there never can be too many articles of quality, that the needs of the world are constantly increasing and that, therefore, while there might be saturation in the market for a given commodity, the general situation would never be reached."

"With not selecting upon an elaborate argument," replied Gandhi, "I would categorically state my conviction that the cause for mass-production is responsible for the world's ills. Counting for the moment that machinery may supply all the needs of humanity still, it would concentrate production in particular areas, so that you would have to go in a round-about way to regulate distribution, whereas, if there is production and distribution both in the respective areas where things are required, it is automatically regulated, and there is less chance for fraud, more for speculation."

MR. FORD'S REMEDY

The American friend mentioned Mr. Ford's favorite plan of decentralization of industry by the use of electric power conveyed as wires to the remotest corner, instead of coal and steam, as a possible remedy, and drew up the picture of hand-loom and the weaver of small, neat, workable villages, dotted with factories, run by village managers. "Assuming all that to be possible," he finally asked Gandhi, "how far will it meet your objection?" "My objection won't be met by that," replied Gandhi, "because, while it is true that you will be producing things in innumerable areas, the power will come from one selected centre. That, in the end, I think, would be bound to be disastrous. It would place such a lustrous power in mechanical agency that I dread to think of it. The consequence, for instance, of such a control of power would be that I would be dependent on that power for light, water, even air, and so on. That, I think, would be terrible."

WHEN MASSES WAKE UP

The friend was struck by the argument. "Mr. Gandhi," he remarked, "there is a particularly appropriate moment, it seems to me, for you to be visiting London, because, apart from the political questions, it seems to me to be a time when the Western world is disinterested in regard to machinery in general, is repelled in the mass-production system we have built up in Germany and America in particular, and people are feeling somewhat bewildered and doubtful as to their value and asking themselves whether we have not, after all, overdone it. Have you any idea as to what Europe and America should do to solve the problem presented by too much machinery?"

"You see," answered Gandhi, "that these nations are able to exploit the so-called 'weather' or unorganized power of the world. Once these nations gain the elementary knowledge and decide that they are no more going to be exploited, they will simply be content with what they can provide themselves. Mass-production, then, at least where the real necessities are concerned, will disappear."

"Are world organizations?"

"Yes."

'But even these men will require more and more goods as their needs multiply.'

'They will then produce for themselves. And when that happens, mass-production, in the technical sense in which it is understood in the West, ceases.'

"You mean to say it becomes local?"

"When production and consumption both become localised, the temptations to pool up production, indefinitely and at any price, disappear. All the serious difficulties and problems that our present day economic system presents, too, would then come to an end. Take a concrete instance: England to-day is the clock shop of the world. It, therefore, tends to hold a world in bondage to secure its market. But under the change that I have envisaged, she would limit her production to the actual needs of her 45 millions of population. When that need is satisfied, the production would necessarily stop. It won't be continued for the sake of bringing in more gold irrespective of the needs of a people and at the risk of their impoverishment. There would be no artificial accumulation of hoards in the pockets of the few, and want in the matter of plenty in regard to the rest, as is happening to-day, for instance, in America. America is to-day able to hold the world as her by selling all kinds of trinkets, or by selling her unparalleled skill, which she has a right to do. She has reached the state of mass production, and yet she has not been able to abolish unemployment or want. There are still thousands, perhaps millions of people in America who live in misery, in spite of the phenomenal riches of the few. The whole of the American system is not based on the mass production."

MASS-PRODUCTION VERSUS PRODUCTION BY INDIVIDUALS

"The fault lies in distribution," observed the journalist friend. "It means that while our system of production has reached a high pitch of perfection, the distribution is still defective. If distribution could be improved, would not mass-production be sterilised of its evil?"

"No," replied Gandhiji, "the evil is inherent in the system. Distribution can be adjusted when production is localised; in other words, when the distribution is simultaneous with production. Distribution will never be equal so long as you want to tap other markets of the world to dispose of your goods. That does not mean that the world has no use for the marvellous advances in science and organisation that the Western nations have made. It only means that the Western nations have to use their skill. If they want to use their skill abroad, from plantations, mines, America would say, 'Well, we know how to make bridges, we won't keep it a secret, but we say to the whole

world, we will teach you how to make bridges and we will charge you nothing.' America says, 'where other nations can grow our kind of wheat, we can grow two thousand.' Then, America should teach that art first of change to those who will learn it, but not expect to grow wheat for the whole world, which would spoil a very day for the world indeed."

EXAMPLE OF RUSSIA

The American friend next asked Gandhiji, referring to Russia, whether it was not a country that had developed mass-production without exploiting, as Gandhiji's name, the less underdeveloped nations, or without falling into the pit of unequal distribution. "In other words," replied Gandhiji, "you want me to express opinion on State-controlled industry, i.e., an economic order in which both production and distribution are controlled and regulated by the State as is being to-day done in Soviet Russia. Well, it is a new experiment. How far it will ultimately succeed, I do not know. If it were not based on force, I would date on it. But today, since it is based on force, I do not know how far and where it will take us."

MASS PRODUCTION MINUS FORCE

"Then, you do not envisage mass-production as an ideal future of India?" questioned the American friend.

"Oh yes, mass-production, certainly," replied Gandhiji, "but not based on force. After all, the message of the spinning-wheel is that it is mass-production, but mass-production in people's own homes. If you multiply individual production to millions of homes, would it not give you mass-production on a tremendous scale? But I quite understand that your 'mass-production' is a technical term for production by the lowest possible number through the aid of highly complicated machinery. I have said to myself that that is wrong. My machinery must be of the most elementary type which I can put in the hands of the millions. Under my system, again, it is labour which is the current coin, not metal. Any person who can use his labour has that coin, his wealth. He converts his labour into cloth, he converts his labour into grain. If he wants parallel oil, which he cannot himself produce, he uses his surplus grain for getting the oil. It is exchange of labour as free, fair and equal terms—because it is no robbery. You may object that this is a departure to the primitive system of barter. But is not all international trade based on the barter system?"

"Look, again, at another advantage that this system offers. You can multiply it to any extent. But concentration of production of capital can only lead to unemployment. You may say that western nations cut out work by the introduction of improved machinery while that unemployment is after

jobs. But in an oppressed country where there are only fixed and limited avenues of employment, where the worker has become highly skilled in the use of one particular kind of machinery, you know from your own experience that that is hardly possible. Are there not over three millions unemployed in England to-day? A question was put to me only the other day, "What are we doing to-day with these three million unemployed? They cannot shift from factory to field in a day. It is a tremendous problem."

MACHINERY AND AGRICULTURE

This brought the discussion to the employment of machinery in agriculture.

"Would not mechanized agriculture make a great difference to India, as it has to America and Canada?" asked the American friend.

"Probably," replied Gandhi. "But that is a question I do not consider myself fit to answer. We in India have not been able to use much complicated machinery in agriculture with profit so far. We do not exclude machinery. We are making cautious experiments. But we have not found power-driven agricultural machinery to be necessary."

THE SAME LIMIT

The American friend, in common with the rest, had come imbued with the belief that Gandhi was a warm supporter of all machinery. "Some people have the impression," he remarked, "that you are opposed to machinery in general. That is not true, I believe."

"That is quite wrong," answered Gandhi, "the spinning wheel is also machinery. It is a beautiful work of art. It typifies the use of machinery on a universal scale. It is machinery reduced to the favour of the masses."

"So, you are opposed to machinery only because and when it concentrates production and distribution in the hands of the few," finally summed up the American friend.

"You are right. I hate privilege and monopoly. Whatever cannot be shared with the masses is taken to me. That is all," answered Gandhi.

"P."

KARNATAK HARIJAN RALIKASHRAM

[It is a sign of the growing bold that Harijan service is obtaining over the country that the education and training of Harijan women are being seriously taken in hand in one place after another. We have had occasion to refer in these columns to institutions of this kind in Andhra Pradesh, and readers doubtless remember the opening of such an institution—the first of its kind—in Madras recently. We

have received from the Management on account of the Karnataka Bahinabhai, established in Hubli a few months back, and gladly publish the same below for the information of the public. The short-cut cut to the betterment of a country, a race or a class is the education of its future mothers, and the establishment of an many institutions as possible for training Harijan women to take up their share in national work is therefore, a long step in the right direction. —Ed.]

The 'Karnatak Harjan Bahinabhai' was started at Hubli on 10th June 1934 by Mr. V. V. Foid, the President of the Karnataka Provincial Harjan Bhava Sangh. Mrs. Nagamma Foid, the wife of Mr. V. V. Foid, is the Superintendent; and her daughter, Miss Lila Bai, who stayed at Shantadahan (Dr. Turner's Ashram) for two and a half years, is one of the teachers. They live in the midst of the children, rendering every help to the Ashram and contributing their services accordingly, without expecting any remuneration. The Institution has been equally fortunate in obtaining the services of Mr. E. D. Prabhu. He is the Manager of the Ashram and has dedicated his life to that cause. In addition to these, two teachers have been engaged. Also, Mr. E. F. Paul, B. A., the Secretary of the K. H. B. S., has been staying in the Ashram, ready to lend a helping hand whenever his office and teaching work permit. In addition, there are three women who have come to stay in the Ashram with a view to learning and, at the same time, serving the Ashram. One of them is Mrs. Siddharama Minkar, who stayed at Belur Math Ashram for two years along with her husband. The other two are from Bellary. One, Rudra, is the wife of Mr. Siddappa, who has started an Ashram at Kottur, and the other, Radhikamma, is from the same place. Both have joined the Ashram, inspired solely by love of service to the country.

There are at present 30 pupils, 20 girls and 10 boys, between five and twelve years. The boys will be removed shortly to some other centre as the expenses have planned to confine the Ashram to girls only. This year the number of girls will be limited to 20 only.

Some 8 elderly pupils are being sent to a local school, as there are no higher standards and also as the staff is not adequate to teach them. All others are being taught at home. Generally we follow the school curriculum. In addition we teach them Hindi and English. Some lessons are given in History and Geography. Some also about our national leaders and national history is given. Bigger pupils are encouraged to read newspapers. Twice in a week singing classes are held by an expert, Mr. Kargude, with whom it is a labour of love. Bigger girls are utilizing this time to advantage by learning stitching and embroidery. A sewing



EDITOR: R. V. SANTHI

Under the auspices of The Harijan Sevak Sangh.

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September 1932, Pandit Maldevji being in the Chair:

"That Caste-Hindus realise that lower-caste untouchable Hindus as such shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition as the first opportunity and shall be one of the earliest Acts of the Swamy Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

HARIJAN DEBT REDEMPTION

On reading the report of the Co-operative Societies at Anand and Karia in the case of the Harijans of both Societies, I am prompted to read a report of the Harijan Muzungul Saveragers' Co-operative Society, which is being conducted by the workers of the Muzungul Saveragers for the last 3 years.

To give the local scavengers relief from their debt ridden condition in the complete grip of money lenders, and at the instance of Mr. A. V. Thakkar, a Co-operative Society was started with 100 members and registered in the Madras State Co-operative Department. The Municipal President took a bold step in the beginning by increasing the salary of the scavengers by Rs. 1 with retrospective effect for one full year and handing over the total amount of increment, i.e., Rs. 1,200, as a lump sum to the Society to be credited to the individual members of the society. This made it possible to pay off the debts of some of the members, amounting to Rs. 2,000, by payment of not more than Rs. 1,500. This had a good effect on the members, and the Society began to work well. Through some of the members used this advantage only to clear fresh debts some have benefited greatly and have been partly free from debts since then.

It is compulsory for the members to pay seven paise per month as their saving. This amount, added month by month, together with interest at 3% per cent, is returned to the member, when he or she retires from the Society, or, in the event of their demise, to his or her next of kin. The members were also an option of depositing any amount from their savings voluntarily. This they rarely do, in

course of time, it was also thought advisable to start a school and a store for daily necessities. Provision has also been made to give the members supplementary employment by engaging them in preparing bamboo materials, etc., which are being supplied to the Municipality for the use of its sanitary department. This adds to the monthly income of members by about two rupees. The work, when and if better organised, will render material help to the scavengers, by giving them a chance of making the best use of their spare time.

Every family has two members, i.e., the husband and his wife, and the amount of compulsory saving, calculated at the rate of eight annas a month, amounts to Rs. 5-4 8, which includes about Rs. 3, the amount of interest earned on it. This is far from being a negligible sum, especially in view of the miserable life that they generally lead.

One very welcome advantage that has occurred incidentally is that the local money-lenders have ceased to lend money to these people, who were originally a prey to highly objectionable methods on the part of the lenders.

The society chamber 3 1/2% interest on the loans advanced to the members, against the 3% paid on their deposits. The profit is credited to the reserve fund, which may in due course be used for some general useful purpose by common consent. The amount of such reserve fund earned by the society till the end of August is Rs. 1,000, the net gain of the society after deducting other expenses of management and office expenditures, such as stationary, etc.

The present strength of membership of the society is 100.

P. L. MATHURAN.

HARIJAN BOARDS

What should be the qualifications of members of Harijan Boards and what should be the questions constituting them are the questions often asked. I endeavoured to answer them fairly subjectively at the meeting of the U. P. Provincial Board in Benares the other day. It is necessary, however, to revert to the questions from time to time as till such time as one definite policy has been evolved.

If we remember that members of these Boards are servants and not patrons, much less ornaments, most of the difficulties will be automatically solved. There will then be no question of pleasing or displeasing anybody. Only those will be included who are eager to serve the cause and whose presence will promote the usefulness of the Board to which they belong and whose capacity for service will be increased by their being members of a Board.

No one should allow himself or herself to be a member of a Board, unless he or she

(1) believes in the uttermost removal of untouchability,

(2) pays something to the Board according to his or her capacity,

(3) does some definite Harijan service, e.g. having a Harijan at his or her home as a member of the family, or at least as a domestic servant, or in teaching a Harijan or Harijans, or paying a regular visit to Harijan quarters and assisting them, or, if he or she is a doctor, treating Harijan patients free of charge, etc.,

(4) sends to the Board a diary containing a record of his or her service from month to month.

If none such conditions are observed, there need be no restriction on the number of members. The more, the better. Such Boards will meet to take notes, exchange experiences and voice mutual difficulties. They will never make time in fruitless discussions.

There may be Advisory Committees attached to the Boards. These will lay down for themselves some minimum qualifications. Naturally the qualifications of advisers will be less stringent than those of members of regular Boards.

What if members with the qualifications I have described cannot be found in the natural question arising from the bare mention of them. I must repeat the answer I have given often enough before now. The persons invited by the Central Board to form Sanghas in their own provinces will, in the absence of members having the necessary qualifications, perform the service through agents. "Act True" must be the motto of every Harijan Board, and there should never be any departure from the wholesome maxim

R. K. GANDHI.

SOME TELL-TALE FIGURES

Orkutia, a small village in Bulahia district in the U. P., with a population of about 1,200 consisting mostly of Karon Khatwas. The tradition of host-spending is still alive among them. On festivals and fairs the womenfolk love to show themselves off in their foreign dresses, but normally, in their houses, they mostly are khadi. When the cotton harvest is ready, they put the best bolls for their personal domestic use. The cotton that stocked is converted into yarn by the families concerned themselves. Sri Pankajdas Gandhi, who has been working in their midst for some time past, has, as a result of a personal house-to-house inquiry collected some extremely interesting and instructive comparative figures with regard to the annual consumption of different kinds of cloth per head, the comparative number of spinning wheels in the village, their daily and annual output and the part it plays in the economy of the village, etc. They are reproduced below—

Kind of cloth	No. of spinning wheels in village	Price per yard		No. of yards per head		No. of yards per head	
		Rs.	P.	Rs.	P.	Rs.	P.
Foreign cloth	50	4	0	15	0	10	0
Indian M.S. cloth	40	2	0	1	0	30	0
Hand-spun cloth made from mill yarn	21	0	0	4	0	10	0
A. L. S. A. Cloth as in the house	40	0	0	5	0	10	0
Khadi made from self-grown, self-carded cotton and spun at home	10	0	0	2	0	10	0
Khadi made from self-grown yarn woven by hand weavers	10	0	0	2	0	10	0
Khadi made from home grown cotton and spun at home	10	0	0	2	0	10	0
A family of 4 boys and one woman who are spinning and weaving the cloth during the year	None	None the 3 months of year after the cotton is ready enough cloth for the own requirements.					

The following facts emerge from a study of these figures—

(1) In the case of cheap foreign cloth, owing to its great attractiveness, there is more extravagant consumption on the part of the women, with the result that the spinning mill of India is going in for a steady decline.

(2) In the case of Swadeshi mill cloth, its greater durability, as against the imported Japanese variety, and the fact of their spinning yarn with the Swadeshi cotton makes the reduction in the consumption, to that it stands at an average of 40 yards only for 40 poor for a family of five.

(g) The hand-woven khadi being even more durable than the Swedish anti-drunk, the difference is reflected in further reduction by five yards of the average consumed by a family of five in one year.

(h) Bleached Charkha Spunna Khadi is less durable than the undyed khadi cotton variety.

(i) Cloth made from self-weave yarn is the most durable of all, and there is less temptation to discard it at the slightest excuse, which makes for a real economy in its use.

Taking the weight of a piece of Khadi 1 yard by 30" of 8 counts to be 5 tolas, 114 yards of such Khadi would be equivalent to about 57½ lbs. of yarn. In India, the average spinner's turn-out is about 4 oz. of yarn of 8 counts per day. Making a generous allowance for all days, it would require not more than four months for a family to produce the 57½ lbs. of yarn which, as we have seen, is three the quantity required to cover the annual requirements in cloth of an average family. The number of families inhabiting Coimbatore is 300. Among them, they have 375 spinning wheels. Each wheel gives far not more than 4 months in one year. The yarn produced is coarse and uneven and weak, and presents difficulties to the weaver. Despite of all these handicaps, enough Khadi is produced from the yarn turned out by these wheels to provide 12 yards out of the general average of 40 yards of cloth consumed by an individual in the village. The remaining 28 yards have to be purchased, bringing the annual cloth budget of the village to Rs. 7,500 for the total 30,000 yards of cloth which is to be purchased. But for the spinning wheel, the annual drain from the village owing to the purchase of foreign cloth would stand at Rs. 10,000. The amount of local revenue due from the village is Rs. 4,400 only. Thus, the village saves three times the local revenue through the Charkha. And the beauty of it is that this welcome addition to the income of the village is made without touching upon anybody's living. It is pure gain.

'P'

"RENOUNCE THE CUP"

[Drunk leads to crime. Dr. Vinod writes that 'a (drunk) poison man in words, dark and home-cake.' Dr. Emil Laurent in his *Les Malades des Prisons de Paris* says: 'A volume of crime would be a triangle, two sides of which are bad habits and want of moral sense, converging into degeneracy. The two other extremities are united by the baseline, alcohol. Prisons are inhabited in great part by men whose parents were alcoholics. A soldier returned as a saint.' Drunk, again, causes insanity. Writes Dr. Baer: 'In the latter stage of habitual drunkenness, there is a considerable number of cases of insanity.' Thirdly, drunk is responsible for disease and death. Dr. Baer states: 'Alcohol administered not only calls out disease . . . that

the non-drinker does not have, but gives rise to a greater mortality.' Cardinal Mercier said, 'Alcohol kills more than war and kills them in a dishonourable manner.' Fourthly, in his Constitution of *Stade de la Debaucherie des Alcooliques*, Dr. Grunier says: 'Alcohol is one of the most active agents in the degeneration of races. . . . Descendants of alcoholists are often inferior beings, a notable proportion coming under the category of idiots and deranged individuals. Those tainted with hereditary alcoholism show a tendency to excess, half of them become alcoholics.' But none of the multitudes with standards upon drunk and both such deep poison as its disintegrating influence on family life. It was a domestic tragedy which called forth the following hymn included in *Sacred Songs and Solos* by Mrs. D. Senker.

V G D.]

At the last it loath like a serpent, and
strength like an adder—Fret and, 32

1. A drunken reaped his cheerless home,
The storm without was dark and wild,
He feared his wandering wife to roam,
A wanderer homeless with her child;
As through the falling snow she pressed,
The babe was sleeping on her breast.

2. And colder still the winds did blow,
And darker hours of night came on,
And deeper grew the drifted snow,
Her limbs were chilled, her strength

was gone

'O God!' she cried in accents wild,
'If I must perish, save my child!'

3. She stripped the mantle from her breast
And bared her bosom to the storm,
As round the child she wrapped the vest,
She smiled to think that it was warm,
With one cold kiss, a tear of grief,
The broken-hearted found relief.

4. At noon her woe-laden husband passed,
And saw her on her weary bed,
Her tearful eyes were closed at last,
Her cheek was pale, her spirit dead,
He raised the mantle from the child,
The babe looked up and sweetly smiled.

5. Shall this sad warning plead in vain?
Fret thoughtless one, it speaks to you;
Now break the temporary cruel chain,
No more your dreadful way pursue
Renounce the cup, be free—
Immortal soul, why will you die?

MY SISTER ADOLF

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HARIJAN

FRIDAY, NOVEMBER 9, 1934

MY SUPPOSED INCONSISTENCY

The Editor has sent the following received by him for comment :—

'Is the *Harjan* of the 9th March *Caroline* is reported to have said that "there was no room in the churches for untouchability." One of the most prominent Friends who support Mahatma's movement is Mahatmaphilosophy. Towards Nath Tirtha bhawan of Baroda Hindu University. He has published the letter which he wrote to Gandhi last year, quoting scriptures in support of Gandhi. The Friend writes that although there are texts in support of untouchability, there are other texts which state that an untouchable could be made, thereby showing his/her/himself/herself to God. Thus, according to the Friend, those churches who were not accepted were devoted to God were untouchables, according to the scriptures. Gandhi's opinion that there is no room for untouchability is, therefore, not supported by the Friend.

Will you kindly state which Friend has told Gandhi that there is no room for untouchability in the churches?

Gandhi himself wrote before that scriptures had supplied him with many texts from the scriptures in support of untouchability but that he did not accept the authority of such passages as they were against the fundamental principles of morality.

Gandhi's present statement that there is no room for untouchability in the churches does not seem to accord with his previous statement, which was that there is much room but he did not accept the authority of such passages because they were immoral.

Will you kindly explain the apparent inconsistency, through the columns of the *Harjan*?

I make no objection of inconsistency. If I am true to myself from moment to moment, I do not mind all the inconsistencies that may be found in my life. But in the letter quoted, there is no inconsistency. If I repeat certain texts in the churches as interpolations or inconsistent with the fundamental principles that lay down or with universal morality, surely, I am entitled to say that there is no room in the churches for the practice or belief that the objectionable texts prescribe. I have quoted the opinion of not one but several learned men in support of the contention that churches do not regard untouchability as it is practised today. Of course, there is untouchability in the churches, but it is all done in accordance with the simple methods prescribed by them. We all become untouchables every day when we attend to material business and our untouchability is cured by simple selfless. Indeed, even wicked

thoughts make us untouchable, but we are cured by overruling them and purifying ourselves by taking the sacred God as Ram or Venkatesh as Narayana or Shiva and invoking His overruling protection. Even so in a *Harjan* whose occupation may render him untouchable, cured by prescribed purification. And certain scriptures claim that there is an ignorable untouchability which is headed down from father to son for generations and which will live to the end of Time. And what is the subject of all is that the scriptures claim that such untouchables are to be counted by the millions. Their way went for the belief in the existence of several millions untouchables in this country, but some reports, which change from time to time and which are prepared by a host of missionaries who have no knowledge of the Hindu scriptures and, as some wise men, are not themselves Hindus. It is these superstitions held against which every lover of Hinduism should rise in rebellion.

M. F. GANDHI

INCREASING IDENTIFICATION WITH THE POOR

Among the things which most attracted the attention of the public and afforded them recreation with entertainment—to use the language of an important production passed by the Bombay session of the Indian National Congress—was the All-India Hindi Exhibition organised by the All-India Students' Association. Though it was impossible for Gandhi during his latest and most momentous session of the Congress to find time to four hours of sleep, he stole nearly a couple of hours to go on an inspection visit to the Exhibition. When the triumphant march on the Congress grounds seemed to have this delightful intermission as to after triumph we had expected, this exhibition was as much a relief to the mind as a feast for the eye. He would have loved to spend a couple of days there to view every article exhibited, but he could not do so. He contented himself with the knowledge that there was progress all round, that in every department of Hindi production there was to be noted increasing identification with the poor and increasing earnest of *Bandhanagar*. The most striking feature of this year's exhibition was a successfully constructive attempt to trace the historical evolution of Hindi in prose, in poetry and in the extent of service of the poor that it meant. Two instances of a most striking kind may be mentioned.

An experiment was made in 1933 to serve the most poverty-stricken part of India by entering the handloom weaver industry in the area. A small beginning was made with a capital of Rs. 14,000, nearly Rs. 11,000 of which had to be spent on property and houses. The response was immediate and effective. I shall let Sh. Jankar's words

the story. "The poverty of the people is so acute that spinners even 50 miles away send their yarn to the Ashram just to earn a meagre return. There is a town where even two women are greatly sought for as the earnings of a family. The result has been that today there are nearly 1,500 spinners confined to a worker-religious who are entering a part of their livelihood through the Ashram and making their material two ends meet. In the course of these four years the Ashram has produced over Rs. 10,000 worth of woollen goods, and purchased over independent weavers confined in that vast area surplus cloth to the value of nearly Rs. 35,000. Of this, all except the value of the wool itself constituted the wages of the spinners and the weavers. Thus, on the lowest estimate, out of the small capital of only Rs. 4,000, the Ashram has, by the normal turn-over of business, enriched the 1,500 families of spinners and weavers by nearly Rs. 35,000." Thus by itself is a marvellous performance, but it means that even that little was an addition to the national wealth and contributed to providing those who were threatened with utter loss of employment and consequent extinction with a stable means of doing out their livelihood. The exhibition staff of the Ashram at Gandu in Sind showed the vast improvement the weavers have been able to effect in the quality of the woollen fabrics. Samples of pieces woven in 1930-1931, 1932 and 1933 was exhibited, and as better demonstration of progressive improvement could be expected. There has been not only improvement in quality but reduction in price, and in the number of varieties, the increase has been phenomenal. The Ashram started with two varieties, it now produces nearly 317.

Take, now, the following instance of a new centre opened by Shrimati Mahadevi Puri in March (near Surat) about three years ago. It serves the women spinners in the neighbouring villages. The fibres for spinners and weavers are not available, but the figures of production are sufficiently indicative of the progress made. In 1931, 1,200 lbs. of yarn was produced, in 1932 the production was nearly doubled—1,600 lbs. The production in yards was 4,000 in 1931 and 5,200 yards in 1932, the wages given to the weavers amounted to Rs. 515 in 1931, and those given in 1932 to Rs. 3,275. Here, again, is an instance of taking work to areas where formerly there was unemployment. The same is repeated in so the foregoing paragraph, but the women have ample time left to them without any work. Shrimati Mahadevi Puri has not only found work for them, but has found a way of taking them with their sisters in the Bombay City. The Khadi that is prepared by the women in the villages is worked upon by their Puri sisters in the Bombay City and converted into neckties, table cloths, pillow cases etc., of beautiful and artistic designs. These were

exhibited in the village dwelling women, who crossed a distance to learn the art, and Shrimati Mahadevi Puri has made arrangements in that behalf.

There is not the place to give a detailed descriptive account of the exhibition. I have dwelt at this length on that aspect of it which I regard as most important. The other aspect is the way in which Khadi is being made increasingly popular. There is now hardly an article of daily wear of men and women of the most fashionable taste which cannot be made of Khadi. The National Court, revealed that to perfection, and then for a detailed examination of the varieties of shawls and shawls, and shawls and saris available, one had but to go out to visit the various stalls tastefully arranged. The stalls of the Gandhi Ashram, Mumbai, of the A. I. S. A. Kashur branch, of the Shree Vallabhdas Store, of the Khadi Printing and Dyeing Works, Bombay, and of the Marathi-had Silk Production Centre, revealed the capacity of Khadi to satisfy all tastes and all requirements. The stall of the Khadi Production Centre at Bunder specializing in fine shawls, organized by Bhai Shree Vallabhdas, left no room for anyone for those who used to say that they could not wear Khadi clothes because of the coarseness of Khadi; here and about the finest variety and modernity in price was the specialty of the Production Centre.

Another noticeable feature of the Exhibition was what was somewhat crudely called the Self-Sufficiency Court. It was a most interesting and instructive museum of samples of self-made cloth which told their own tales. Here there were samples of cloth woven out of pure spun by national leaders, by men in jail who bargained the monastery of the imprisonment by spinning for their sisters, mothers or wives, by families pledged to wear nothing but cloth produced by their own members, by men and women who have had the tiny little table in considerable contribution, of men and women who had when cash was over their spinning that cloth woven out of their yarn had stood from two to three years' continuous wear. There were about a thousand such samples, the bulk of them being from Gujarat and G.P. (Marathi). For future exhibitions I would throw out one or two suggestions. An effort should be made to make the Court as representative as possible by workers being called, by three months in advance of the exhibition, to collect specimens from their respective provinces. There should be a greater attempt at classification of these samples, both according to the province and according to the nature of work. It is the most famous part of the exhibition, and no attempt should be spared to make it of the most creditable human appeal by imparting into it upon arrangement and careful classification.

the last end, perhaps, the most noticeable feature of the Exhibition was the Organisation itself. Every aspect of khadi production from the growing of cotton to weaving and printing, was beautifully demonstrated. I wish it was possible to include in this the process of cotton growing and cotton picking as well, showing in detail the different varieties and stages of cotton with their varying yields. This will be possible when we begin having these annual exhibitions in villages.

Every stall in the Exhibition an outcome of its own. A pathetic picture of toil and determined heroism attached to two families from Bha and Bhandi who have lost, respectively, Rs 4000 and Rs 4000 worth of landed property on the Saltpetre campaign, but who, instead of lamenting their losses, devoted all their spare hours to producing their own cloth and are still doing so. Men and women from the families went to jail, but those who remained out were busy at their handloom, their spinning wheels and their looms. A Durga family from Maharashtra which has been exclusively using cotton cloth might have been a good object lesson to Harijans, if any happened to visit the Exhibition. The Ashwari family from Wadhwa Ashram and Haripur, showing how it is possible to spin on the loom as much as on the wheel, and the modern and expensive weavers from Bhandi (Hyderabad State) presented a sight to behold. It was hardly possible to count weaving khadi, the production of which was done with such immense skill. The Patek—wearing of Patek out of wool and wool with dyes, each of which were dyed in several colours so as to produce an exquisite pattern—might have pleased the soul of a William Morris. But the industry is nearly dead, only one family carrying on of some seven hundred which were once engaged in the industry. There was the Barbet Implement Works, which showed the remarkable improvements that have been made in the gun and spinning-wheel, the sailing bow and the loom, during recent years, and the two machines which invented by the Rajagopalakrishnan of Mysore and by Mr. Kulkarni (of Kolhapur Dist.) showed the strides achieved by agriculture still in this direction. The loom which has successfully shown the highest production (1,200 to 1,500 yards per hour) as a challenging instance, but it has yet to make up some twenty, if it is to become an article of daily use in every village cottage. The Khadi Exhibition was altogether of what was called a Swadeshi Exhibition, which produced an amazing contrast, contrasting, as it did, all kinds of things—from a food-stuff manufacturing with indigenous tobacco cigarette from a cane shop of indifferent value and interest, the Exhibition will become a perfect counterpart of the Khadi Exhibition when, with the new Congress resolution on Swadeshi, there comes into being an organisation which has carved exclusively to the interests of the small village worker and handicraftsman and which ruthlessly expels from its scope industries which do not conduce to the health and well-being of the community.

M. D.

RIGHT OF MINORITY

A constant note:—

"As a constant I have a difficulty about temple entry by Harijans. Supposing among temple-goers of a particular temple there is a majority of 99 to 1 in favour of Harijans entering the temple and the temple is opened. What about the minority of one who has objections to worshipping in a temple visited by Harijans? If objections have their way, will it not be an undue interference with the right of worship which belongs to the majority from time immemorial?"

There may be a public Church of the Roman Catholics as well as a public Church of Protestants in an English town. Even if the Protestants be in a majority, they would not interfere with the conduct of affairs in the Roman Catholic Church. Why then, should the entrance (even though in the majority) interfere with the conduct of affairs in a public temple belonging to the majority?"

I should answer the question by putting another. If the one majority community has the right, as he undoubtedly has, what about the majority? Have they no rights? The parallel quoted does not apply. The questioner has imagined the existence only by rule of two churches belonging to different denominations. It would be a monstrous impertinence on the part of Protestants to interfere with the rights of Roman Catholics or vice versa. But suppose all the Protestants had one decided to admit to their temple persons whom they had excommunicated for ages. Surely, they would have every right to lift the ban. Here there would be no question of changing one's religion, so there is in the case imagined by the questioner. In the temple entry movement, reformers do not seek to alter their faith. If they did, in theory at least, not even a unanimous decision of temple-goers of a temple should enable them to use a temple for purposes never intended by the founders. Here the reformers claim that the faith they profess is common with the majority people who use of their temples by default. Hence, the Harijans. It is, therefore, a question of interpretation, and in such matters, the opinion of a majority must prevail. If it did not, it would amount to the coercion of a majority by a minority, and there would be an end to all progress. Indeed, the doctrine the questioner propounds would mean decay and death to a society that subscribes to it. It should be remembered that the majority is free to build a temple for itself. And so far as I am concerned, I have given my opinion that even a minority of one should have its prerogatives as far respected that a special hour may be set apart once in a while to be offered worship free from the presence, whether of reformers or of Harijans.

M. E. GOSWAMI.

THE SHASTRAS ON UNTOUCHABILITY II

Not only was there intermarriage between members of the four classes, but a man's class was determined by his character and occupation, and not by his parentage. If a Brahman adopted any occupation other than his own, he was directly admitted into the class which followed that occupation.

सत्यमे ह्यनर्हस्येन नः कुर्वीत्यने विद्वान् ।

स नो ज्ञानिनामोदते इदमेके पदम् न ॥

सायणीयति ॥

On the other hand, if a Shudra was found to be a man of high character following a learned profession, he was looked upon as a Brahman, as the author of the *Mahabharata* tells us:

सत्यम् कमे न ह्यने नम ह्येति सिद्धिः ।

विद्विज्ज् य इतिविने विद्वेन इति मे वतिः ॥

भट्टभास्करवर्मा १११-४१ ॥

The *Shikshasamukha*, which is the Bible of the Vaishnavites, expressly lays down that, if the member of any one class betrays the characteristics of any other class, he should be considered as belonging to the latter class alone.

पदा पदमेकं श्लोके पुनरे कर्त्तव्यमन्यतरम् ।

कर्मवर्तनं दृष्ट्वैव त्वमेव विनिर्दिष्टः ॥

सायनकर ७-११ ॥

The *Papayana* contains a long list of Kshatriyas like Vishvamitra who became Brahmanas on account of their austere life. Indra was the son of Brahman, a Brahman, but became a Kshatriya as he took up a military career (सृष्टिः पर्वतश्रमम्) .

सायिनर्मे २३-११ (१) A Shudra became a Brahman if he acquired proficiency in the Vedas.

सुश्रोत्र्यामरसम्पत्तेरिदमे वति संकृतम् ॥

भट्टभास्करवर्मा ११६-४६ ॥

सुश्रोत्रेणैव सप्तमस्य भट्टभास्करविरचितम् ।

पैरायणं कर्ममे नन्दम् सृष्टिपर्वतं पक्षिणं न ॥

सायने पर्वतपञ्चमं सप्तम्यमविशामने ॥

सृष्टिः ॥

And a Brahman became a Shudra, if he gave up Vedic studies.

कर्मविना कर्मश्रमस्य कर्मवर्ते वा सुश्रुतकर्मवर्ते नमसि ॥

परिब्राज्ज १ ॥

कर्मवर्तेन हिने वैश्वामनसः कुर्वते कर्मम् ।

यः शीतलेन सुश्रुतस्यैव पञ्चमसि कर्मवर्तः ॥

संज्ञा-भास्करवर्मा १३ ॥

According to the *Papayana*, Ashvaththa, a Kshatriya, became the progenitor of a number of Brahman families. According to the *Papayana*, there were Shudras as well as Brahmanas, Kshatriyas and Vaishyas among the descendants of Garuṣṭha. According to the *Agastya*, two sons of Mahadeva were Vaishyas but became Brahmanas (विष्णोः कर्मवर्ते वतिः) .

V G D

SELF-SUFFICIENT KHANDI

[The following report prepared by the Secretary A. I. S. A. cannot fail to interest lovers of Hindustanisation. Ed.]

The primary idea behind the khandi work of the last ten years has been that of giving relief to the rural population by providing them with a simple monetary occupation. It was with a view to afford this relief to as large a number and over as wide an area as possible that the Association set up its branches in the different provinces for developing khandi production and sale.

It may, however, be mentioned that, even before the commencement of organised khandi activities in 1924, it was noticed that there were villages in parts of Andhra where conditions of abject self-sufficiency prevailed to a very considerable extent, and it came to be readily understood that this was the true objective to be aimed at in khandi work, as leaders for as the cotton growing areas were concerned. This idea led the Khandi Board, in the very first year of its activity, to make an appeal to every grower of cotton to stock a sufficient quantity of it for the use of his own family, so that it may be converted into cloth for its wear.

It was also recognised at the outset that, while it may be necessary to commence the work through centralised organisations on the usual commercial basis, the development of khandi along these lines can only be within well-defined limits, that khandi cannot permanently be made to depend on demand from distant parts, that it would be well-nigh impossible for it to bear the railway freight and other heavy charges involved in transportation over long distances and that the economic aim of all effort should be ultimately to make it a universal local industry supplying primarily the needs of the locality and the immediate neighbourhood. Reference may be made in this connection to an interesting account of the impressions formed by the members of the All India Khandi Board, during their tour in Southern India in the very year in which the Board was established.

Visiting Trappur, the foremost khandi centre in Tamil Nad, it was noticed that "some of the Trappur producers had all along been living on markets outside. Early some years ago, perhaps in Coimbatore and Bangalore, and it was but natural that, when the

EDITOR, B. V. SASTRI

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[No. 45

A DOUBLE TRAGEDY

From the open terrace of the Wardha Ashram, where Ghandiji is put up, there rolls out before the open wide vista of green wind-swept fields, dotted here and there with clusters of trees, from behind which peep charming little hamlets, and regarded as the haven by a class of low khushkulis. Some of these hamlets have been selected by workers from the Wardha Ashram as cells for their cell of love. I had an opportunity recently of visiting one such village—Dodi—in company with a local worker. There is a small Ashram here. It is being managed by a young man—a Bachelor of Arts of the Bombay University—and an ex-lawyer who resumed his legal practice years ago to serve the widows and the disinherited and to feel close with them. We spent the afternoon in making a round of the village. First to the Harijan quarters naturally claimed a good share from the limited time at our disposal. There were about a dozen families of Khajpas in this village. They were engaged in making shoes and sandals. They must have been experiencing slack time. An industry-bled air of desolation hung over their quarter. Healthy full-grown Harijan children fit to go to school or follow an avocation were sitting in different parts of the squares in knots and groups, idling and killing time by gossip, playing cards or chess and similar gambling pastimes, which are becoming the bane of our village life. They were obviously running to seed. It was a most depressing sight to see these children, who should be attending school or learning some useful trade, abandoned to a life of loafing and idle dissipation, at a most unpropitious period of their life.

"Why don't you put these youngsters to some useful work?" I asked one of the elders who was busying himself with his awl and a piece of leather.

"We have hardly enough work to keep the elders going. What can we do?" he replied sadly.

"Why should you be without work? The market for shoes should be fairly steady, and the demand for leather goods in the country is constantly growing?" I asked.

He proceeded to undo his tale of woe. Napsally he made about two pairs of sandals in the course of a day, which he himself later disposed of, clear-

ing from six to seven annas on a pair. This served to keep his pot boiling. The leather had to be purchased from Napper. The price of the hides ruled his destiny. When it rose, his business came to a stop, and the spectre of unemployment and destitution stared them in the face.

I narrated the story to a friend afterwards. He put into my hands a press cutting containing the following significant paragraph. "In Nalgonda District, there are 1,337 villages. Ten heads of cattle die on an average in a month in each of these villages. This would give the figure for the whole district as 13,370 dead cattle per month. If we calculate the price for the hide of each animal at Rs. 4, this means a dead loss to the district in the tune of Rs. 53,480 per month caused through our neglect of village tanning. The net loss to the whole of the Bombay Presidency on this head would amount to Rs. 1,37,39,600!"

Perhaps these figures need revision. Part of the "dead hides" are exported to Germany, where they have developed the art of tanning the hides of dead cattle. As against this, we imported in 1928 Rs. 51 lacs worth of tanned leather and leather goods. The annual export of raw hides from India stood at 16 crores in 1915-16. The hides that are exported are mostly obtained from slaughter houses and are mainly responsible for keeping them going. If the village occupations of skinning dead cattle and curing and tanning the hides thus obtained were properly developed, there could always entirely replace "slaughtered hides" and render the slaughter of cattle financially a profitable proposition, besides providing employment to all the Harijan tanners.

But the loss of hides does not fully represent the price that we have to pay for our stupid waste practices. Besides hides, other portions of the carcasses of dead cattle are so valuable that on the words of Mr. W. B. Hamilton, Director of Agriculture of the Punjab, "their rising prices are duly bringing the value of dead buffalo nearer towards life value." Bone-marrow is sold for higher value than another 50 lacs that we at present pay to the foreigner, while the extrude could be made into gut-string and give, even on an annual bill of 50,000 rupees on the latter alone. Each carcass of a dead buffalo yields about 1½ to 2 mounds of fat, which is worth from Rs. 7-8-0 to Rs. 15.

If we could only overcome our prejudice, what's makes us regard certain kinds of occupations as unclean and the use of certain articles derived from the dead cattle as polluting, what a tremendous saving it would effect for the country and what a variety of occupations it would create that would make our despoiled villages once more pulsate with life and activity and not only bring a decent income and employment to all the Harijans, who are today kept out of their own, but also provide suitable careers for the sportslike and industrial talent of the youth of our middle class that is at present going to riot for want of a suitable opening!

SELF-SUFFICIENT KHADI

(Continued from the previous issue)

Stress had also been laid from the beginning on the importance of those engaged in khadi work clothing themselves in khadi. In practically all the provinces, a large majority of weavers working for the khadi depots have come to use khadi to a considerable extent for their wear. The use of spinners, however, has presented peculiar difficulties. In most of the areas where production work has been going on, the spinning population are so poor that the wages are required for their mere subsistence, with the result that it has been found difficult, if not impossible, to induce spinning for themselves. A mechanical assistance, it has been felt, would lead to their dropping spinning altogether, as has actually happened at Melikonda, in Deccan, where the weavers insisted on the spinners wearing khadi as a condition for purchasing yarn. But years of khadi production work as an area cannot but permeate, to a however small a degree, the idea of spinning for self. And some results are visible at many of the production centres, as will be seen from the information given below:—

ANDHRA

The Andhra Branch has made considerable effort towards inducing the spinners and weavers in the production centres to take to khadi. In some of their centres, the practice of getting the self-spinners' yarn woven for their use still continues. To supplement this work, the branch has organised sales in the production centres through special weavers. In some centres like Portugadda, Repalle and Anantapur—Tare centre, the branch pays a part of the wages in khadi. The weavers are also encouraged to purchase khadi on occasions like the National week and the Gandhi Jayanti. Detailed statistics are not available, but the following information, given centre by centre, will give an idea of the position in this respect:

1. Anantapur—Tare centre.

In this centre, part of the wages of the spinners is paid in khadi, and a fairly large number of spinners are wearing khadi.

2. Repalle—Production centre and sale depot.

Yarn is produced at the surrounding villages and purchased through the yarn *prasthakar*, who are granted spaces for selling khadi. 75 p.c. of the spinners attached to this centre wear khadi. The spinner purchases khadi with half her earnings through spinning, and eleven and a half are paid for the remaining half. Only 10 p.c. of the weavers wear khadi. During the National Week this year (1934) a conference of the weavers was convened, and the importance of the use of khadi for their wear was explained.

3. Nidadavolu—Khadi wearing centre.

The centre gets its yarn from Anantapur. During 1933 attempts were made to persuade the weavers to wear khadi. Out of a total number of 76 weavers working for this centre, 25 persons only could thus be induced to wear khadi partially.

4. Ghoslaolu—Spinning and weaving centre.

Ghoslaolu is one of the strongholds of the Congress in the Krishna District. In the early years of the movement there were good sales, but later most of the villagers began to get the cloth woven for themselves directly through the weavers. This method makes the cloth cheaper. The weavers also weave for themselves out of the yarn which is sold in the process of weaving or purchased directly from the spinners. Khadi would be about 40 p.c. of the total wear among the weavers. During the National week and the Gandhi Jayanti, every spinner was persuaded to purchase at least a *supun* worth of khadi.

5. Kundakur and Alavallapadu—Weaving centres.

The practice of self-dressing still obtains in this area, and nearly 40 p.c. of the spinners wear khadi woven with self-spun yarn. Among the weavers, there are no habitual weavers of khadi, but with their earnings in yarn they weave and wear khadi. The percentages of such weavers would be roughly 10. Here, too, attempts are being made to induce the weavers to wear khadi.

6. Chintavolu—Pure khadi centre.

No efforts have hitherto been made to introduce khadi among the weavers. As for the weavers and their employees, and only they wear khadi only. About 250 weavers are generally using khadi, and sales to weavers during the National Week and the Gandhi Jayanti through the local depot came to nearly Rs. 1,200. In addition to this, the weavers themselves purchase yarn and weave cloth for use on the New Year's Day.

7. Guntur and Dipalpur—Spinning centre.

Here the spinners generally wear khadi and wear khadi.

5. Paragauli—Weaving and weaving centre:

Efforts are being made to induce the spinners to wear khadi. The yarn *paragaulis* are supplied khadi for a part of the value of yarn supplied by them. They sell in the spinning villages to spinners amongst whom:

Total number of spinners	1,598
Total number of weavers	30

Of these, about 80 weavers wear khadi occasionally, and 450 spinners are khadi.

1. Kanpur—Production centre

There is practically no work to show in this division.

BEHAR

In Behar khadi is made available for sale at all the production centres run by the branch. There are, however, no weavers or spinners who wear khadi habitually, but a large number of weavers, about 75 p.c., wear khadi partially. Amongst the spinners, too, those who spin rough counts and get their yarn exchanged for cotton wear khadi made from their own yarn to a large extent, but the fine spinners do not.

BENGAL (Calcutta Branch)

Almost all the weavers working for this branch wear khadi. They are not habitual wearers, but a very large part of their wear is khadi. The spinners do not use khadi excepting for a few children, which they or their children wear during winter, and short ganchas, which, because of their coarseness, are considered convenient for wear by males when they are at work in the fields.

KARNATAK

The Karnatak Branch has been carrying on propaganda among the spinners of its main centre at Uppasahagan to induce them to get cloth in exchange for yarn, but with little success. Even the weavers have been found to be equally indifferent. Only 16 out of 185 are wearing khadi fully. Arrangements have been made at the production centres to sell khadi at cost price.

MAHARASHTRA & C. P. (MARAATHI)

The Branch runs the following centres of production—

1. Khatol, 2. Sindwadi, 3. Seel, 4. Paragauli, 5. Wadh, 6. Mirgauli.

At the first three centres, suitable khadi is supplied at cost price, i.e., without adding the establishment charges, while, at the other three, an overhead charge of one anna in the rupee, instead of one anna and a half, is added to the purchase price. There are a few habitual wearers of khadi among the weavers, but none amongst the spinners. However, almost all the spinners and weavers at

the last three centres (7,436 spinners and 1,348 weavers) wear khadi partially, viz., about 80 p.c. of their requirements, not as a result of any effort of the Association, but due to the prevalent practice in those parts.

At Khatol, Sindwadi and Seel, the spinners do not wear khadi, while the percentage of weavers wearing khadi is 80 and 80 in the case of Sindwadi (15 out of 15) and Seel (60 out of 145), respectively, and 80 in the case of Khatol (20).

PUNJAB

60 p.c. of the spinners attached to the Adampur, Chhapra and Jandiala centres partly use khadi of their own yarn. Of the weavers attached to the above centres, one-third use khadi exclusively, and the others partly.

RAJASTHAN

The Rajasthan Branch is running production centres at Dargah and Gheridgarh. Almost all the weavers attached to the production centres generally put on khadi, and all the village families, too, though they are not habitual wearers, use khadi to a considerable extent for their wear.

(To be Continued)

LALAJI ANNIVERSARY

When politics is called are forgotten, when many other temporary things which absorb public attention are also forgotten, Lalaji's great love for Harijans and his equally great services born of that love will be remembered, not only by the millions of Harijans, but by the many more millions of caste-Hindus—indeed by the whole of India. Lalaji was a great humanitarian, and his humanitarianism covered the whole of humanity. Each succeeding anniversary should make Lalaji live more truly in our lives than the previous. Death for reformers like Lala Lajpatrai is mere dissolution of the body. Their work and their ideas do not die with the body. Their power grows with time. We feel it more, as with the march of time, if a man stands at the end of the work which the impermanent in man does with him. The permanent part of him triumphs over the ebb and appears clearer to us for their removal. Let us cherish Lalaji's memory in that light and let Harijan-Hindus and caste-Hindus make a fresh resolve in Lalaji's memory to cleanse society of the curse of untouchability—the former by making themselves of the debris arising out of their suppression, and the latter by shedding the sin of the feeling of superiority, which belied in total untouchability system.

M. K. DASGUPTA

HARIJAN

FRIDAY, NOVEMBER 16, 1934

VILLAGE INDUSTRIES

As the author of the Congress resolutions on village industries and as the sole guide of the association that is being formed for their promotion, it is but meet that I should, as far as possible, share with the public the ideas that are uppermost in my mind regarding these industries and the moral and hygienic uplift that is intimately associated with them.

The idea of forming the Association took definite shape during the Harpur tour as early as when I entered Malabar. A second visit with a khadi worker showed to me how necessary it was to have a body that would make an honest attempt to return to the villagers what has been cruelly and thoughtlessly snatched away from them by the city dwellers. The hardest lot among the villagers are the Harijans. They have had a limited choice of the industries that are open to the villagers in general. Therefore, when their industries slip away from their hands, they become like the house of cards with which their lot is cast. Let the spinning wheel perish, Prof. Malabar's article reproduced elsewhere*, and he will realize the truth of my statement.

But the villagers in general are not much better off to-day. Be it by day they are being confined only to the hand-to-mouth business of scratching the earth. Few know to-day that agriculture in the small and irregular holdings of India is not a paying proposition. The villagers live a lifeless life. Their life is a process of slow starvation. They are handicapped with debt. The money lender lends, because he can do no otherwise. He will lose all if he does not. This system of village lending baffles investigation. Our knowledge of it is superficial, in spite of elaborate inquiries.

Extension of Village Industries would complete the ruin of the 1,20,000 villages of India.

I have seen in the daily press criticism of the proposals I have submitted. Advice has been given to me that I must look for salvation in the direction of using the power of nature that the inventive brain of man has brought under subjection. The writer says that water, air, oil and electricity should be fully utilized as they are being wasted in the go-ahead West. They say that control over these hidden powers of nature enables every American to have 50 slaves.

Repeat the process in India and I dare say that it will be my three million masters every inhabitant of this land, instead of giving every one thirty thousand slaves.

Mechanization is good when the hands are too few for the work intended to be accomplished. It is an evil when there are many hands then required for the work, as is the case in India. I may not use a plough for digging a few square yards of a plot of land. The problem with us is not how to find labour for the tens of millions inhabiting our villages. The problem is how to utilize their idle hours, which are equal to the working days of our months in the year. Strange as it may appear, every man generally is a menace to the villagers. I have not wasted out the figures, but I am quite safe in saying that every man hand does the work of at least ten labourers doing the same work in their villages. In other words, he takes more than his fair share of the produce of ten fellow-villagers. Then spinning and weaving mills have deprived the villagers of a substantial source of livelihood. It is no answer to say that they turn out cheaper, better cloth, if they do so at all. For, if they have displaced thousands of weavers the cheapest mill cloth is dearer than the dearest khadi woven in the villages. Coal is not dear for the coal miner who can use it there and there, nor is it dear for the villager who manufactures his own khadi. But if the cloth manufactured in mills displaces village hands, rice mills and flourmills not only displace thousands of poor women workers, but damage the health of the whole population in the villages. Where people have no objection to taking food dust and can afford it, where flour and polished rice may do no harm, but in India, where millions can get no food at all even when they have no objection to eating it, if they can get it, it is sinful to deprive them of nutritious and vital elements contained in whole unrefined and unpolished rice. It is time medical men and others combined to instruct the people on the danger attendant upon the use of white flour and polished rice.

I have drawn attention to some broad glaring facts to show that the way to take work to the villagers is not through mechanization but that a less thorough control of the industries they have hitherto followed.

Hence the function of the All India Village Industries Association must, in my opinion, be to encourage the existing industries and to develop where it is possible and desirable, the direct or dual industries of villages according to the village methods, i.e., the villagers working in their own villages as they have done from times immemorial. These simple methods can be considerably improved as they have been in hand spinning, hand-cordage, hand spinning and hand-weaving.

A critic claims that the simplest plan is purely individualistic and can never bring about corporate effort. This view appears to me to be very superficial. Though articles may be manufactured by

* It will appear in April next issue—Ed.

villagers in their cottages, they can be pooled together and profit derived. The villagers may work under co-operation and according to plan. The raw material may be supplied from common stock. If the will to co-operative effort is created, there is easily ample opportunity for co-operation, division of labour, saving of time and efficiency of work. All these things are today being done by the All India Spinning Association in over 1,000 villages.

But khadi is the root of the village order system. The plants are the various industries which can support khadi in return for the loan and the remuneration they derive from it. Without it, the other industries cannot grow. But during my last tour I discovered that, without the removal of the other industries, khadi could not make further progress. For villages to be able to occupy their spare time profitably, the village life must be touched at all points. That is what the two associations are expected to do.

Naturally they can have nothing to do with politics or political parties. The Congress, in my opinion, did well in making both the associations autonomous and wholly non-political. All parties and all communities can combine to uplift the village economically, morally and hygienically.

I know that there is a school of thought that does not regard khadi as an economic proposition at all. I hope that they will not be swayed by my having mentioned khadi as the centre of village activities. I could not complete the picture of my mind without showing the inter-relation between khadi and the other village industries. Those who do not regard khadi as the centre of their effort on the other industries. But this, too, they will be able to do through the new Association, if they appreciate the background I have endeavoured to give in this article.

M. K. GANDHI

MY TOUR DIARY

I am rather fond of touring. If I had my own way, I would take up the work of the organising and inspecting Secretary of the Sangha, rather for the whole country or preferably for a more limited area, rather than divide my time between office and inspection work. I am now out on a seven weeks' tour, two of which are being devoted to the Central Provinces and Bham, etc., and the other five will be spent in Kathiawar and Cutch, Kathiawar is the province of my birth and childhood, and I have been able to devote very little time to work therein. I intend to pay back, though to a very small extent, the lifelong debt which I owe to that province, by doing something for its Harijans. Uplift work in an organised way on behalf of the Sangha has been recently started since the visit of Mahatma Gandhi there in July last,

Of course, work has been done before through Ashrams or boarding schools run by, or independently of, the the Khatiwad Kashikarya Sangha.

I propose in the course of articles to give a short description of the progress of the Harijan work being done in various parts visited by me.

JIHARI, U. P.

26-10-34. A very good instance of a fine primary school teachers, five or six, doing great educational work for Harijans in their own quarters was seen here at work. The school they have started had 125 boys and girls present, out of 187, on the day of my visit. In the initial stage, the teachers were satisfied with Rs. 3 a month each, but now they are assured of the handsome salaries of Rs. 8 per month each. Fees are collected from each parent as well as offered them at the rate of Rs. 2 a month, and subscriptions are accepted, and the Municipality gives them a small grant. I bowed down to the head teacher, the chief organizer.

Sangha's school. One teacher conducts a small school for sweepers in Hays Road from 11 a.m. to 3 p.m., another in another locality from 3 to 5 p.m. for a caste called Bani, who would not mix on any account with sweepers, and a third for their adults from 7 to 8.30 p.m.

Shawar and Kumbhar (Potters) are considered here as untouchable by the orthodox section.

A Cemetery school is run in this town by a private body, which also runs an orphanage. It is aided by Government to the extent of half its expenses. Harijans have admission to this institution. Good furniture is stored and here, but the market for it is now dull.

KOSHANGARH, C. P.

1-11-34. A Co-operative Credit Society has recently been started to relieve the Municipal sweepers from their indebtedness. Though at present only 10 sweepers have joined themselves as members out of a total strength of about 100, others are sure to join it, as they see the benefit thereof. Here the Chairman of the Municipality happens to be the Chairman of the District Branch of the Harijan Sangha Sangha.

The Night school started and run for some months by the Sangha has now been taken over by the Municipality and is flourishing. Books, slates, etc., are being given by the Sangha, number on roll 50.

Charity do here their necessary work in addition to their making. They also do mending of shoes.

Sweepers' Houses. They live in their own mud-walled houses. There is a space separating them from each other. The houses are very cool and comfortable. There is no water difficulty for a section of Harijans here, as there are wells for them. Besides, the Khatiwad flows close to the town in a rocky stream.

TRAPSI, C. P.

1-11-34. Practically no work is being done on behalf of the Sangha. But the Managing Committee and other influential members were won by me in this connection. They have consented to start one night school for adults, and to organize a Co-operative Credit Society for the unemployed employees.

Swagpur has suffer from two vices (1.) gambling (2.) drink. This town has a big railway colony, and the vice of an industrial town are seen here to a great extent. The most depressed, having little moral stamina, fall an easy prey to such vices. Pullen master/locket spent 3 to 4 lakhs a rupee interest, at 100 to 200 per cent. per annum, from the swagpur debtors. A debtors redemption society is, therefore, a great necessity.

With the co-operation of friends from Haidargahad, which is only 12 miles from here, within work, it is hoped, will be started here after Swach.

NAGPUR

1-11-34. The commendable Chikamala hotel of Mr. Ganes, M.L.C., was visited. There are 28 boarders, three of whom are college boys. A whole-time Brahmin graduate Superintendent has now been put in charge, and it is hoped, therefore, that there will be better supervision over boys' studies. C. P. Bazar, has a very large number of such Harper hotels, situated even in taluk towns and large villages, but Mr. Ganes's hotel is the oldest and the biggest. Mr. Ganes himself is the proprietor of Mr. V. K. Shinde's Depressed Classes Mission of Bombay.

Indian girls' and Khelars (non-caste boys and girls) schools were visited. These are private efforts of Harijans, initiated to some extent by caste Hindus, and are doing very useful work. The latter school is housed in a small but in a crowded place, and has therefore, to work on shifts, one batch of children being taught from 7 to 12 a.m. and another from 11 to 4 p.m.

Harampur school is being worked by the local Sangha for the last three months in Marathi medium locality, which looks here more like a slum area than anything else, and it is attended by 45 boys and girls. At the time of my inspection, a good number of the parents of the children came without invitation and looked at my inspection of the children with great interest. The slum area has not hitherto been looked at continuously and it is, therefore, fortunate that the Sangha has taken the light of knowledge in this darkest corner of Nagpur. Chikamala or Madhav of C. P. (Madhav) are much more backward than the Mahars, who are comparatively advanced and are educationally on a par with any other section of the Hindus.

The Brahmins school of the Sangha for unemployed boys, could not be visited by me for want

of time and because of rain. So the children were brought to my hotel's house. They were very cleanly dressed in khaki shorts, knickerbockers and caps. The Managing Committee has built a house for this school, which educates the employees' children.

A handicrafts school is run by Government here. No visitor to Nagpur interested in vocational training of youths should go back without a visit to this school and the training factory and school described below. Carpentry, masonry and shoe-making are taught here. The course is for three years for each of the sections, and all boys receive scholarships from the Central Provinces Government. The shoe-making shop is attended by Hindu chamber and Christian boys. There are very well equipped workshops and good living arrangements for all the 150 boys receiving training here.

The Training factory and school. The Central Provinces Government created and equipped this factory some years back, putting it in charge of a highly paid European master, but found it too costly to run it. It has, therefore, leased it to a Muslim leather merchant, Mr. Valid Hussain, who runs it and who is bound to train 15 boys sent by Government for training. The boys are exclusively chamber boys and receive scholarships of Rs. 5 and 1 per month for the two years' course. The ordinary process of learning, hotel work and mending is used both by hand and by machinery. One Mr. Pal, a training expert, is in charge. Any boy from the Central Provinces wishing to learn training may be admitted in this school through the Director of Industries, Nagpur.

Kampha is a military cantonment 3 miles from Nagpur, and has a number of small training factories on the college scale. But I could not visit them.

A. V. TRAKAR.

'GIVE A DOG A BAD NAME.....'

Now that the heat of party feelings over the Temple Entry Bill has subsided, it may not be unprofitable to advert to some of the points of interest in the Home Minister's speech on the Bill in the Legislative Assembly. We shall not go into the 'politeness' or otherwise of the Bill, but confine our comments to some features of general interest.

We may start with saying that we have not been much impressed by the fact that the majority of opinions tabled by the Government were against the Bill. As regards the real value to be placed on the results of the circulation of the Bill and, therefore, on the opinions received, we shall let a friend tell the story. Writing in the *Sunday Chronicle* of the 4th September, 'One in the know' has something very much to the point to say:

"The petter comes down from the Provincial Government's Secretariat to the several Provincial Com-

members, from whom, it descended to the District Collectors, and, then, in due turn, passed on to their Assistant or Deputy Collectors. These last forwarded it to the Mandals or Mahalkas in their respective jurisdictions. Then, it was ultimately these officials who were, in principle, supposed to come into direct contact with the people concerned. But the Mandals or Mahalkas' reports on the Bill were put up by circulating in most cases their subordinates, the village officers, or their office clerks or the holders of their courts. In the vast majority of cases, most of the holders of moral or public life or the legitimacy or the office-holders of constituted public bodies in their jurisdictions were consulted or asked to give their opinion.

In the circulation under the Mandals, etc., had been asked to explain the provisions of the Bill to the people. But the Mandals' reports—and not only those but their reports, too—showed that they themselves were far from understanding the contents of the Bill. While the Bill was concerned with the question whether the public interested in any temple should or should not be free to decide by a majority, the questions of the temple's entry into it, almost all the reports received discussed the question of whether the Harijans should or should not be allowed to enter the temples or through the Bill by its most passage would open all temples straightaway to the Harijans.

Whatever they were, these 'reports' from the Mandals and Mahalkas went up to the Assistant or Deputy Collector concerned, who wrote up himself his own 'report' which was, more often than not, a strongly dissonant, on the merits of the Bill as he viewed it, often as wide of the mark as one could imagine and, of course, unfavourable to the object of the Bill. In due course such 'reports' were sent up to the Collector in some cases without the least grounds (such as they were) from the Mandals or Mahalkas accompanying them. The Collector, in his turn, made up his own 'report,' which is obviously based on those 'reports' from his Assistants, but is most often in spite of his own, full of the smell of 'politics,' which he is wont to find in every action of every reformer. He has rarely (if ever) thought of forwarding the lower 'reports' along with his own, which thus gives up its related dignity to the Commissioner's office. The latter then puts up his own 'report' to the Collector's reports, and it is these Commissioner's reports that reach the Government Secretaries.

Thus, were these 'reports' from the Mandals, etc., which may be supposed to reflect the people's opinion, as up or higher than the Collector's second shelves, even if they go so far. The resolutions passed at public meetings and resolutions put up by public bodies or public workers are sometimes sent to the Collector or the Mandals to be forwarded to the proper authorities. Not a few of these, particularly if they happen to be favourable to reform, end roughly in the Collector's office files. Scarcely a word about them reaches the Secretaries. They seemed to visit the Commissioner's Office in at least one instance, the Bombay Presidency.

In a few of these, the Harijans were and sometimes,

the authorities of a Hindu Social Reform Association in the Presidency took care to send up (with its English translation) a brief but clearly worded manifesto issued under its auspices and signed by hundreds of Hindus in its District, direct to the Departmental Secretary concerned in the Government of India, by registered post, acknowledging that it must have reached the addressee as very good time for the Department to take all necessary action, so if it wished. It was later reported in the papers that the Hindu authorities were sending a secretary of all the opinions received on the Bill for the use of the H. S. R. A. The authorities of the Association concerned wrote to the Assembly Member for the constituency to which the Association belongs to send if the statement sent by the Association had been accompanied or even mentioned in the official summary. The member has replied saying that he has searched the Government publications for the statement referred to, but he could not trace it. Such is the Government's concern for "public opinion" and such the efficiency of its Commissioner's Office!

Nothing could be clearer. Apart from this, however, even generally speaking, in all such cases in which a Bill is 'circulated for public opinion' the one deciding factor is the attitude of the circulating authority—the Government. The reason is obvious: the nature of the opinions received naturally depends upon the selection of the parties from whom opinions are invited, and so, in this case, the selection was in the hands of the Government; they could prepare the selection list according to the results they wanted to secure. On the same basis, if the selection was left in our hands, for instance, we could, if we desired it, certainly continue to get just the proportion of favourable and unfavourable opinions required. That the majority of the opinions placed by the Government on the Assembly table was unfavourable to the Bill is, therefore, no indication of the real feeling of the country, and we have no doubt we cannot forget and the Government know this as well as we do.

Moreover, in weighing the importance of the point, we should bear in mind what Gandhi has repeatedly said—that the question before the Assembly was of too technical a character to be submitted to the general public for opinion, whereas, hundreds of petitions, signed by hundreds of thousands, could and would have been sent to the Government in favour of the Bill, although of course, how far the Government would have appreciated such a consensus of public opinion in a different question.

The next point we wish to notice is in connection with the merits of the Bill as drafted. In all discussions of the Bill, whether outside or inside the Assembly, it was a curious phenomenon that objections appeared to proceed on the assumption that the draft was the best word on the subject. Many constant friends, for instance, would discuss

on the basis of allowing 50 per cent to Hindus and 50 per cent to Muslims. The Home Member of the Government of India dealt on the improbability of the Bill by special reference to the provision in it that, 'whenever 50 Hindu voters of the locality in which a temple is situated make a trustee of the temple by a written petition to do so, the trustees are bound to refer to the decision of all Hindu voters of the locality the question whether the temple shall be thrown open to any excluded caste' etc. He explained, with pungent illustrations and at great length, how easy it was to obtain 50 signatures to anything in the world and how difficult, if not impossible, it was to define the term 'Hindu', etc. We have been all along anxious to know what objections like these had to do with the first reading of the Bill. If a bare majority was deemed sufficient, it could be changed to a 3/4 or even a 2/3 majority. If 50 was felt to be too low a quorum, it could be changed, if necessary, to a definite, appreciable percentage of the voters of a place. Such details could be modified or eliminated at a later stage, and the only question that should have been considered at the preliminary stage was the acceptability of the fundamental principle of the Bill. Gandhi has pointed this out so many an occasion, but opposition to the Bill from the beginning centred elsewhere: more round such details than the basic principle, and the case of the Government was no exception. The confusion forces itself on one's mind that our constant friends, and, to a greater degree, the Government, found it difficult to deny or belittle the equity underlying the basis of the Bill and that therefore, they had to proceed in the time-honoured legal advice, 'No case: close the plaintiff's attorney.'

Another important point that we wish to draw our readers' attention to is the evident misapprehension of the Home Member in regard to the very nature of the Bill, when he quoted a number of instances in corroboration of his statement that the Harijans themselves opposed the Bill "with a certain amount of opposition and, at the best, with very lukewarm support." Now, even if we admit the correctness of the conclusion, which is far from being true as applied to the Harijans all over the country, what the Harijans think of the measure has no bearing on its objective. Even if not a single Harijan is willing to enter any temple of the caste-Hindus, it does not affect the situation. For, the question is not whether the Harijans are likely or willing to be harassed by the ultimate possibility of the temple being opened to them, but whether the other Hindus shall or shall not have the right of determining what changes the community needs in its religious practices from time to time, if they are to avoid petrification of their religion. It is, therefore, a kind of declaration of rights for the caste-Hindus—a measure

calculated to remove the present legal interference and to secure them real religious liberty. And it has to be remembered that, after all, the Bill, even if passed unaltered, does not and cannot by itself throw open the door of a single temple to any one who had not the right of entry to it before.

It is interesting to note, in passing, that, according to the Home Member, a point which weighed with the Government in deciding to support the Bill was their solicitude for acting in accordance with the "wishes of the great majority of the people whom it will affect", or at least with what they thought to be such. This has created no uncertainty, for, there appears to admit by implication that the wishes of the great majority of the people whom any measure will affect are as important as not a decision, factor in the Government's attitude towards that measure. We shall no doubt witness from time to time accomplishments of this spirit in action.

A very serious objection against the Bill—one on which, the Home Member said, he had received practically unanimous reports from all Local Governments—was the 'chaos', or at least the 'breakdown', of the giving "rise to grave disorder." Indeed, the Bihar Government is said to have given it as its considered opinion that, "if the Bill were passed into law, its application would probably result directly within the Hindu community which most almost inevitably lead to rioting and bloodshed." The various Governments that gave this or similar opinions are doubtless in a position to gauge public feeling accurately. But what we fail to see is why, then, such dire results have not followed in places outside British India where temples have been actually thrown open to all Hindus—a change far greater than that contemplated by the Bill. We can only presume that the various Local Governments have special reasons for apprehending different consequences in the various provinces of British India. We bow to the superior wisdom and authority of the Government, but cannot help suspecting that what has actually happened is that the work was rather to be thought and that, as they felt it imperative, no doubt for excellent reasons of their own, to kill the Bill, they did the only possible thing—gave the dog a bad name and hanged it.

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THE STORY OF THE DESERT OF SIND

Sind is one of the few provinces in India where untouchability exists in its least offensive form. It is both limited in extent and confined in its scope. It is well-known that 75 per cent of the population of Sind is now Muslim, and it is probable that Sind, too, at one time had a large class of untouchables, who, during the many centuries of Muslim rule, were converted or had migrated. The present untouchable class is more or less limited to two parts—Bar, or low land of Sind, and the Tharparkar Dist. Here again, the Tando Mahomed Khan District in Bar and the Thar (or desert) division of Tharparkar district have the largest number of Harijans.

The Hindu, Kutchi, Maghwars and Shangars are the most important Harijan castes. They have mostly come from Rajasthan—especially from Marwar—during the era of great famines. Kutchiwar has also despatched the sons of Maghwars and Shangars. Once upon a time Sind had its Muslim Rulers and may have some even now in the villages. But the Sindhi and Punjabi Shangars are now almost a freshmen. Sind, in a way, is one of the most mixed and, perhaps, hybrid of Provinces. Punjabi, Pathan, Marwari, Gujar, Kutchiwar, Parsi, Indian Arab, Persian, Afghani, Baluchi, (Baluch, in fact, all distant and adjoining areas have made it a home to say is now, though unfortunately not a home to live in as it is now. These Harijans also, taking various habits and wearing coloured dresses, are no more a floating part of the population, but are not yet the settled and concentrated part.

But in Sind, the Thar division of the Tharparkar Dist. may be said to be the recognized home of Shangars. Almost all migrated from Jaisalmer or Marwar, in some distant past. Their habits and customs are similar. They speak the same dialect—[Rajpi]—a cross between Sindhi and Marwari. Their untouchability takes one deep and doleful colour prevailing in Rajasthan and Kutchiwar. The rule of Thakur (Rajput) and Mahomedan (Sindhi) has the sternness of a stick and the hardness of Hindu tradition. And the sternness and hardness it mercilessly exercised in grotesque ways. To understand the history of their waste, one must understand the Geography of the land.

Geography enough, Sind is known to be a desert, but it really is a waste—the very name shared by Sind has probably given its name to Sind and

India. But a fraction of Sind is "Thar", i.e., "desert", the least fertile, but the most picturesque part of Sind. The whole division is one vast sea of sand, known to be at least part a vast sea of water. But this sea when it receded was perhaps so terribly agitated that it left behind huge, stark, jagged hills of barren sand. Here, there are chains upon chains of rolling sand hills. These hills are only the "ships of the desert" and possibly treacherous. In Sind it is said that a camel is an animal which turns with withers into wind. One can reach the ships of the desert. And it was your back on the shores. The camel is the means of transport, and Harijan own it like non-Harijan. But a Harijan camel-driver cannot get a Hindu passenger, for, though the camel is clean, its driver is pollution. But the Harijan camel-driver can walk and lead the camel to, however, there be food or water on the sand-dune and the new-line of the camel is in a Harijan's hand, the "hot current" proceeding from his pollution both food and water. The Hindu discovered electricity long ago. So the Harijan depends on Muslim passengers mostly.

Like all true deserts, Thar has deep sub-soil water. A 100 feet well is a well near the surface. The average well is 150 feet deep, many are 300 feet deep, and I have seen some 500 feet deep. The well is the centre of life for man and cattle. It costs Rs. 1,000 to Rs. 2,000 to dig a well there, and may be the water is enough, brackish, bitter. Water is drawn by a pair of camels, by a double relay of animals, sometimes even a train relay of animals. Sometimes a team of 4 oxen draw water from the ships. But some are kept by Kutchi and Shangars—the are useless at a distance of 500 feet, so is the water it draws. The camel is clean, but when the water is drawn and fills a tank, each caste fishes it from a different channel, the lowest taking last. If the water is in a pond or a tank, each caste fishes it from a different channel, the lowest taking last. If the water is in a pond or a tank, each caste fishes it from a different channel, the lowest taking last. During the rainy season, hollows between hills become tanks, the wells do not work, for they are expensive, and both cattle and man go to the tanks. I have seen buffaloes wallowing in these ponds, herds of cows rushing into them, men and women lugging water till the water becomes mud and covered with the droppings of animals and coloured green by weeds. Yet, all people prefer the green mud to the really well-water—only the Shangars must even give for this mud. The Maghwar, who makes the leather "chamra" for the well and swings the wooden rope for drawing water, is just a Maghwar, and though his leather is clean, he is not.

The sandy desert, in which the vibrant sun blazes hot during the day and over which men and camel can travel only in the soft and silvery hours of night, becomes a green and glorious meadow of rich grasses during the rains. Herds of cattle fattened and multiply here, and the land then flows with milk and ghee. The water is abundant, but the ghee of Thar is rich and pure. There is then a roaring inter-Provincial trade in ghee and milk. The Bhils, poor fellows, have hardly come across, but the walls-to-do Maghwars keep come. But they can sell the ghee to a Bania through a Marathi only—and the Bania leaves it and goes. And so on with these unprofitable idiosyncrasies in the name of cleanliness and pollution.

But what is surprising is that instances of occasional cleanliness where there is so much actual uncleanness. In a place where a jar of water costs one rupee five paise and one paise fetching, people sip water, they hardly drink it. Women bathe, perhaps daily, with small holes of water, clothes on, over baths perhaps twice a week, with 1 lotus, dhotee on, and Marathi ladies once a season, where one lives on cupids and suit-bags of it with their boys, where food is lotus and water is rare and all people are both poor and dirty, the problem of uncleanliness based on cleanliness is a riddle which only a learned Sanskrit may solve.

But then came Jodhpur had a great hope for the Harijans. It holds within its boundaries three important supplementary industries—one actual and two prospective. It is a large sheep farm, where wool-spinning and weaving is almost universal. Wool is sent to its unweaved and unbleached condition to Karachi for export as an abominably low price. The woolen markets are used and partly sold in Bombay and U.P. The Gandhi Ashram at Gadhra is manufacturing fine markets of the value of Rs. 12,000 per year. Both the quality of wool and the texture or colour of the fabric need expert attention. The Maghwars are the weavers, and so, fairly well-off. Three more rich Ashrams in three suitable places may make the export of new wool unnecessary and employ hundreds of these Maghwars besides. The Bhil, who is Thar's last landless vagrant owning a few acres and who lives by wages of labour and theft, may be trained to live a settled life on this industry. And Thar wants a number of factories—at Deswar, Jodhpur, Pichawa. At present stone and boulders are trucked off to Karachi for export. The shales there, labour is cheap and weaving staff is abundant. Woollen money and organisation. The third prospective industry is glass and better black-glass is now manufactured and sold as glass in Sind—a province which asks no aid. A big dam at Mirpur Khas and the organisation of glass purchases in Thar is another line of development. And all these industries can be run on both a cottage or factory basis, so as to employ thousands of Harijans in Thar. If there is one trust in Sind, may be, in India, where the largest number of Harijans are secure their economic uplift by pursuing three major cottage industries, with the prospect of rapid extension, it is the Thar Division of Sind, the blackest spot in the uncleanliness map of INDIA.

M. B. MALHOTRA,

MY TOUR DIARY—II

KARACHI

Good Bye Maudsl. 1 to 4-11-54. I spent three very useful days, two in going up to and returning from Karachi, and one in staying there. I was anxious for the last two years to visit the place of Father Khun's unique work, but could not do so till now. The place is difficult of approach, it is 35 miles by the shortest route from Poonch Road station, on the Hyderabad-Karnal line, and one can go there before February every year either on foot or by bus as he is carried in a dhoty. From February till June, it can be approached by a circumlocution path, about 36 miles by motor, but it is not served by a service bus. Unable to walk or ride this long distance, on a road rather path, not at all easy, I allowed myself to be carried up and down in a dhoty, walking parts of the way where it was rocky and hilly. Luggage was carried in Kanak on shoulder.

Amir Khatkhata. The river Machhli takes its rise from the plateau of Amir Khatkhata in Haveli. This hill has to be ascended to enter the great plateau of Karanga. This is a place of pilgrimage for devout Hindus. My father and mother visited it fifty three years ago, as I was beginning to visit it, and it happened to be the way to Karanga. The three miles ascent was along a difficult, rocky, rutting and steep path, whereon walking alone was possible. Khatkhata a fall of a few feet in the bed of the river, is about 1 mile from the rise, but I could not visit it.

Goats are a primitive race of the Central Provinces, and their number is, together with Raikas and other less numerous tribes, close upon three millions. In former times, they had their own culture in the third country, an extensive area stretching from Badli-Bata and Mandla in the east to Bawal and Bharat in the west. They are now all petty herdsmen and content on very meagre food, Sugarcane being in remote forests are even more primitive than Goats and are not off not only from civilisation, but from Goats. Even in civilised and cleared land. All these tribes are very simple people having their own traditions, one of which is connected with Rama and his ascetic brother Lakshmana, called by them Lakshmana Jati. There is little social and no agricultural life among them, each living in his hut by himself. There is very little education, less communication and the least contact with the rest of the country. It deserves to be opened up and the service to its people should be made less difficult.

Difficulties of service. The spirit of Goats is very difficult under the present circumstances. Four Gurmukh manuscripts came and settled here in the border of the last century, and all of them were buried in a tomb in the course of a year after arrival. Father Khun and his assistant, Brother Chandra, of 'Baba Bhagra' and Chota Bhagra's

as they are popularly addressed by the Gonds, are the only two persons who have stuck to their work out of the six that worked here two years ago. Maharsingh respects, and unless one has a good physique and, more than that, a strong call for service, he is unsuited to this part of the trip.

Father Kiera, though a Christian in the broad sense of the term, is not out for proselytization. He does not convert Gonds, but merely serves them. He has no other aim than that of pure and unadorned service from a humanitarian point of view. He does his prayers, with his group of Hindu workers, in Hindu and Christian hymns. For this type of service, novel for Christians, he is neither thanked by Christians nor by Hindus. The former dislike him for his departure from the orthodox way of work, and the latter distrust him as they cannot imagine any Christian taking such conversion work. He is thus starved for funds, except by a few friends who know and appreciate his work very intimately.

Save Work is being done by means of (1) schools for children, (2) a hapers' home or refuge, as Father Kiera terms it modestly, and through (3) medical work. A band of young men and women are being recruited as teachers for schools in the adjoining regions, and eight, including one lady, of the Pankaj tribe, a named Akhya, are already working on schools situated at a distance of 2 to 10 miles from the center at Kariapour. School buildings are cheap here, costing about 40 to 50 Rs. each, built of wicker work, plastered over, after the Gond fashion. The running expenses of one-teacher schools rarely exceed Rs. 12 a month.

The hapers' home accommodates about 12 students, and the latest method of inspecting that hospital is being adopted for treatment. Humber Sharm, though not a doctor, has learnt the treatment and is in charge of the Home. The central dispensary is at Kariapour, and every school teacher has got a small box of medicines for ordinary ailments. The Gonds come here from distances for treatment of malaria, boils and venereal diseases.

Though the place is difficult of access, a vast supply of the trouble taken. Though I was there only twenty hours, I was very much benefited spiritually. Silent, unobtrusive work, done only with pure love and with the highest motive, has its own reward. Here is a model for young India, the Kariapour, the Gay worker and, less (as not least, for Hindu Pandas. A highly educated white man devoted himself completely from all amenities of life, a true follower of St. Francis, carrying himself in the service of the most neglected section of our countrymen, a bacterial warrior of Akhya, not a mere nationalist, but an internationalist, and a true Christian with no desire for conversion or anywhere else, none up in this country. I wish every social worker will finish his education

by a few days' work in the shade of the tree servant of humanity.

FIELD WORK

4-11-24 A fairly large team has grown up here. A large monument for contemplation is now here, about a mile from the station, by a Christian Mission. 30 families of Uthmanis reside here. They do the work of buying the skin of dead animals as well as of shoe-making. Though fairly well off, they cannot get small sums of money, even on the security of ornaments, at less than 17½ per cent interest. A Co-operative Credit Society is a great necessity for them. All wells and schools are here open to them, and they have got their own well, too. A map of the sweepers' work was put up as a condition for membership of the Sanitary Committee about a year ago, but the orthodox opposition was found to be too strong.

RELAPSE

4-11-24 I could spend only four hours here, and they were well utilized in going round the localities of Channan (who are mostly agriculturalists here), Uthmanis (who are mostly town drivers and gross sellers) and sweepers. Maharis and Akhyas are great hoards of our here, and it is a great source of messages to the town-people. Municipal sweepers have to reside here in huts built by themselves on grounds hand loaned to them. It will be a good day for the sweeper class over the whole country when all Provincial Municipal Acts are amended so as to make the housing of all sweepers in villages and sanitary municipal quarters an obligatory duty, like sweeping and making of town roads. In the majority of towns, they are left to shift for themselves as best they can, with the result that they are housed up in huts, with narrow stinking lanes and the dirtiest surroundings. Relapser treats the sweepers badly in the matter of housing. Kariapour is still found to be a very bad locality. A survey of neighbourhood of the sweepers has been made here by the local Singh, and it is hoped that a Co-operative Credit Society will be soon started to relieve them of their debts, which are not more than six months' salary of the men. Pandas, or Kiera-singhs are called here, are the worst money-lenders.

Kariapour rural work. This village is only a mile from Kariapour, being separated by a river. Under the guidance of Sh. Sharmas, a retired Co-operative soldier, who lives close by, excellent village work is being done here. The villagers used to sail the bark of the river on which it is allowed, but now they use here boats 2 ft deep, and the bark is clean. The majority of the villagers are farmers, and there is no District Council school for them. Mr. Sharmas has undertaken to provide a school here within a month. The whole village is regularly swept periodically, and daily mass prayers are held. We want hundreds of such workers to do humble, unassuming, rural sanitation and other slight work.

A. V. THAKUR,

DOCUMENTS FOUND

A bundle of apparently valuable documents consisting of something in Kannara on Mysore State stamp paper was found in Gandhiji's room at the Congress Nagar, Bombay. The claimant is requested to correspond with Gandhiji's Secretary, Ashram, Warke (U.P.)

HARIJAN

FRIDAY NOVEMBER 23, 1934

IN THE THROES OF BIRTH

The All-India Village Industries Association takes a long time to be born. All the conclusions I can give the public is that all the available time at the disposal of J. C. Kumarappa and myself is being devoted to the task. Three questions confront us, location of the Central Office, composition of the Central Board and Agencies.

Though all these questions worry us, that of the composition of the Board causes the greatest trouble. The task is impossible. The ideal is great representation of villages in the form of the current fashion of highly developed municipalities and centralisation is no easy job. We have, therefore, come to the conclusion that the Board must be composed of only a few earnest persons who have living faith in the programme of the Association, who have an aptitude for the task and who will give the Board much, if not the whole, of their time. We are trying to find persons, irrespective of parties, who will shoulder the burden.

As far as branches are concerned, we have tentatively come to the conclusion that the districts should be the units directly responsible for the Central Board. Since the British official districts are not all equal in area or population, we will not hesitate to sub-divide them where necessary. The predominant consideration will be decentralisation and creation of a living touch with the villagers. There will be direct connection with the States wherever they will permit it. We want to serve all the villages of geographical India.

There is difficulty, too, regarding choice of the Central Office. We would gladly establish it in a village, if that is possible. But our choice is limited by two considerations. We do not want to leave the meagre funds, that have been promised or have already come, in hand and brick and mortar. We have, therefore, to confine our selection to such places where we can get the required accommodation for the asking. The second limitation is that the Central Office should be near the main line of the Railways and should be easily accessible from all the parts of India. But let me not anticipate events. I have shared enough with the public to enable those who will to guide us with advice. We need the prayers of all who are in sympathy with our difficult mission.

M. K. GASTON.

VILLAGE INDUSTRIES IN GUNTUR

Sgt. Sebastian Sacty of Village Ashram, Nellore, Guntur District, Andhra Pradesh, is offering the services unreservedly of the whole of his Ashram to the All-India Village Industries Association, says.

"The following items of work occupy themselves to me and I committed them to you: (1) Spin-spinning, (2) hand-ginning of seed cotton, (3) preparation of papyrus from the juice of papyrus trees, (4) improved pottery, (5) hand-made paper, (6) rice doming, (7) hand made ground nut kernels, (8) extracting oil and other products from the seeds made of oranges, (9) preservation of papyrus fruits.

The second item will also help in the linen industry, the third will help in the solution of the dyest problem. Papyrus are grown in large numbers in this district and the ripe fruit of these trees has been analysed and found to contain valuable elements of food. Oranges are also grown on a large scale in this district and are cheap. The water used in these very is useless, but it is really useful from the economical point of view. It contains an edible amount of acid and also acid in the market as orange peel. Kootkur is a village in this district which has long been famous for hand-paper. The District College at Comptown tried to revive this industry in 1921 but the attempt was given up, owing to the indifference of the workers. A special class is available in Palnad which is locally demanded and is used for paper weights, for binding and walls and table slabs. It is commonly called Palnad marble. Hand-made ground-nut kernels are sold in the South and are cheaper than machine-made kernels. Ground-nut once is raised in several parts of the district. Mr. T. Ramaswamy Gupta of Nellore, a villager, who gave up his profession for spiritual life, is responsible for improved pottery, and the earthenware prepared under his direction are far superior to the articles made by the country potter."

That is not the only or the first offer. It is a matter of great joy to us that many such offers have been received from almost all the parts of India. This happens to be the latest and contains the information which other workers would value. I would recommend all the workers who are offering services to concentrate work without wasting for divisions. The line behind the village industries scheme is that we should look to the villages for the supply of our daily needs and that, when we find that some needs are not so supplied, we should see whether with a little trouble and organisation they cannot be probably supplied by the villagers. In estimating the profit, we should think of the villager, not of ourselves. It may be that, in the initial stages, we must have to pay a little more than the ordinary price and get an inferior article in the bargain. Things will improve, if we will interest ourselves in the supplies of our needs and insist on his doing better and take the trouble of helping to do better.

M. K. GASTON.

WAR ON THE MACHINE

Ever since the passing of the All-India Village Industries Revolution at the Bombay Congress, Gandhiji is being besieged with inquiries, questions, suggestions and offers of services, from all quarters of the country. Gandhiji will deal with them in due course, and the Executive Board of the Association that will soon come into being will give the suggestions and offers the most careful consideration. But one question that is being asked repeatedly—which has been put to me, at least, by several people—may be dealt with at once. "Gandhiji says in a recent article that every well-to-do does the work of at least ten labourers doing the same work in their villages, and thus he puts some of his countrymen out of employment," said one of them to me. "But that way every machine puts some hands out of employment. The Singer's sewing machine does sewing much more rapidly and much more progressively than the tailor who uses his fingers without the help of the machine. I do not know how many tailors have been thrown out of employment by the sewing machine. But would the Village Industries Association include in its programme the sewing machine? You have declared a war on the flour-mill and the rice-mill already. Why not say plainly that it is a general war on the machine?"

The question involves several fallacies and badly-misconstrues the argument about the millhand having ousted the fellow villagers does not apply to the village tailor, because the sewing machine helps and supplements human labour, but does not displace it. Until the battle mill has caused an essential industry which supported the whole population of the country and kept it out of want and unemployment. Any machine which can be handled by the simplest village and which helps him to do his work is not only useful but necessary. The spinning wheel itself is such a machine, even the handmill is such a machine, and no effort should be spared to make such machines as much productive as possible.

But if the textile mills have brought unemployment and impoverishment in their wake, the rice-mill and flour-mill have brought not only unemployment and impoverishment in their wake, but ill-health and disease. Gandhiji is busy collecting medical and expert opinion on the subject and expects to prove to the hilt the truth of the statement.

That the machine and the large scale industry in general have in many cases worked to the detriment of art, eloquence and intellectual originality is a proposition that is now universally accepted.

The war on the machine, therefore, that the Village Industries Association has declared is a

war, not on the machine as such, but on the machine where it has spent its power in idleness and unemployment, ill-health and disease, destruction of artistic economy. But it is really no war on the machine. Means of revival and restoration of the life-giving industries which have, for reasons that need not be discussed here, slipped out of our hands, and also ways of the total extinction of unemployment.

If industrialisation or mechanisation was a panacea, or even a possible remedy, for the agricultural distress of this country and all the ills that have followed in its train, Gandhiji would have no hesitation in giving it a trial. But they are not, as a few facts and figures will immediately show. Dr. P. K. Witter, in his *Population Problem in India*, has carefully considered the records. He has made a list of the various industries (large scale, of course) and ruled out jute, tea and coal, which admit of no expansion as they are worked to their utmost capacity. But he has considered the other industries in some detail, and the results are worth studying. Thus, the total number of workers employed in cotton textile factories in 1931 was 4,54,384, and these were "able to meet 75 per cent. or three-fourths of the demand for cloth in India, and only one-fourth is reported. If we presume that the industry will expand in the next few years to such an extent as to meet the whole of the country's requirements in respect of cloth, it cannot employ at the outside more than 14 = 4,54,384 or 1,84,454 persons, in addition to those it employs at present."

As regards sugar, of which the imports before the War were valued at over Rs. 18 crores but which in 1931-32 were worth little over Rs. 4 crores, "the industry is capable of now supplying the entire requirements of the country, and is not likely, owing to the overstocking of the world markets at present, that India will be able to export sugar to any considerable extent. The industry will, therefore, not be able to support many more persons than it already does." The number is calculated to be not more than 22,500.

As regards the iron and steel industry, the imports of manufactured iron and steel were very low in 1931-32 and amounted to 1,12,000 tons only. The industry can thus afford very little further relief than it does at present.

As regards the oil industry, Mr. Witter thinks that "in view of the impending separation of Burma from India, the development of this industry cannot be regarded as falling within the resources of India." With regard to the paper industry, the total number of persons employed, at the last Census, was about 7,000, and "it is the opinion of those best qualified to judge that, even when trading conditions improve, it will be several years before the demand increases sufficiently to justify new mills or the extension of existing ones." The cement industry has made considerable progress during the

and 12 years and employs 24 to 35 domestic workers, but only one eighth of the present demand is met from imports. The utmost further relief that it can give would be 3 to 4 thousand extra workers. Regarding the match industry, India is producing practically all the matches she requires, and the capacity of the industry to absorb a large number of additional men may now be regarded as nil."

The only hope, therefore, lies in the expansion of khadi and the small village industries. Mr. Weir has not considered khadi at all, that being not his subject, and he refuses to think in terms of khadi as the only thing that a country bent on finding employment for its distressed peasantry. Small industries he discusses in a sweeping statement: "The relief which such industries can give is at best local and not very substantial. They are unable, as a rule, to compete with the products of large scale factories, and their production is consequently limited to areas beyond the reach of imported products."

It is this statement that the Village Industries Association would like to challenge. The writer has in view only industries like soap-making, honey, beet and shoe making, which, from the point of view of the All-India Village Industries Association, are not the "small village industries" which he pursues. It has in its purview drying and dhad industries which are as much artists as agricultural, and as much employment giving as health-giving. We have no Census figures in terms of small industries, as other countries do have. Then, the industrial Census of Italy for 1911, states 1,29,342 as the number of establishments which employed from one to five persons, and Miss Loughran says that France is "the richest and happiest country of Europe", not because it is a highly industrialised country, nor because it has carried large scale industry to perfection, but because "it has retained large scale industry. Her wealth is not gained from her great industries but foreigners are beginning to admire; it is gained from the small industries that are as much engaged in agriculture." In 1931, of 80,00,000 selected workmen in France there were only 7,54,000 in factories of more than 500 workers, the others were all employed in smaller establishments. It is these small 'industrialists', these isolated artisans, who create the wealth of France and are its industrial strength. In clothing alone, exports of dress, France reported nearly goods worth 36,32,10,00,000 francs, besides the goods sold directly to foreigners valued at 43,04,000 francs. "A great part of the famous style of Lyons are not woven in the great factories from which fashion comes, but by the small weavers scattered across the countryside. There are around Lyons about 4,000 of these weavers who possess from one to ten looms, and it is they who form the strength of the silk industry of Lyons."

If these are the conditions in an industrialised country like France, they are much more possible to create in a country like India. France has not waged a war on the machine, France has only preserved its market from being encroached by the machine and thus saved its people from unemployment, and it avert from starvation. It is for these two objects that the All India Village Industries Association has to tend on the small village industrial producers of the 7,00,00 villages of India, and to lay them to the test of savings.

M D

SELF SUFFICIENT KHADI

(Continued from the previous issue)

TAMIL NADU

A considerable number of the weavers attached to the production centres of the branch are wearing khadi habitually. The figures are as follows:

All the weavers attached to the Arumudi (23), Chinnai Nallur (150), Rumbur (94), Palamkavilai (20), Thuyarvillai (19), Uthukottai (10) and Rumbur (10) centres and most of the weavers of Chappur (20 out of 100), Palamkavilai (100 out of 100), Kappalapuram (100 out of 400), Varamanagar (10 out of 50) and Pappur (20 out of 100) centres are habituated khadi weavers. All the weavers of Kappalapuram (20) and Nagercoil (20) and the remaining weavers of Kappalapuram (200) and Varamanagar (50) are partial khadi-weavers, the exceptions being very few at Chappur (20), Palamkavilai (10), Varamanagar (70) and Thuyar (20).

Amongst the spinners, only 3 at Kappalapuram and 30 at Madhav have been used to wear khadi, 347 spinners in different centres are khadi partially, while the remaining, a large majority, do not use khadi.

U. P. & DELHI

Nearly 50 p.c. of the weavers attached to the centres of the branch are khadi-weavers. These are generally registered and are, therefore, mostly induced to wear khadi. The position regarding spinners is not the same. In Bundelkhand, about 50 p.c. of the spinners wear khadi exclusively, in Allahpore about 50 p.c. partially, but in Northern U. P., spinners wearing khadi are very few. It is estimated that the percentage is only about 15 to 25.

UTKAL

Out of the 1,600 spinners in the Bolpur centre of the branch, 80 p.c. wear khadi wholly. These spinners get their wages in cotton. So they prepare cloth out of their surplus part, a portion of which they sell for money to be utilised for purchasing salt, etc.

Out of the 600 spinners in the Khandapote centre, nearly 25 p.c. wear khadi partially.

Out of the 300 weavers at both the above production centres, nearly 80 p.c. use khadi, but not habitually.

In view of the difficulties in the way of reducing the rural population, and particularly the spinning handicap, as any large scale to take to wearing their own cloth, it was thought advisable to take up select areas for self-sufficient work, carry on extensive work for some years and bring the experiments to a close, so that they may serve as object lessons. Gujarat, under the Jakhodas Parbhodasdas, was one of the earliest to start this line of work. It was taken up in 1925 and carried on for a number of years among the Bhamars, people, in Bardich Taluka. The work developed on a fairly considerable scale, and in 1929-30 the work had 11 centres under the Bardich Bhambars Ashram. Though covering 224 villages, with 79 workers giving their voluntary attention to it. At the end of that year, there were 4,250 wheel-spun yards, and 40 Bhamars families had prepared the whole of their cloth requirements out of their own yarn. The cloth value amounted to 24,004 sq. yards. But the political struggle that followed has largely discontinued the work.

Work in this direction was carried on at Anand and Panchtholera, in Kathiawar, by the Khatiwars Bhupals. Panchtholera Khadi Village in the year 1925-26. The Anand work covered 30 villages with 48 families, who spun 17,368 lb. of yarn and got 1,222 khadi yards woven for their own use. 100 families were given grants by the extent of 75 p. c. of the weaving charges. The Panchtholera work covered 12 villages, with 540 houses. The total cloth value amounted to 42,020 sq. yards. Though the results were not without promise, the work was discontinued the next year.

Attempts were also made by the Dehra Provincial Khadi Board at Marwa and by the Tamil Nad Board at Kannyar in 1925. Marwa did not respond well, but at the latter place, 85 p. c. of the cloth required by the villagers was prepared from their own yarn, while 31 families were able to arrange for their requirements fully. The expenses incurred in this experiment at Marwa and Kannyar amounted to Rs. 495-6-6 and Rs. 200-8-4, respectively.

Efforts were also made in this direction at Gopnagar, in the district of Bhagulpur, in the year 1926. Sri Bhaichand Varga and Sri Nandkumar Datta, as students of the Government Technical School, were deputed to give instruction in carding and spinning, and a considerable number of people from that place began to get their own yarn into cloth by weaving in the adjoining village of Mili.

In the year 1926-28, work was also carried on by the Dehra Branch at Annapur centre, in the district of Bhagulpur. The work was conducted in 8 villages, and 1,085 sq. yards of cloth were woven out of yarn spun by the villagers for their own use.

Arrangements were made at Madhukar, Kanyar and Kanyar for the weaving of the yarn received from self-spinners. In 1928 yarn was

received from 175 people, and 1,334 sq. yards of cloth were woven.

Punjab adopted a different method of work to achieve the same end. In 1919, rural exchange centres were started by the Punjab Branch at Khansal, Mangemary and Soropda, where hand-spun yarn was exchanged with unbleached khadi. Weavers used to go on the interior from village to village for the exchange work. More than 40 thousand lb. of khadi was thus exchanged upto 1921. Later on this centre had to be closed because of continued losses. The demand was not sufficient to meet the establishment charges of the centre. All khadi produced at Kot-Adi centre, which was started as early as 1906, was generally exchanged for yarn. More than 60,000 sq. yards of khadi were produced there. The Rawalpindi Khadi Ashram (Mia and Shamar Ali) produced more than three thousand yards of khadi in the same way in 1922-23. The District Khadi Sabha started its own production centre with this objective in 1921, but regular work was kept only from 1922, and since then they have produced 12,540 sq. yards of work khadi. The Gurdial Khadi Ashram, Bera, Khairpur, was started only in May, 1923, and it has converted 1,361 lbs. of yarn of the self spinners into khadi. In the spinning area round about Jalandhar, the main production centre of the Punjab Branch it is stated that almost every spinner keeps some yarn for his family requirements and sells only the surplus yarn. About 8 yards of cloth on an average are got woven by each spinner for himself every year.

Kathiawar is by traditional practice self-supporting, as far as wearing clothing is concerned. In the rural areas, where there is a woman in a house, there is a spinning wheel. Almost all families spin and weave their own clothing, and only the surplus is sold.

The most notable effect in the direction of promoting self-sufficiency was made by Sri Jethalal Gonsalvi in the Dholka area. In Rajkot, during the period from 1921 to 1925. The Association was started and about Rs. 39,818 (2 18) during the period for the work. Four years of strenuous work produced remarkable results. Out of a population of about 21,000, about 4,160 came to spin and make their own cloth, producing in all about 55,380 sq. yards in a year. Their needs continued unimpaired even after Sri Jethalal had died. But recently it is stated, strenuous efforts are undermaking the work.

The success of Rajpipla led to the starting of another centre at Ranpur, also in Rajkot, in 1927-28. The work was carried on here for three years. The agriculturists who already knew spinning were taught carding also, and at the end of the experiment, in 1929-30, over 3,000 people in the area were making their own cloth, either partly or wholly. The Association incurred an expenditure of Rs. 25,150,00-8 for this work.

By Jadhav, alias Jhingang Dadas, started work on similar lines, as promoter, in C.P., in 1929-30. The work could go on. The Association has till now spent Rs. 15,741 0 6 for the work. In an area where spinning and the associated professions were practically unknown, 50 p.c. of a total population of 5,500 have now learnt spinning, and 60 p.c. reading. About 25,000 yards of cloth were produced in 1931 by the spinning families for their own use.

In Andhra, although no organised work on any considerable scale was done in this direction, Khadi is being introduced among the spinning families at the production centres of Paragade, Ghantamla, Repalle and Anantapur by the method of co-ops.

The success of Gujarat impressed both Jhingang Dadas very much and at his instance, the Council passed a resolution in 1930, allocating a sum of Rs. 15,000— for the line of work and appointing a special Committee to consider and execute schemes. Even the conditions which one of the members of the Committee, Sh. Laxman Parshottamdas, thought necessary for the satisfactory working of the schemes were somewhat relaxed, in order to enable work to be started early. As a result of the establishment of this Committee work was taken up in Bengal and Bihar by Sh. Bhanu Chandra Das Gupta. He established a special organisation, called the 'Harejia Sangha', in 1930. The Sangha started work in the middle of the year in three districts of Bengal and two of Bihar, and by the end of the year, the work was going on in 20 villages, with 120 khadi cloth looms. Altogether 511 lbs. of yarn were spun and 100 yards of cloth woven. The work, however, was discontinued when the political struggle started in 1930. In the next session an expenditure of Rs. 1,000 was incurred.

The Abbey Ashram, Comilla, also exhibited a scheme of work on this line about the end of the year 1930, and it was duly mentioned by the Council, but the work could not be started because of the political struggle.

Independent efforts, on a somewhat smaller scale, in the direction of self sufficiency were made at Hated by the Hari Khandoth Khadi Sewa Sangh, under Sh. V.V. Karkhan, and at Samra-Mahals by the West Khandoth Khadi Mandal, under Sh. Thakar. The work at Hated, when started in 1929, covered 4 villages. 25 families participated in the work and produced 942 sq. yards of khadi. In the year 1930 and 1931, the work extended to 17 villages, and 120 families participated in the work and produced 7,815 sq. yards of khadi. In 1932, the work was stopped on account of the political struggle, but it was revived again in 1933, when work was done in 6 villages, 21 families taking part and producing 1,324 sq. yards of khadi. A total expenditure of Rs. 2,540 15 3 was incurred in the work from the beginning till the end of the year 1931.

(To be continued.)

THE SHASTRAS ON UNTOUCHABILITY

III

Such was the freedom of the Vedic age. But restriction was gradually sought to be enforced, which in course of time, became the patent of modern untouchability with all its gradations and ramifications.

As we have already seen, society looked with dis favour on the marriage of a woman of a higher class with a man of a lower class. This dis favour was shown at its highest, in respect of the mating of a Kshatriya woman, i.e., a woman of the highest class, with a Shudra man, i.e., a man of the lowest class, by a declaration that their offspring known as a *Chandala* was untouchable. That is the only untouchability by birth known in the *Shastras*.

पञ्चम दैवैः प्रविर्दिष्टा सर्वानि निराले ।

कुण्डल ॥ अथ १०—११॥

But, obviously, there could not be many of such *Chandalas*, and the few that were there would die out on account of the rigours to which they were subjected. In any case, it should be clear to the student understanding that the millions of people now treated as untouchables can have nothing to do with the *Chandalas* defined above, if, indeed, such a person ever existed.

The growth of and in effect as the growth of modern Untouchability, at first restricted in its scope at above, brought more and more people under its ever widening influence. It extended to the offspring of all unions disapproved by society and its members and others, the nature of whom sometimes necessitated their living apart from the rest of the community, and, at the present day, a *Chandala* is who observes *Manava Dharma* in truth has nearest relations as untouchable.

V. O. D.

BY GULLY MOORE

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EDITOR: H. V. SASTRI

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HAND-POUNDED RICE AND HARIJANS

[The following annual report of the Greater District Hand-Pounded Rice Association, sent by Sri Subramaniam Sastri, will be read with interest by readers of *Harijan*.]

This Association was started on Srimathis Ekadashami Day, being the 45th birth-day of Mahatma, which fell on 10-9-33. The opening ceremony was performed by Deshbandhu Konda Venkayyappa Pantulu, the veteran Andhra leader.

The objects of the Association are two. The first is to relieve unemployment that prevails among poor Harijans, for four months in the year, between the transplantation and harvest seasons in the Delta taluqs. The second is to encourage the use of hand-pounded rice by town people and village folk, whose health has deteriorated by the consumption of milled and polished rice.

During the year under report, the handpounding was carried on by 14 different sets of people in 12 villages of Rajolu, Tenali and Rajulu taluqs. Karim, in the Rajolu taluk, had three different sets of workers and contributed one half of the total quantity produced. Tenali taluk shows the largest number of working centres, namely, 8. The total output is roughly 4,500 bags of 120 lbs. each, and 450 bags of the quantity so produced was distributed as wages amongst the labourers. This is enough to give a single full meal to 1,35,000 persons. This had given work to a good number of persons, namely Harijans, and 25 p. c. of the workers are women.

In Guntur town, besides the Head Office, there is a branch Sale Depot. There are, on the whole, 8 sub-depots in the District and one sub-depot at Berhampur, in the Krishna District. Arrangements were made at Madhav and Sankarabhat in the Narsara Districts for sale of this rice. In Guntur town itself, 1,014 bags of rice were disposed of, 588 bags were sold in the district outside. Guntur town and 142 bags were sold out of the district. The sale outside the district comes to 5 p. c., and the local consumption to 95 p. c.

This work carried on by the Association is enough to provide employment for 50 persons continuously for 100 days in the year. A rice factory producing the same quantity of rice can provide work for only 4 persons throughout the year. The machines, therefore, displace 48 persons, throwing them out of employment and starving all those dependents numbering about 300 persons.

Though the original intention was to employ Harijans exclusively, it was, in practice, found impossible to do so, as the Harijans could not carry on this work during the harvest season, and could not return to it after the season, owing to their customary and ancestral obligations with the land-owners in the villages. The town-people had to be secured a continuous supply. Therefore, other people who were willing to undertake this kindly labour had to be introduced.

One special feature of the institution is that it collects an unseasoned rice (at the rate of 3 paise per bag or half bag sold at a time) for the arrangement of education amongst Harijans. The amount so collected comes to Rs. 12-4-6. Out of this, Rs. 11 was spent for distribution of text books to Harijans boys residing in the hostel attached to the Goldsmith Higher Grade Elementary School, Sankarabhat, Rajolu taluk. Rs. 21 was retained for the distribution of Bhagavad Gita, with Mahatma's commentary thereon, as translated by Sri Suddhanta Sankarabhatadriyaya, amongst the Harijan students studying in the different High Schools and Colleges in Andhradesa.

Another feature is that it distributes wages in kind. The wages paid is one meal to every ten meals of rice produced by the worker, irrespective of the money value or the seasonal variations. Therefore, a decrease or increase in price of paddy will lead to a decrease or increase, respectively, in the production charges in terms of money, and a consumer in the town will be benefited by the increased sale price of hand-pounded rice as compared with milled rice, when, as it happened recently, the price of paddy goes up. This institution cannot purely convert the wages into money because it would be practically cutting down the wages of the labourer to that extent. The purchaser is reminded of the fact that the wages are paid in the form of the labour in the village is stationary throughout.

The survival of this cottage industry has provided work and opportunity of service to 14 persons in the rice branch and to 17 workers in the production branch. These are all people belonging to the middle classes, some of whom have been active national workers. It has given voluntary occupations to the village carpenters, blacksmiths and iron-workers, who prepare tools and implements necessary for the industry.

In Karim, this survival has given hope and encouragement to the districts. It has given him not only livelihood rice for his daily needs, but sometimes enough even to store and sell on his own account. It

has made him independent of the village money-lender, provided work for the rest of them and has even attracted the village squatters. This voluntary cooperation is necessarily more paying than the compulsory craft of hand-pounding. This industry has caused a return of Rs. 3,000 to the Kaveri village from Guntur town and most of this money has reached the pockets of the poorer people. Other profitable centres had there was others proportionate to the work turned out by them. This industry is surely bound to result in the emancipation of village peasantry, and the rich mill-owners should not sneer at this happy result.

The Association hopes that every mobile division will start for its health and has a safe centre in the least. For the poor will turn to the confidence out of their hand-pounded rice and thereby provide work for the unemployed in the village and help in the eradication of poverty and discontent in the world. The Association further feels that the Harijans will take to this work in large numbers and better their own status. Guntur town itself is capable of consuming 1,50,000 bags of rice every year, and if even one half of the town takes to hand-pounded rice, it will provide work for 1,50,000 labourers throughout the year. A small secured sacrifice on the part of every enlightened class results in untold blessing to the poor. The higher price paid for hand-pounded rice is easily compensated by the greater bulk and weight of the food prepared from hand-pounded rice.

The fact that some of the mill-owners of Guntur town are using hand-pounded rice in their own homes is itself a testimony to the greater nutritional and health-giving properties of hand-pounded rice.

It may be mentioned, by the way, that the food prepared from milled rice decomposes earlier than the food prepared from hand-pounded rice.

This hand-pounding industry is a safe and sound measure against disease and unemployment and, therefore, deserves to be welcomed by us all.

Each of our production agents has opened his own money in the work and is satisfied with the returns of 2-40 per bag, which is allowed him as commission. The capital invested in the central office is Rs. 1,500, and the turnover of the business during the year is about Rs. 40,000. This high turnover has become possible owing to the direct work of the production agents and the friendly co-operation that existed between them and the Head Office.

The Association collected the opinions of 15 doctors in Guntur town, practicing the *Ayurvedic*, *Ayurvedic*, *Unani*, *Homoeopathic* and *Naturopathic* systems of medicine. All of them unanimously favoured the substitution of hand-pounded rice in place of milled and polished rice.

All the capital at the Head Office has been provided, free of interest, by the South Indian Railway out of the *Donations of the Association*.

"WHY NOT LABOUR-SAVING DEVICES?"

A dear friend who was enthused over the contemplated formation of the All-India Village Industries Association, on reading my press campaign on the preliminary programme writes:—

"The very idea of the revival or encouragement of the hand-making of rice and cloth grinding even for villages has caused me to think, and should my enthusiasm for village work. It seems to me an enormous waste of our time and energy not to take advantage of labour-saving devices in the work scheme. If the villagers, and along with them the uplift workers, have to look and guard, there will hardly be leisure left for them to attend to anything else for their improvement. Besides, if the present methods were altered, the men will take up the work in the first week of enthusiasm, but afterwards the heart of the whole work, I mean thinking and grinding, will fall on us, women, and there will be a setback to the little progress we have already made."

Underlying this statement is a fallacy. There is no question of refusing to take advantage of labour-saving devices. If the villagers had enough to eat and to clothe themselves with, there would be no cause for home grinding or home looking, meaning that the question of health was not of any importance or, if it was, there was no difference between home-ground flour and mill-ground, or home-dyed cloth and mill-dyed. But the problem is that the villagers become idle when they left off looking and grinding even for their own use, and made no good use of their idle hours, whether for uplift or otherwise. A starving man or woman who has time on her or his hand will surely be glad to earn an honest coin during that time, for, he or she will never be allowed to earn his or her living when either can turn it into a few paise to alleviate starvation. My correspondent is wrong in thinking that the uplift worker has either to grind or look. He has certainly to learn the art and know the tools, so that he can suggest improvements and understand the limitations of the tools. She is wrong, again, in thinking that in the first week of enthusiasm men will be called upon to grind or look or will perform these tasks of their own accord and ultimately let the burden fall on the shoulders of women. The fact is that looking and grinding was the prerogative of women, and men of thousands made a long cut of that task, which was both denied and repugnant. Now they are perforce idle, because the vast majority of them have not been able to find another employment in the place of their own, which we have snatched away from them.

When the dear friend writes about the "little progress" that the women have already made, she has undoubtedly the only direction in mind, for the village life is entirely dominated by uplift workers. The majority of them do not even know how the women or men live in the 7,00,000 villages of the vast land. We little know how they have deteriorated for want of something food and protective clothing. And we little know how, being fed on

constitutes men or beasts, which are their staple, they and their children live in misery and when little village life has gone.

I have no particularly far vision in the primitive method of grinding and breaking for the sake of them. I suggest the reform, because there is no other way of giving employment to the millions of villagers who are living in misery. In my opinion, village life is impossible, unless we solve the pressing economic distress. Therefore, to induce the villagers to utilize their idle hours in useful and useful work, I urge the Government and those who feel like her to go to some villages, live there for some time in the midst of the villagers and try to live like them, and they will soon perceive the soundness of my argument.

M. K. GARDEN.

CARCASS DISPOSAL AND LEATHER TRADE

1

During the Congress week and after, I visited several places with a view to taking notes about the disposal of dead cattle and also studying the condition of the hide and leather market.

At Bombay the Municipality collects the carcasses within the town and then removes them in wagons by rail to the disposal yard. This is at Chouer, a Railway station about 14 miles from Bombay. It is a vast piece of low land, open, spread with creeks from the sea. It is like the 'Shaps' of Calcutta. The processes of redaction and land-reclamation are carried on more or less on the same lines in the two cities.

In a portion of reclaimed land the carcasses various are emptied. The contractor's men dig them and also take away the important fat and send them in an iron container. The local contractor's duty is to sell daily and collect the fat, so that this may not be used for human consumption. The carcasses are then handed over to the cart contractor, who has his factory there and on whose yard the flaying is practically done. Till recently the flaying owner was the carcass contractor. But now another person has taken the carcass contract, with the result that, when there is trouble between the owner of factory and the carcass contractor, the carcasses are given over to the villager.

The process of disposal commences with loading the carcasses on trailers, 10 or 12 of these trailers are pushed into a large steel cylinder or digester in which the boiling water is also laid. The steel door of the cylinder is closed down and steam under pressure is admitted into the digester. Under the action of steam the structure of the carcass is broken up, the waste remains on the trailers and the fluids collect on the floor of the digesting cylinder, which is blown off by pressure of steam at the close of the operation. The remains of bone and meat left on the trailers is ground and bagged to be used as manure.

The Bombay flaying yard presented a distressing sight. The carcasses were conveyed to the yard by the night train, and by the time we arrived at the yard, the flaying was just commencing their work. We saw one after row of buffalo calves laid on the yard, with horns and their some buffaloes and a few cows, a stray horse, etc. The supervisor informed us that the last night's arrival was a lot consisting of 15 calves and 10 big animals. The predominance of calves amongst the dead cattle shows that there were allowed to die of neglect and starvation. The buffaloes are milked to exhaustion to supply the city with milk, while only a little portion left with the mothers for the calves would have saved the lives of so many calves daily.

As a part of the programme I visited the Municipal scavenger's quarters situated in Chouer yard and also at some other places. I found that the cows were much better attended to here than at Calcutta. In fact, there could be no comparison between the treatment that the scavenger receive at Bombay and Calcutta. At Bombay, as a rule, the scavengers are provided with decent quarters, only a few families remaining to be housed now, while at Calcutta housing is no concern, and even where they are housed, they are made to live more like animals than men. In this connection, I was shown the excellent work that the Ramji Bank Singh was doing amongst the Municipal scavengers at Valsad. This Ramji has taken up the work with earnestness, which has been reflected in its work.

At Nager the carcasses are disposed of privately. All over the city there are men who are called Kharra, whose profession is to buy the carcasses. There are several places in the suburbs of the town allotted for flaying purposes, and the Kharra remove the carcasses here, charging the cost of removal to the owner of the animal. The Municipality lends the use of the land free to the flayer, but leaves out the right to collect the bones from the grounds.

I reached one of these flaying grounds in an afternoon to find that a batch of men were returning after having flayed a carcass. The villagers were having a feast on the carcass. But the villagers were not alone in that work. The men who were returning had each a bundle or a basket with him wrapped up in cloth. They were taking the carcass to their homes. On being questioned about the contents of the bundles, they replied that the bundles contained nothing and then admitted that they were carrying carcasses. Their eyes fell as they opened out the bundles to show us in what condition the carcass was. They knew that this carcass eating of theirs was looked down upon, but they were not at all inclined to give up the habit.

At Warde, and at Rajpur I was told that at these places also the carcasses in the Municipal area were disposed of privately by arrangement with Chouer.

SARAS CHAVARA, B.A. DUFF.

(To be continued)

HARIJAN

FRIDAY, NOVEMBER 30, 1934

WHAT IS IT?

An informal friend wrote the other day *myself*, among other things, that he had not before his mind's eye a full picture of what I meant by village industrial work. It was a good question. It must have occurred to many people. This is the purport of what I wrote to him:—

In a nutshell, all the things we are, we should extend our purchase to the articles which village manufacturers, those manufacturers may be weavers, We must try to induce them to improve their workmanship, and not demand them because foreign articles or even articles produced at home, that is, big factories, are superior. In other words, we should make the village the centre of the village. In this manner shall we repay somewhat the debt we owe to them. We need not be frightened by the thought whether we shall ever succeed in such an effort. Within our own limits we can recall instances where we have not been baffled by the difficulty of our tasks when we have known that they were essential for the nation's progress. If, therefore, we as individuals believe that revitalisation of India's villages is a necessity of our existence, if we believe that thereby only can we root out untouchability and find our well-being, so much so that community development they may belong, we must steadily go back to the villages and treat them as our partners, instead of putting the city life before them the machine. If this is the correct attitude, then, naturally we begin with ourselves and then we, say, hand-made paper instead of mill-made, use village steel, wherever possible, instead of the machine gun or the prototype, mill-made in the village instead of the big factories, etc. I can multiply instances of this nature. There is hardly anything of daily use in the home which the villagers have not made before and cannot make even now. If we perform the manual task and in our past upon them, we immediately put millions of rupees into the pockets of the villagers, whereas at the present moment we are exploiting the villagers without making any return worth the name. It is time we reversed the progress of the industry. To me, the campaign against untouchability has begun to imply more or much more than the extinction of the communal untouchability of those who are labelled untouchable. For the city dweller, the village has become unapproachable. He does not know them, he will not live in them, and if he feels himself in a village, he will want to reproduce the city life there. This would be idealistic, if we could bring into being some which would accommodate 50 years of human beings. That cannot more impossible than the case of reversing the village industries and stopping the progressive process, which is due as much to co-located unapproachability as to any other cause.

R. K. GANDHI.

FREE SALT FOR THE SALT OF THE EARTH*

TEXT OF CORRESPONDENCE AND OTHER DOCUMENTS

Gandhiji has issued the following statement to the press with the relevant parts of the correspondence that passed between him and Sir George Schuster:

"During the Harajan tour I discovered that the salt question, which was part of the Irwin-Gandhi Pact, was not being treated at all by the people. I observed also how much poor people suffered because of want of salt, although it was lying in front of them, in areas adjoining the sea. In Mangalore, the fishermen brought the thing prominently to my notice. I thereupon entered into correspondence with Government as early as last March. The then Finance Minister, Sir George Schuster, promptly replied to my query, and I discovered to my joy that the cause had not suffered weak. I ought to have published the correspondence between Sir George Schuster and myself much earlier than I am now doing. I need not go into the details for that doing. I now publish the correspondence, together with the clauses and the correspondence based upon it and setting forth the conditions of opening the mines. When the Pact was published, in commenting upon it, I had described this as the humanitarian part of the document. It was the humanitarian appeal that had found ready response from Lord Irwin. Those who now avail themselves of the concession will bear this fact in mind and will, therefore, refrain from making any commercial use of the concession, either directly or indirectly, and work it strictly within the four corners of the concession. All those Congressmen and others who are interested in villages concerned making full use of the concession will have in mind the list of areas from which concession for free manufacture and collection of salt has been withdrawn. The workers will also bear in mind that it is open to all concerned to make application to the local officers for the reopening of the concession. In no case should the concession be worked without sanction being previously obtained."

Relevant correspondence referred to in Gandhiji's statement.

Gandhiji's letter to Sir George Schuster, dated Poona, 28th March, 1934.

"Nothing in the wreckage of the Irwin-Gandhi Pact has passed me so much as the writings of the first salt law the poor. A friend reminds me that the abolitionists about it have sometimes withdrawn to the rear? You know the history of the adoption of that clause. It was carried on purely humanitarian grounds. Can salt be sold? Can it be recovered

* This subject is the duty also to the appropriate body—M. D.

from the parades of civil servants and noblemen? I had no difficulty in tendering co-operation in combating the Bihar disaster. There was something as lacking in that matter. In the matter of the poor man's salt, I can but waste co-operation. Can you help me—no, not me—the poor man?"

Sir George Schuster's reply to the above, dated New Delhi, 6th April, 1934.

"I write to acknowledge receipt of your letter of 18th March. No change was made, as a result of the reworking of your disallowance, as the Government desire to concentrate along the collection and manufacture of salt to local residents immediately adjoining the areas where salt can be collected or made. In a certain number of areas, however, it has been found that there was such mischievous abuse of the concession that it became necessary to withdraw it. This, of course, was a possibility which was always contemplated, and it was provided for in the Government communication of the 17th May, 1932, which sanctioned the grant of the concession."

Gandhi's reply to the above, dated Patna, 16th April, 1934:

"I thank you for your letter of 6th April just received during my Haripur tour in Assam. I am glad to know that by reason of the re-working of your disallowance no change was made in the Government decision of 17th about salt. Am I free to advise workers accordingly? Will you kindly let me know in which areas it was found necessary to withdraw the concession and how the concession can be restored?"

Sir George Schuster's reply to the above, dated New Delhi, 22nd April, 1934.

"This is in reply to your letter dated the 15th April, 1934. You are certainly at liberty to explain Government's policy in this matter. I enclose a list of areas from which, owing to various abuses of the concession, it has had to be withdrawn. It is always open to the villages concerned to make applications for restoration of the concession to the local officers. These would be considered on their merits. Officers of the Salt Department would dispose of such applications in consultation with the local Government."

List of areas from which the concession for free manufacture and collection of salt has been withdrawn (up-to-date):

NORTHERN INDIA SALT REVENUE DEPARTMENT

- (1) Whole of the Salt Range Division (2) Bahadurgarh Circle (Rohat Masses Division)

INDIA

- (1) Guber and Solingpur Taluks of the Bellary District (2) Ramand and Nidhalakshmi Taluks of the Ramand District (3) Gaddahalli District (4) Anantapur District (5) Bellary, Sompeta, Alwar, Adoni and Rorodang Taluks of the Bellary District (6) Ramand, Kodumudi, Chintamani, Markapur, Sirendi, Hindiyal, Eluru, Patalakudi and Gandhikudi Taluks of the Ramand District (7) Tirumakudach and Pottalukudi Taluks of the Tanjavur District (8) Chingleput Taluk of the Chingleput District.

INDIA

- (1) Area within 5 miles of the Sandakata Salt Works in the Kanara District (2) Area within two miles from the Leonard Salt Works in Sharda in the Kutch District

INDIA

Tanor District."

List of documents forming the subject matter of the correspondence and of Gandhi's disallowance:

Following is the text of clause 30 of the Irwin-Gandhi Pact, dated New Delhi, 5th March, 1932:

"Government was unable to continue franchises of the existing law relating to salt administration, nor was their side in the general financial conditions of the country to make substantial modifications in Salt Acts.

For the sake, however, of giving relief to certain poorer classes, they are prepared to extend their administrative concessions on lines already prevailing in certain places in order to permit local residents or villages immediately adjoining areas where salt can be collected or made, to collect or make salt for domestic consumption or sale within such villages, but not for sale to or trading with individuals living outside them."

Communication dated Ranchi, the 11th May, 1934, explaining clause 30, Irwin-Gandhi Pact, and drafted in consultation with Gandhi.

"The Government of India have issued the following communication:—

Since the conclusion of the settlement between Lord Irwin and Mr. Gandhi, the Government of India have been engaged in working details of arrangements and regulation in various details to give effect to clause 30 of the settlement, which related to the collection and manufacture of salt by the local residents in villages immediately adjoining the areas where salt could be collected or made.

These details, in all cases, are now practically completed, and the general manner in which effect is to be given to the arrangement may be stated as follows:

(1) Clause 30 is intended to benefit poor classes. It will be open, therefore, to those villages adjoining salt areas to make or collect salt for domestic use and sale in their respective villages.

(Note: Domestic use shall include use for manure, cattle or fish-feeding by individual fishermen).

FAIR AND FIRM

(2) For this purpose, villages may make salt pans or tanks.

(3) There should be no sale of salt for purposes of trade outside villages. It follows, therefore, that such salt can be carried only on foot and not on carts or such other conveyances.

(4) Wherever manufacture of salt under the foregoing clause is permitted, salt pans will not be directed or otherwise interfered with by Government officers, and regular watches will be withdrawn.

(5) The concession will be withdrawn from villages where it is found that it is abused. Whenever it is discovered that salt is manufactured or collected in quantities above the requirements of a particular village, abuse of concession will be assumed."

"KHADI" PAPER.

Kagrapura is a village three or four miles from the famous Daulatabad Fort on the celebrated district in the State's Department. Kagrapura of the hand paper industry, which has all but disappeared, can still be seen there. Kagrapura is a decayed village consisting of about 100 families, every member of which was once an accomplished student in the art of hand-paper making. Daulatabad paper was famous throughout the land up till 50 or 60 years ago and was in general use, just like the Ahmedabad variety, especially for mercantile ledgers, court documents, etc. I saw scores of little factories in rooms all over the village, which numbered no less than four hundred at one time.

The village is situated on a high plateau with an unlimited water supply, which is so essential for the manufacture of paper, in the form of a fine big natural lake on its outskirts. It consists of 700 to 800 strongly built stone houses, many of which are close to the "factories," where paper was manufactured by hand. It will continue to be manufactured, without the aid of any of modern machinery or apparatus, by a few families. The number of these is now hardly more than 25. The process of manufacture is incredibly simple to look at. Yet it requires the skill of artisans who have in them the technical skill and craftsmanship of city professionals. The factory consists of two apartments of a stone house. One of these accommodates paper pounding or crushing apparatus, the other contains one or two cement reservoirs, usually 4 or 5 feet in size, to hold a solution of a few caustic chemicals. The pounding or pulp making is done with the help of a device which exactly resembles to the pounding chakras of various rollers, only they are much more heavy than the rice pounder. It is made of a roughly hewn heavy piece of wood—generally made from the trunk of a tree—with a pointed conical shaped piece of granite stone set at one end, which falls heavily on the raw material placed in a carry made in the stone pavement. A man sits by the side of this carry to see that the crushing is done properly and to gather the scattered material under the pounder in a rather dangerous job, not without some risk of serious accidents. The raw material used is waste paper, rags, and jute and cotton waste. But mostly waste paper is used now a days.

The crushing process takes no less than half-a-day. The pulp is then taken and put into the reservoir containing the chemicals, to be made into a fine milky white solution. The pulp is so finely divided as to be hardly perceptible to the eye, the colour of the solution being the only indication of its presence.

The whole art of paper making consists in the process of "beating the slush." The slush or paste is made of the finest kinds of grass (which grows

in the locality in abundance) of uniform size and closely fastened together at the ends, in the style of door screens, with two wooden measurable rods of uniform size and thickness on either side looking like yard sticks. The slush is a perfect mass of wet and raw woolly masses with any machine-made wire traces of the finest mesh-factors. These masses are at various sizes and degrees of fineness for the manufacture of various qualities of paper.

The man who handles the slush is the master craftsman in the factory and has probably the art of procedure behind him. He sits on his knees on the edge of the reservoir, atop the water in the reservoir, rotates the slush under water and then brings it out in the surface very slowly. The slush divided pulp held in solution separates off and is deposited on the surface of the wire or the gauge, while the water runs out underneath. The man dips this frame three or four times in this manner and brings it out shaking slightly and skillfully so as to have a layer of pulp of uniform thickness deposited on the gauge. He then holds the gauge above water to allow all the remaining water to run out. The wet sheet of paper is then slowly and gently lifted from the gauge and spread on a wooden board or a piece of thick blotting paper. This further sucks away the water remaining in the sheet. The half dried sheets are then stuck against the cement-plastered walls of the factory or sometimes hung on a line for further drying.

Heavy blocks of stone from local quarries, fresh green ashwa wood from the nearby jungle, local grass for making gauges, waste-paper, rags and discarded gunny bags and a few caustic chemicals are all the raw materials and special equipment that are needed for the manufacture of hand made paper or equivalent in its strength and beauty. This Daulatabad, like the Ahmedabad, paper was almost exclusively used by most Indian mercantile firms and houses of business for centuries, and even today the same conservative custom among the Indian merchants exist in using this paper for their ledgers and account books, even though it means a much higher price than that of machine-made paper, so much so that the foreign manufacturers have now begun to manufacture cheap imitation stuff to replace the genuine hand-made product. Lately, even Indian paper mills, I understand, have entered the field.

The State's Government have, during recent years, made conspicuous efforts to encourage within their dominions all kinds of cottage industries that are capable of revival and rejuvenation by extending State patronage in more than one direction. The State has established a Technical Institute at Hyderabad, where technical training for a number of industries is expected, and encourage

meant to send rats in gowns in the shape of school-boys to induce them to take up careers which may end the rental of cotton industries within the State. Byr Gulam Ahmad Khan, the Collector of Amroha-abad, a member of the State's Civil Service, whom I had the pleasure of meeting, takes keen interest in the State scheme of village uplift and is trying his level best to help the paper manufacturers of Nagpur. How I wish the Government of His Sacred Highness will use this paper for their offices!

B. A.

THE SHASTRAS ON UNTOUCHABILITY

IV

We have seen how untouchable by a contractural by the shastras, but even if we assume for the sake of argument that it is sanctioned, although as a matter of fact it is not sanctioned by the shastras, the same shastras lay down so many exceptions to untouchability as to nullify its effect altogether.

For instance, the *Matsyashra* quotes an authority which permits men to bathe and drink water at wells built by the 'last', i.e., the eastern, end, therefore, of course, used by them.

अलेखि कुने कुने भेरी कायनिने नरा ।

नर कान्वा न नीन्वा न प्रसविने न निखे ॥

If all may bathe and drink water together at wells built by the 'last', by a parity of reasoning, they may as well do so at wells built by the 'first.'

Perachara has a verse which declares water, among other things, to be incapable of pollution:

वीरैर्द्विर्वाग्यन्वाया नमामो सत्पुत्राय ।

विपुले यक्षिना कपुने दुष्पति कायन ॥

If Brahmacharis really follow the shastras, instead of ideally following customs, this verse shows within the question of wells: one for all. At the same time, it puts out of count the high and mighty Brahmins of the South, who make much of pollution by shadow and who exclude others from the earth in the shape of roads.

Here are more authorities on the question of water supply, if only the Brahmacharis will care to obey them:

वायस्यं कपिलं वा कपिलं सर्वेषु यत्नम् ।

वसन्ति ॥

कुपितदुर्लभं कुतं सुपि गोवं विमलम् ।

कुतं नदीपथं गोवं पवित्रं वनाम् ।

ब्रह्मसूत्रि १२-११ ॥

वदायनसमीपेषु वदायनसमेतम् ।

वसन्तुत्यो नदीपथं सदायनसमीपे निवेने ॥

वायस्यम् ॥

Every teacher of *Manu* in every Hindu *Panch*-shāl was assisted by a constable for drawing water at a public place for disinfecting water (in pump, Gey pump) and then going to the Harijan quarters. But Perachara says that no pollution is possible in a pump.

वसन्ते नदीपथे सर्वेषु न निखे ॥

As regards attendance at public places, of course, we are told in the *Shucrasutra* that everybody without exception has the right to have doctors of the twelve famous universities of India and, further, of all other other universities.

हीनोऽपि वा ज्ञानो ज्योतिर्विद्विं न वदन्ति ।

तत्र ज्ञानं वीर्यं निखे सत्पुत्रे तु ॥

ज्योत्सो वायस्योऽपि ज्ञानं वापि दुर्लभम् ।

विदोऽपि सदा सत्पुत्रसमायोजनं मेत् ॥

According to the *Shucrasutra*, even a slave who has been declared a *Karmacharya* or *Karmacharya*. All men are equal there, 'at distance as the spirit of the French Revolution, 'no man is smaller and 'no man is greater.'

न भूतं यक्षिनाम् नु किमु सर्वे ज्ञानं ज्ञानम् ।

सर्वेषु सर्वेषु न न वदन्ति सर्वेषु ॥

न तेन दुष्पतिविद्विं सत्पुत्रेऽपि सत्पुत्रे ।

सर्वेषु सर्वेषु सर्वेषु न वदन्ति सर्वेषु ॥

According to the *Shucrasutra*, all classes of men are free to take part in the worship of Jagannath at Puri.

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ॥

The *Perachara* permits all classes to join in the worship of Vishnu at the *Shalagrama* festival:

वायस्यं सर्वेषु सर्वेषु सर्वेषु न निखेत् ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ॥

Brhatsamhita holds that there is no untouchable life in sacred places (*prithi*) and places of pilgrimage (*gan*):

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ॥

Sampradaya specifically mentions 'Houses of God,' or temples *Devalaya* in the same connection:

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ॥

And Harita goes even so far as to say that, if a man who has attended a festival of Vishnu suffers from fear of pollution, he goes to hell:

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ।

सर्वेषु सर्वेषु सर्वेषु सर्वेषु सर्वेषु ॥

SELF-SUFFICIENT KHADI

(Continued from the last issue)

The work at Sarai-Mahall covered three villages in 1933, 245 wheels were at work, and 123 families participated in the work, producing 2,777 sq. yards of khadi. The expenses incurred in 1933 amounted to Rs. 1,041-11-6, including the charges of a weaving school.

Similar work was started by the Gandhi Ashram, Mirat at Bhatia District, Mirat, in 1932. Carding and spinning were taught to the villagers, and facilities in getting the yarn woven were offered. Some families agreed to prepare all their clothes. The work, however, suffered owing to the political struggle.

In Bihar, the Banbhai living under the jurisdiction of Guma and the adjoining theses took to both spinning and weaving. In the year 1933-1934, they demanded khadi from the Bihar branch of the Association for their first year, promising that hereafter they would get their cloth woven out of their own yarn. They asked for cotton and also for assistance in getting their pure worsted into cloth. One of the workers of the Bihar branch was deputed for this work in March, 1934. He reported that the majority of the population in about 25 villages got their cloth woven out of self-spun yarn.

Besides the above, the Bihar branch got woven at the different centres in 1933, 1,332 sq. yards of khadi from self-spun yarn of 177 families.

Extensive work has been carried on by the Jagan Kaur at Dera-onah and the surrounding area in Jager State since May, 1933. The work covers 16 villages, with a population of 1,800, and intensive propaganda is carried on to induce the people to make their own cloth. In the year 1933, about 1,340 lbs of pure worsted was spun in these villages. Influence of this work has spread over 54 adjacent villages, and about 3,000 lbs of pure worsted was spun in January. All the yarn has been woven into cloth for the use of the spinners' families, and it has come to 22,000 sq. yards. The expenses incurred in connection with this work have amounted to Rs. 77,100 14-6 for 3 years up to April, 1934.

Of the recent efforts towards the production of self-sufficiency, Sri Banbhakar's work in Kathiawar is the most noteworthy. Organized work was started only in 1932. The following figures for work done in 1933 show the rapid progress that has been made.

Villages	22
Families	2000
Total cotton spun,	1040
Cotton ginned	770-11-6
Number of those who learnt carding	503
Number of those who purchased spinning looms	550

Cotton carded for themselves	1040	800 1-10
Cotton carded by the women	1040	800 1-10
Yarn spun	1040	800 1-10
Average cost of pure	4 to 5	
Number of khadi pieces woven	2000	
Weight of khadi woven	1040	800 1-10
Sq. yards of khadi woven	1040	

Altogether 21 weavers were engaged, and an expenditure of Rs. 14,388-12-11 was incurred, of which the Association has paid Rs. 5,500.

The work has created a deep impression on the authorities of the Panchayat State, and, as a result, the State has resolved to bear all the expenses of the work done within its territories.

The efforts above described show that the idea of self-sufficiency has been, to a greater or less extent, before the Khadiyas. If, however, the work appears to be comparatively less, it is due, to a large extent, to the difficulty that is experienced in carrying the savings home to the villages, even where the people are familiar with the arts of carding and spinning, the immediate monetary gain that accrues by the sale of yarn, or by spinning for wages, presents a serious obstacle. In particular the spinning population is so poor that the wages of spinners are regarded for bare subsistence. In such cases it is naturally difficult to persuade the spinners to spin for their own use. Further, this type of work requires workers who have competent knowledge of all the processes and are prepared with unshakable faith to devote several years of continuous and industrious efforts to a limited area, and such workers are not easily available. Besides, as the work has to be continued for several years, provision for a considerable amount of expenditure has also to be made. If, however, this objective is to be reached, these difficulties must be overcome by determined efforts. Gandhi has given the impulse, and the Congress Committee regarding self-sufficiency, making provision for intensive work and permitting sales at cost price at production centres, will, it is hoped, very much facilitate and promote the self-sufficiency programme.

(* Subject Matter covered in this No.)

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MADRAS—FRIDAY, DECEMBER 3, 1944

[No. 43

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Malaviya being in the Chair:

"The Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus as regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

GANJA

This plant is grown on the fields in the village of Santarwaru, in Guntur District, and its flower and leaf are supplied from the adjacent Government Depot at Yatalapudi to the whole of the Madras Presidency. The flower is Ganga and the leaf is Bhanga. The former is smoked along with tobacco, and the latter is boiled in milk and the mixture is drunk.

The Santarwaru fields are divided into 4 blocks of 500 acres each, and the Government, which has a monopoly of Ganga permits cultivation in these blocks by turns. The average yield per acre is 5 maunds of 120 lbs each. The total consumption in the presidency is 1,400 maunds of Ganga and 100 maunds of Bhanga on an average per year. There are 5 people interested in Santarwaru, the licensed cultivator, the licensed contractor, the licensed shop vendor, the unlicensed consumer and the licensing authority, the Government.

The Government charges a duty of Rs. 27-8-8 per acre of 50 acres on Ganga and of Rs. 11-8-8 per acre on Bhanga. The former amounts to Rs. 1,360 per maund and the latter to Rs. 505 per maund. The licensing fee levied from the shops amount to "Rs. 400 per maund. The income to the Government is therefore, from Ganga duty Rs. 12,50,000

" Bhanga " 1,00,000
 " Shops " 5,00,000

Total Rs. 18,50,000

The vendor sells these articles at 0.125 a lb to wholesale dealers and at Rs. 1 a lb to retail

dealers. On an average of 15 maunds per lb, the consumers' bill comes to Rs. 30,00,000.

The cultivator's bill at an average price of Rs. 20 per maund. Their total income is Rs. 60,000.

The contractor's public price for Ganga is Rs. 20 per maund and Rs. 30 for Bhanga. This latter includes the profit from the cultivator. His income, therefore, is

Rs. 30,000 from Ganga and
 Rs. 4,000 from Bhanga

Total Rs. 34,000

Thus, out of the total spent on Ganga and Bhanga, viz. 30,00,000, the Government gets the largest share, Rs. 18,50,000 or 61½ p c; the shop vendors get the next share Rs. 15,00,000 or 50 p c; the cultivators get Rs. 60,000 or 2 p c, and the business of 2½ p c goes to the contractors. The consumers lose the whole sum.

The cultivator's expenses per maund are Rs. 15, the net income to him, therefore, is Rs. 100 per acre per year. This is much more than what he would get from any or most cultivation of that kind. Hence his attraction for this.

No doubt some of the people of Santarwaru get a direct income from this source, which is otherwise untouchable. But on the people of Guntur District depends the blame for the same.

There is a limited trade and the public conscience should be roused to see the necessity of the same. Public opinion should become strong enough to compel the Government to plant it down elsewhere, and the addicted people should be weaned from this vicious habit.

G. SIVARAMA SASTRI.

THE SECOND ANNUAL (1933-34) REPORT FOR GUJARAT

The most outstanding feature of the year under report was the visit of Gandhiji to Gujarat in the last week of June '34. He was to stay in Ahmedabad in Gujarat, and as Bhavnagar is not far away, his programme was so arranged as to make it possible for people from as many places as possible to meet him personally and offer their humble quota to the Harijan Fund. Reports of the delegates by the way, the donors of the sums presented to Gandhiji on behalf of Gujarat were Rs. 2,100-0-0, including Rs. 4,000 contributed by wells. Kutchivas presented a separate sum amounting to about Rs. 50,000.

Temples. No special attempts were made to open temples for Harijans. One new temple was built by the famous merchants of Panchdargaj a railway colony near Dohad, and it is reported to have been open for the Harijans from the beginning.

Welfare work. (a) Schools.—The managing Committee of the Anand (Bhavnagar) Boys' School of Gujarat, working for the last 11 years under the patronage of the Congress has headed over all its maintenance, including a village day school, and they are now being transferred and managed by the Provincial Board. It has 5 boarding schools, 12 day and night schools with 1,100 students on the rolls, and 5 co-operative societies and stores.

Some successful attempts have been made in Kutch and Ahmedabad districts, to send Harijan boys to common schools for primary education. The highway, though absolutely unimproved, has had a good effect, and it is proposed to maintain the policy as far as possible.

(b) Scholarships.—The total number of scholarships sanctioned was 25, and the total amount of money spent upon the end of the last official year was Rs. 1,094-14-0.

(c) Emergency help.—There were four cases of fire reported in the Bhamra locality, during the year, and attempts were made to render help to the distressed families. A total of Rs. 500 was spent for the relief of the distressed.

(d) Flood Relief.—Owing to severe rain in some parts of Gujarat in August '33, the houses of Harijans and other people had fallen and they required immediate help to get them repaired. A special survey was made and an appeal was issued. In response to it, about Rs. 2,000 was received, and about 150 families were helped to rebuild their houses.

Wells. The work of sinking new wells for the Harijans and repairing others was in progress in the latter part of winter and summer. The Board was too busy enough to get a grant of Rs. 1,241 from the J. & K. Fund, for eight wells out of which the work on six wells has already been finished.

The total amount of Rs. 2,100-0-0 has been spent during the year, and fifteen of the wells among them have appeared as an unimpaired donation. At the time of Gandhiji's last visit, a sum of Rs. 4,000 was received from a programme, and it is proposed to make use of the amount in the present year. The total number of wells repaired as well as newly sunk, was 19.

Medical. Attempts were made to give medical aid to the sick, either directly in through school teachers, or villagers. Two small dispensaries are being run in the Kutch district.

Respectable. Some attempts were made to start new co-operative societies in some places, but they were not successful. The societies which commenced work during the previous year (1933-34) those of Mahad, Barda, Marjan and Sakar are doing satisfactory work. A small industrial department for the recovery of Marjan for preparing handkerchiefs under the Marjan Municipality is working well.

Subarnashakti Ashram. The property and the boarding house (boys and girls) and the changed department had been temporarily in the charge of the Secretary of the Gujarat Free Board at the Bhamra Sankh during the year. There were sixteen members in the girls' boarding house, and they received primary education.

There are 19 boys in the Bhamra boys' boarding house of whom being below ten years, out of whom 15 are occupied in the changed and other departments; the rest are being taught following work.

The Central Board has been giving a grant of Rs. 3750 for the salary of a managing clerk of the changed Dept. and the salary of a book-keeping clerk, varying from Rs. 25 to Rs. 300.

Propaganda. All the district committees were advised to initiate the propagation of propaganda in a movement, but opportunities were never exploited to establish contact with the workers in order to explain to them the significance of the work of the Board. There were some unfortunate clashes between the Harijans and non-Harijans and attempts were made to come to an understanding thereby, without resort to the law courts. In this case where the village people were reported to have burnt the crops of the Harijans, for sending a Harijan (Chhotan) woman to a public well, the matter was taken to the court by Chhotan himself, and the accused were freed. The result was explained by the Board for the information of the Public.

Attempts were also made to stop child-marriages and to control expenses of funerals after death among the Harijans. In the former case, success had to be taken in the hands of the State. A complaint was lodged at the court, and it had a good effect.

A paid worker has been engaged by the Free Board to look after the interests of the Harijans in Ahmedabad and Sakar districts. He has also succeeded some of the Bhamra youths of Ahmedabad City and a case of harassment was led to the President of the Ahmedabad Municipality for the release of some of the disabilities of the change. Similar attempts were also made in behalf of the members of some other Bhamra parties.

General. I cannot refrain from recording a very noteworthy incident that recently happened in Barda district. A Brahmin worker, a small landholder, celebrated the thousandth anniversary of his son's birth in some place. He served pure vegetarian food (Asthavard) to attend the ceremony. The first beneficiaries after the ceremony were members by the day (Brahmins) from the Bhamra boys, and afterwards the invited guests as in the general custom. The people were treated in a manner that the ceremony was very.

Finance. The Board had a deficit of Rs. 4,400 at the end of the year. The amount is expected to be recovered from the grant of the Gandhiji Bhamra Free Fund, Delhi.

F. L. MATHURIA,
Secretary Gujarat F. & K.

KERALA REPORT FOR OCTOBER 1934

Religious Observance. Festivals of Hindu worship and large gathering of men, women and children once a week at each temple has become an important feature of our work. These weekly gatherings constitute social intercourse and furnish valid occasions for mutual discussion and contact. All such weekly Aghas were held during the month at many of which other Harijan took part. Special mention should be made of the Panchtham Committee in Central Travancore, which is successfully organising a set work of Aghas monthly in their area in collaboration with the Sri Matham Hindu Evangelical Sabha.

Propaganda. Graphic Japanese was celebrated at more than 20 places in the Province. Meetings, processions, great Aghas and Harijan fairs took place in most of these places. Besides these, Meetings were held in the Province for general propaganda.

Educational. Schools. To the 32 schools working in September two more were added during the month at Qadim district, making the total number of schools 34 in October. All the schools not merely maintained their strength, but increase in number of students was reported from 2 of them. We propose to 24 school hours from 8 a.m. to 12 noon, leaving the whole afternoon free for the boys and girls to attend to their work at home. No school is merely a class room, after. During the month, more of the schools carried out their programme of out-class work of sanitation, temperance and general propaganda.

School admission. 15 students were admitted into existing schools in Travancore and 5 students in the Malabar district through the efforts of our workers.

Technical schools. The 2 free sewing institutes at Travancore and Cochin conducted their classes regularly, and the 20 Harijan boys at these are progressing well in their training. Each of the institutions will give a grant of Rs. 10 for the month.

Hospitals. The three free Harijan Hospitals at Travancore, Kozhikode and Cochin were maintained their total strength of 27 beds during the period under report. The first maternity of the Travancore Hospital was celebrated on 10th October, under the presidency of Mr. B. M. Sathyan, C. I. E., Director of Public Instruction, Travancore, whose kind recommendation has now secured for the Hospital an annual grant of Rs. 500. The Cochin Harijan Hospital at Ottapalam, which has been placed under a local committee, has given Rs. 100 towards Cochin grant and preliminary expenses. Mr. Kariappan's medical school at Poyyil and Dr. J. A. S. Thambi's Harijan hospital at Cochin and Physician were each given Rs. 25 as monthly grant for October.

Asylum. The Sree Narayana in the Malabar district and the 3 Asrams out of the 4 in Cochin and Travancore carried out their programme of educational and rural reconstruction vigorously. The manager of the Madhavangal Asram, having resigned, there was dislocation of work there, and the new manager has taken charge only in November.

Sanitation. 54 sanitary works were undertaken in Travancore and Cochin during the month. In the Malabar district, 40 drains and 125 Harijan houses were visited by H. S. S. workers for sanitation and temperance.

Abolition: 17 meetings were held during the month for anti-drink propaganda. In the Malabar district, workers went on tour to towns like at Anad, Thiruvananthapuram, Changanassery and Taluk.

Harijan Day Schools. In response to a circular from the Provincial office, Harijan day schools were opened in Nagercoil, Panchtham and Kozhikode. Three schools did good work during October. All Harijan students were sanitation and temperance volunteers who paid home in home visits and undertook personal service. Mr. M. N. Govindan Nair, the President H. S. S. Secretary, deserves special mention for his good organising work in this connection.

Room made to Harijan Students. This is a much-needed item at important school centers. To the 103 boys and girls who were being given room-meals in September, 20 more were added in October at Adoor under the President, Harijan South Range Committee, The Provincial Board sanctioned Rs. 15 towards cost of the same.

Free Medical Aid: 35 Students in the Nagercoil district, 17 in Panchtham and 4 in Malabar received free medical aid through our workers.

Sanitation: (1) 30 cents of land was secured for home sites for 4 Harijan families, without any ground value, near Travancore, through the efforts of Mr. B. Govindan S. A. S. L., President, Travancore District Committee.

(2) Harijan bats in the Cochin colony near Travancore having been pulled down by order of Government, representations were made by the Provincial President and Mr. M. Govindan to the authorities concerned for relief. The matter is still under consideration.

(3) The Provincial President, Mr. Changanassery K. Perumbavaram Pillai, and the Provincial Secretary toured Southern Travancore, visited 5 Harijan centers and collected Rs. 100 during the month.

(4) A Harijan conference was held in Kanyakumari, South Travancore under the presidency of the Provincial President on 2nd October.

(5) Our center at Mayanur in the Cochin State has obtained a grant of 30 acres of land for a Harijan colony.

Conclusion. Our work in the districts has only now begun and is to go on as fairly regularly. In the Nagercoil and Kozhikode centers, we are tackling the problem of the Hill Tribes also. The Provincial Board met at Travancore on 7th October and passed a resolution to hold a Temple Entry Conference. It has now been decided that the Temple Entry Conference might be held along with our Provincial conference to be held in December.

Expenditure. The total expenses for the month under different heads are as follows:—

	Rs.	ms.	p.
Administration.	151	4	5
Propaganda.	73	4	12
Workers' expenditure including schools Haridra, Asrama, etc.	1286	9	11
Total	Rs. 1511	17	8

General. Now that we are working up a fixed budget, our October report is simply one of consolidation and arrangement of existing institutions without appreciable addition to their number. There were in Kerala during the month under report, 23 centers of which many are old definite programmes of Harijan uplift. All the centers are slowly but steadily creating a new life and reviving among the Harijans in these respective areas.

G. RAMACHANDRAN,
Provincial Secretary,
KERALA H. S. S.

HARIJAN

FRIDAY, DECEMBER 7, 1934

A I V. L. A.—ITS MEANING AND SCOPE

[The last was the hardest work that Gandhi had since the Congress. His mind is wholly occupied with the thought of the Village Industries Association, and he put on the subject in already more than he can cope with. But the last week was made even fuller because of the arrival in India of the Gandhi Deva Singh. The Gandhi concerns many of the skilled workers in the country who are giving all their time to constructive work, and the first talk that Gandhi gave here during the week was on the meaning and scope of the new Association. There is a brief resume

M. D.]

THE GENESIS

"Some of you here perhaps know how the Village Industries Association came into being. During my extensive Harijan tour last year it was clearly borne in upon me that the way in which we were carrying on our Khadi work was hardly enough either to strengthen Khadi or to regenerate the villages. I saw that it was confined to a very few and that even those who used Khadi extensively were under the impression that they need do nothing else and that they might see other things irrespective of how and where they were made. Khadi was thus becoming a lifeless symbol, and I saw that, if the work of things were allowed to go on, Khadi might even die of sheer inaction. It is not that a concentrated, intensive effort devoted exclusively to Khadi would not be conducive to success, but there was neither that concentration nor intensity. All did not give all their spare time to the Charkha or the loom, and all had not taken to the exclusive use of Khadi—though their number was larger than that of the spinners. But the rest were all idle. There were multitudes of men with quantities of coloured bangles on their hands. That I saw was a state which could lead only to our undoing. 'These people', I said to myself, 'could never win Swamy. For, their idleness and voluntary idleness made them a perpetual prey of employers, foreign and indigenous. Whether the employer was from outside or from the Indian cities, their state would be the same, they would have no Swamy.' So I said to myself 'let these people be asked to do something else, if they will not interest themselves in Khadi, let them take up some work which need to be done by their existence but which has of late died out.' There were numerous things of daily use which they used to produce themselves not

many years ago, but for which they now depend on the outer world. There were numerous things of daily use in the town-dweller for which he depended on the villages but which he now imports from cities. The moment the villagers decided to devote all their spare time to doing something useful and town-dwellers to use these village products, the swapped link between the villagers and the town-dwellers would be restored. As to which of the craft or manual village industries and crafts could be revived, we could not be sure. And we set down in the stages of the villages to invent, reinvent, improvise and identify. But I picked up two things of the most vital importance: articles of diet and articles of dress. Khadi was there. In the matter of articles of diet, we were fast losing our self-sufficiency. Only a few years ago, we pounded our own paddy and ground our own flour. But aside for the time being the question of health, it is an indisputable fact that the town-dwell and the rice-mill have driven millions of women out of employment and depriving them of the means of living out their means. Sugar is fast taking the place of jaggery, and ready-made articles of diet like biscuits and sweetmeats are freely being imported into our villages. This means that all the village industries are gradually slipping out of the hands of the villagers, who have become a producer of raw materials for the employer. He continuously gives, and gets little in return. Even the tools he gets for the raw material he produces he gives back to the sugar merchant and the cloth merchant. His mind and body have become very much like those of the animals, the constant dependence. When we come to think of it we find that the villagers of today is not even half as intelligent or resourceful as the villagers of fifty years ago. For, whereas the former is reduced to a state of miserable dependence and idleness, the latter used his mind and body for all he needed and produced them at home. Even the village artisan today partakes of the resourcelessness that has overtaken the rest of the village. Go to the village carpenter and ask him to make a splashing wheel for you, go to the village smith and ask him to make a spade for you, you will be disappointed. This is a deplorable state of things. It is not a remedy for it that the Village Industries Association has been conceived.

RETROGRESSION ?

The cry of 'back to the villages,' some critics say, is putting back the hands of the clock of progress. But is it really so? Is it going back to the villages, or retreating back to it what belongs to it? I am not asking the city-dwellers to go to and live in the villages. But I am asking them to render unto the villagers what is due to them. Is there any single raw material that the city-dwellers can obtain except from the villagers? If they cannot, why not teach him to work on it himself, as he

would be before and as he would do now but for our exploiting attitude?

THE IMMENSITY OF THE TASK

But this remustering the villages on what was once his natural position is no easy task. I had thought that I should be able to frame a constitution and get the Janasabhas going with the help of Sir Kameswarra within a short time. But the more I dive into it, the more I find myself out of my depth. In a sense, the work is much more difficult than I think, which does not in any way offer a complicated problem. You have simply to substitute all foreign and machine-made cloth, and you have established khadd on a secure foundation. But here the field is so vast, there is such an infinite variety of material to handle and experiment, that it will tax all our human talent, expert knowledge and scientific training. It cannot be achieved without hard toil, concerted endeavour and application of all our human and scientific abilities to this supreme purpose. Thus, I met a questionnaire to several of our well-known doctors and chemists, asking them to enlighten me on the chemical analysis and different food values of polished and unpolished rice, jaggery and sugar, and so on. Many friends, I am thankful to say, have immediately responded, but only to declare that there has been no mistake in some of the directions I had inquired about. Is that a tragedy that no scientist should be able to give me the chemical analysis of such a simple article as puffed rice? The reason is that we have not thought of the villages. Take the case of honey. I am told that in foreign countries such a careful analysis of honey is made that no sample which fails to satisfy a particular test is bottled for the market. In India, we have got vast resources for the production of the finest honey, but we have not much expert knowledge in the matter. An esteemed doctor friend writes to say that in his hospital, at any rate, polished rice is taboo and that it has been proved after experiments on rats and other animals that polished rice is harmful. But why have not all the medical men published the results of their investigation and experiment and placed on declaring the use of such rice as positively harmful?

WANTED VOLUNTARY HELPERS

I have put by one or two sentences indicated my difficulty. What sort of an organisation should I have? What kinds of laboratory research shall we have to go in for? We shall need a number of scientists and chemists prepared to lay not only their expert knowledge at our disposal, but to sit down in our laboratories and to devote hours of time, free of charge, to experiments in the direction I have indicated. We shall have not only to publish the results from time to time, but we shall have to inspect and supply various products. Also we shall have to find out whether the villages who produce an article or household

article content with exporting it and with using a cheap technique imported from outside. We shall have to see that the villagers become first of all self-contained and then enter for the needs of the city-dwellers.

For this purpose we shall have to form district organisations, and, where districts are too big to handle, we may have to divide the districts into sub-districts. Each of these—some 120—should have an agent who will carry out a survey and submit a report on the terms of the instructions issued to him from the head office. These agents shall have to be full timers and whole huggers, with a live faith in the programme and prepared immediately to make the necessary adjustments in their daily life. This work will certainly need money, but, more than money, it will need men of strong faith and willing hands.

QUESTIONS AND ANSWERS

Q Will not the programme swing the khadi programme which has yet to be fulfilled?

A No Khadi must be moved from its central place. Khadi will be the base of the whole Industrial Solar system. All the other industries will receive warmth and sustenance from the Khadi industry.

Q What exactly are the industries we must revive or promote?

A I have indicated the lines. We must promote every useful industry that was constant a short while ago and the extinction of which has now resulted in unemployment.

Q Have we to declare a boycott of the rice and the flour mills?

A We have to declare no boycott but we shall ask the people to husk their own rice and to grind their own flour, and we shall carry on persistent propaganda in favour of hand-ground rice and hand-ground flour as better articles of diet from the point of view of health. Let us declare a boycott of poison.

Q Shall we use the Congress Committees for the purpose?

A Of course. We shall use and take help from any source. We have no politics as such and no party.

Q The formation of the Central Board means centralisation?

A Not quite. The districts will be the working centres. The central office will be only a 'think tower' for the whole of India issuing instructions, but not a board of administration. It will be a sort of correspondence school through which the various agents will carry on mutual exchange of thought and compare notes. We want to avoid centralisation of administration, we want decentralisation of thought, ideas and scientific knowledge.

A PROBLEM OF VILLAGE ETHICS

Taru, Jena, a Haragan of village Mahara, district Balasore, somehow came to know that at Aganpura, which is about five miles from his village, some 'Gandhi' work was being done, and resolved as he had been for the last three years, he thought of going there on the chance of being able to get some relief. He appears to have had a suspicion that Gandhis' men help people of his caste when they are in difficulty. His trouble was that he had been ridiculed by his kinsmen, particularly the Brahmins. They refused to bury the dead body of a member of his family in the funeral ground. He had spent some money on holding the Brahmins aside twice for him, just to consider if he had been rightly criticised. The Brahmins had taken Rs. 1-8-0 each time as a token of respect to the Brahmins, which they considered regarding the alleged guilt of Taru Jena. The Brahmins were not unanimous in their opinion—some held that he was not guilty, while others said that he was only partly guilty. But all agreed that they must see that the postage of one of their own caste men should be maintained, and consequently gave the verdict that Taru ought to pay at least Rs. 1 to the village Harhat as penance for what he had done. A day later with a large family as he was, Taru could not afford to comply with the order of the Brahmins, and hence his visit to Aganpura.

Taru repeated the story to me. I could not understand what possibly could be his guilt. I again reminded him. He simply repeated what he had already said. I thought there must have been something wrong which Taru was concealing from me. I did not know before that the Brahmins had any control over the activity of the untouchable classes. Taru belongs to the Pao class, the Pao of this part, however, unlike those of Calcutta and Poona, do not feed in India or feed cattle.

As I had some business in the village, I took advantage of my visit to it and enquired into the grievance of Taru. I saw Ganesh Panda, the Brahmin who was the beginning of Taru's trouble. I found that the story narrated by Taru was substantially correct. His point was that he took money as compensation for the damage done to his cow by a Mahomedan of his village. The cow damaged the crops of Harhat of his village, who threw a stone at her, accidentally hitting her on the head. The cow fell down, and Taru ran to the Police station. The sub-inspector of police called the matter by asking Harhat to pay Rs. 4 to Taru as compensation for the damage done to the cow. Harhat paid the amount. As soon as the money came into the hands of Taru, Ganesh Panda, belonging to the village in the outside of which Taru lives, gave him the advice that he should not keep the money himself, as that was the blood-money of his cow, that he ought to pay the sum to the Harhat and to the local Darg. Taru paid Rs. 3 to the Harhat and Rs. 1 to the Darg through Ganesh, who was the manager of both. Above a week after, the cow died, probably as the result of

the wound. Again Ganesh came and asked Taru to pay Rs. 2 more to the Darg, as the cow was dead. Taru did not—could not—pay, and his kinsmen were led to believe that Taru had committed a great sin by accepting money for the wound of his cow. This nobody had ever done. This was against the Shastras.

Ganesh vehemently supported his position before me, and so did some other Brahmins. To lose one's temper on hearing wrong quotations of Shastric verses was very easy, and a matter of fact, I once or twice lost my temper, but I realised I would not help Taru by losing my temper. How to meet the grievance—that was the problem before me. I thought of talking to the kinsmen of Taru, who might understand me because they are the aggrieved. I met them separately and talked to them of how they were treated as untouchables, although they were within Hindu society, of how they were not allowed into temples, although they were paying money for the Darg, of how they were not allowed into the village, though they were necessary for various kinds of work, and so forth. My aim in explaining their degradation was to point out how it was the result of superstitions held fast by the Brahmins, and so to induce them to lift the boycott so far as they were concerned, even though Ganesh and others might not agree. I also explained to them that there was nothing wrong in Taru's accepting money as compensation for the damage done to his cow. All I wanted to me and appeared to be concerned. But at last an old man said slowly, "Well, we have heard what you had to say, but that is not done in our parts. There are probably differences in your village. Nobody of these parts has done what you say. How can we destroy the Brahmins? If what you say is correct, hold a meeting of the Brahmins and others. If they agree, we have no objection." This was generally approved by Taru's kinsmen. But I was discouraged very much. I knew that it was next to impossible to make the Brahmins see the error of their ways. I stayed in the village for more than a week. By chance I was able to interview the teacher of the local primary school of the wrong done to Taru. The teacher prevailed upon one of his young Brahmin friends to hold a meeting of some of the high-caste men. I could at once see that at this meeting argument was useless and that, if anything was to be done, their heart should be moved. But I despaired of being able to do this as things stood. The meeting, however, accepted our position to the extent that Taru need not pay more, but they were firm that whatever had been given by him to Ganesh would not be returned. Ganesh was present. He agreed, though very unwillingly, to abide by the decision of the meeting. I thanked the stars that they gave some relief to the poor Haragan. I have been wondering how to combat and remove all the prejudice, superstition and exploitation of this kind, which one could see in every village and of which this is only an instance.

E. MATHIAS.

Notes

A Good Example

* The Kaira District Harijan Seva Sangh published a very useful item of its activities, viz., the report of the Municipal Employees' Co-operative Credit Society, started originally by the Munson gally, about a year ago, solely for the benefit of its employees in the Health and Sanitary department. In order to make the management of the Society efficient and helpful, Mr. A. V. Thakkar, the then President of the Gujarat Antyop Seva Mandal, now amalgamated with the Gujarat Provincial Harijan Seva Sangh, was requested to lend the services of one of his Harijan workers, and the Society thus became one of the chief activities for the Kaira Branch of the Mandal.

Monthly enquiries were made regarding the economic condition of the Musangs, who were Municipal employees, and it was found that most of them, being originally proprietors themselves, had mortgaged their houses to money lenders, paying an exorbitant rate of interest, varying from 15 p. a. to 35 p. a.

a. The economic condition of the members was analysed into three groups:

- (I) Those holding property of greater value than the amount of their debt.
- (2) Those holding property worth less than the amount of their debt, but with satisfactory current income.
- (3) Those with little property and heavy debts.

The groups were composed of 15, 11, and 11 members, respectively, with total debts amounting to Rs. 35,379-0-0.

An influential committee of five members including the (1) Asst. Registrar, Co-operative Societies, Northern Division, (2) Hqs. Organizer, Co-operative Societies, N. Division, (3) Municipal President of Nadiad and (4) Mr. A. V. Thakkar* was formed. Munson Thakkar and Secretary Shah, the Municipal President, went carefully into the details of the debts and the rate of interest, etc. Each individual case was examined in the presence of the borrower and the debtors, and attempts were made to make the terms of settlement as favourable as the mortgagee or possible. With the military exception of one big mortgagee, who was not to be persuaded upon to accept the award of the Committee for the redemption of debt, all were quite reasonable in their attitude with the Committee, and 235 awards were given on behalf of the Committee, and debts of members amounting to Rs. 35,344-7-8 were paid off with Rs. 17,455-8-8. Before requesting the Municipality to create the cooperation of Mr. A. V. Thakkar in this connection, the members had made a verily

struggle at self-protection. They took solemn vows before the image of Ramji (in their own temple) to give up the habit of drink, to refuse to maintain expenses on ceremonial occasions, to desert from and not to encourage or take part in child marriages. The passing of the funds had had the great result that all the children were married off just before the last time came round, leaving no scope for temptation in this connection! All the same, they have stood the test fairly creditably, and it may safely be said that, out of 115 families who have joined, there is completely not a debt and, but for the stiff attitude of one solitary mortgagee, who happens to be the biggest money lender, many more would have fared better.

Fourteen months ago a small Co-operative Store for daily necessities was started on Narvers Road, and this store has made sales worth Rs. 5,000 during the period. The Society has loaned the money to members out of its own share capital and the reserve fund, which amount to Rs. 14,294, and Rs. 1,871, respectively.

The Society also helps the members again and again to get small loans for ordinary purposes, and these are generally returned by regular instalments by the members on pay day, thanks to the good-will of the executive of the Municipality in offering the assistance of its machinery. The Chief Officer of the Municipality is the ex-officio President of this Society, which is called the "Thakkar, Munson, Municipal Employees' Co-operative Credit Society," and anti-Harijan loan paid members of the staff also have joined the Society, and they derive the benefit of getting loans at lower rates, just as the Harijan members do.

The Society has entered the good system of the Audit Officers of the Co-operative Dept., owing to the valiance of Mr. Chormashil Nerhi, Secretary of the said Credit Co-operative Society, Nadiad, and also the Secretary of the Kaira District Harijan Seva Sangh, and his colleagues.

F. L. M.

Backward classes and Examination fees

In our issue of the 11th May, 1934, we pointed out how, following the lead of the Harper University, three other Indian Universities had exempted Harijans from the payment of examination fees. It is a matter for gratification that the Madras University should now decide to exempt all students belonging to the "backward classes" from payment of examination fees. We read:

"On the motion of Dr. A. Lakshminarasimhan Mahalingam, the Senate accepted the recommendation of the University to exempt candidates belonging to the untouchable hill and scheduled tribes from payment

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held at Bombay on 25th September 1933, Pandit Mahatmaya being in the Chair.

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Federal Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

LEATHER TRADE

II

Bombay—Cheap chrome leather from China-exports of Calcutta has found its way to Bombay. This has practically replaced other chrome from the market. The rates of raw hides seem to be same as at Calcutta, while China-chrome are available at three annas per square foot.

The proprietor of the 'Gold Filled Leather Works' of Bombay is a lover of cottage industry. He showed me how he has translated his aspiration into action. He took me to his leather box and sand-rice factory at Bombay and showed me that, from tanning of hides to finishing of boxes, straps, holdalls, etc., every thing was done by hand. In this way he has been employing a large number of Harijans. I talked with him that by introducing machinery he could have increased his output and thereby made more profits.

Mysore—The government retannery, which was started for tanning raw, by improved methods of tanning, was closed down about three years ago on account of the large deficits that had to be incurred every year. The tannery has been leased out to Mr. Vallabha Sankar, and bark and chrome tanning is now carried on there. Chromes are made from hide rejections. The leather is obtained for making rubber diaphragms, motor gears.

Here the buyers send the dry hides to the market, very often without having kept them stretched in the process of drying. The hides thereby become full of waves and creases. These can only

yield inferior leather for uppers. Dry hides are sold at from Rs. 10 to Rs 12 per mowad. There are several small tanneries at Mysore, all of which are confined to bark tanning. The rates for shoes are exclusively made locally. But the uppers for shoes are made practically exclusively from China-chrome from Calcutta, which sells at ten paise and half per square foot.

No other chrome could exist before this China-chrome, which is practically monopolizing the chrome leather market. In bark tanning however, the local tanneries are holding their own ground. I visited a cottage tannery, one owned by B. Channan, a channan from Changan. He turns only 15 mowads of hide per month. An adult and a boy turn out this quantity. The tannery is running at a profit.

Wardha—Here also I heard about the hold that China chrome has over the market. There are bark tanneries which supply mostly the need for shoe soles. The bark tanneries are profitable. The price of dry raw hide here is Rs. 10 per mowad. Raw wet hides fetch seven paise per Bungal near Wardha hides I found to be superior to Mysore and Bangalore hides.

Batpur—The chromes for uppers are wholly Calcutta tanned China chromes. As in other places, bark tanning is carried on to meet local needs for leather soles and uppers for some of the country variety of mild shoes.

Dry cow hides are sold at Rs. 8 and buffalo hides at Rs. 12 per mowad. The quality of the hides is very inferior here, as the animals also are inferior.

Mr. Halsey, who owns a sawmill a few miles from Harper Town, took me to his factory and showed me the miserable condition in which hides reach the factory. A piece of hide without identification of one kind or another can hardly be met with. The hides are awfully injured by good marks. Mr. Halsey spread out a piece of tanned cow hide and pointed out to me how the hides were pitted with deep marks of gooding. The goods used here are made with two points. He explained to me that when the usual gooding fails to move a hide normal, the usual plough-man or mud digger drives the good anywhere in the body, sometimes twice through the side, in order to make the animal work. He showed me hides on the side infected by the good on the neck, the sides, or feet, etc., where.

Calcutta.—The principal hide market seems to be covered here. The Ghara slaughter houses are drawing several thousand hides daily. The effect of this drain upon the hide for local consumption has been good. Hides are better suited for tanning, in my view, as the tanning, so that a good value is obtained. It is rather strange that the tanners from Madras and Mysore should be coming all the way across the country to buy hides from Calcutta. Calcutta imports hides from Bengal, Bihar, Central Provinces and Orissa, and sells off to local tanners, to those from other Provinces and also to exporters.

There has been an unusual demand for wet salted hides, which are preferred for shoe-making, as the skins are better preserved thereby. Better glass hides go by the name of slaughtered hides. The Calcutta slaughter house kills 300 cows daily. Therefore, whether the Calcutta slaughter house or all the other slaughter houses combined can make up a fraction of the demand of five or six thousand wet salted slaughtered hides daily. As a result, the dealers take off the head pieces from the hides to make them pass for slaughtered hides. **Sahad Dikshan Das Gupta.**

HARIJAN WORK IN ASSAM

The Secretary, Harijan Sevak Sangha, Assam, has sent me a copy of the report of the Sangha's work during the year. From the report I abstract the following interesting particulars.

The Sangha runs 72 schools for boys and girls with 1,243 pupils on the rolls. Of these, 11 are mixed schools and 6 for girls only.

The total amount spent on the schools during the year was Rs. 4,425-14-0.

The Sangha recruited 228 boys and girls for the ordinary schools.

Scholarships totalling Rs. 334-4-8 for Middle English and High English schools were given to Harijan students.

The total value of books, stationery, clothing given came to Rs. 268-3-4.

33 Nongpans (paper houses) were thrown open to Harijans.

The Jorhat Committee built a common prayer house for Rs. 1,185-5-1.

The Sangha employed 15 Harijan teachers, including two women.

A co-operative society was organised at Dibrugarh for Harijans. 21 Harijans have taken up shares. Rs. 500 have already been realised.

The Sangha has organised 3 District Committees. These have organised 22 sub-committees at Nongpans.

Free medical relief was given, costing Rs. 18-7-0.

40 spinning wheels and 10 pairs of looms for spinning were distributed among poor Harijans.

121 villages were toured for anti-corn and anti-drunk propaganda. As a result, 124 bad jades were given up, and 15 hemp smoking.

"Municipal Boards of the Province were requested to make better arrangements of housing, drainage and water-supply for their employees, especially the Harijans. But it is sad to note that none of them took up the work. Gachhi and Dibrugarh were the worst offenders."

By way of contrast it is pleasurable to note that, at the instance of Harijan workers, some villages constructed their own roads and cleaned their own towns.

195 villages were surveyed during the year, and statistics of Harijan families as to their occupations, professions, disabilities, drinking and opium habits, etc., were collected.

The President, His Holiness the Saradhabar Choudhary of Garo, toured through most of the important places including the tea-estate-garden-estate centres.

In Assam, opium is a very serious problem. It ruins the edifice physically, mentally and materially. It has been found that in 3 districts, the average consumption among 24,322 adults is nearly 1½ lbs. per head per month. In Nongpans, including the Mita Hills, the consumption is about 18 lbs. per 10,000. In Lakhimpur it is 4½ lbs. per 10,000. In Mita Hills it is even over 60 lbs. per 10,000. Harijans are the worst victims in Lakhimpur, Morigaon and Nongpans.

The main professions of indigenous Harijans are fishing, pottery and agriculture. The general movement should be in the direction of these professions.

This encouraging trend is helped by the knowledge that was one-fourth of the expenses were incurred for administrative and propaganda purposes. The total expenditure was Rs. 11,808-0-0. Of this, Rs. 3,284 represents administrative and propaganda, and Rs. 8,524 welfare. Administrative staff amounts Rs. 1,148 and propaganda Rs. 1,836. I have quoted money and paise. Now the expense for welfare work of Rs. 8,524 is much too much in my estimation. As I have repeatedly said, constructive work is its own and the best propaganda. Administrative staff should also be reduced to a minimum. I know that Assam is a difficult province to work. Nevertheless, the fact that Harijan Sevak Sangha are an organisation of patriots or doctors should not be borne in mind. **M. K. Chatterjee.**

Notes

An Aspiring Naturopath

Being myself a half-baked naturopath, I draw to myself similar snakes, of whom Shri Sharma of Kharva is one. He had to his credit a Day and Night Hospital and some well advertised books. I had a hand in the disappearance of the hospital. The sequel is told as follows in his own words:—

"I have been receiving letters and postcards asking for my books. It is difficult for me to answer all the correspondents by personal letters. I would like, therefore, to inform them and those who may be interested in natural cure methods that, having become of late more acquainted with the ways of Nature, that is of Truth, I have determined that all my books on Daylight and Colour cannot be held to be reliable beyond doubt. If they contain some unscientific facts, they also contain some of substance which I have not tested by my own experiments, whose truth therefore I cannot vouch for. On looking back upon my books, I see that I have written them as if I was master of the sciences of which I have written with confidence. My books are more in the nature of self advertisement than a testimony of truth given for the service of suffering humanity. I would, therefore, like all those who possess my books, or who might have bought of them, for the time being to destroy them. From these considerations and up to only upon what I have written thereon or upon the opinions which I have advertised therein, I hope some day, when I have tested the truth of the things that Nature holds for us, to re-write the books and place them before the public with confidence based upon verifiable experiments."

I wish the other naturopaths will take a lesson from Shri Sharma's example. I have written and spoken much against the modern treatment of disease. But I have a misgiving regard for the naturopaths as a body of allopaths. They do not make professions. The best among them do not refuse to learn from others, and they are humble enough to own their mistakes among themselves, though not to their patients. They try to know all about the human body and as much as is possible of the drugs they use. Naturopaths use few drugs. But an accurate knowledge of the body is surely essential for all who would tamper with it under the pretence of curing it of the many ailments to which it is prey. Shri Sharma has a burning passion for becoming a true naturopath. He is, therefore, determined to acquire a working knowledge of anatomy, physiology and whatever is necessary for all who will deal with disease, whether in the name of allopathy, homeopathy or naturopathy. His attitude is commendable and a warning. Let all concerned take note.

M. K. C.

Social Work among Delhi Sanyas

On the outskirts of the city of Delhi and close to Begunpur, the colony of Ragas or tantras, there is a colony of 50 Sanyas families. Sanyas are considered a criminal tribe and are subject to police surveillance under the C. T. Act. Though they

are not far removed from the untouchables, they are considered to be worse and are hospitalised by society. Though some of them earn their living respectably, serving as peons in offices, the majority are unemployed and have criminal tendencies. They are breeders of pigs.

Twenty-four male adults have to present themselves at the nearest police station three a day—on the morning, evening and at 11 midnight. There are 50 more adults who have to present themselves once a day, and that is at midnight. Thus, 74 males out of a total of 88 come under the C. T. Act in one way or another.

A social worker, by name Prabha Dyal, has been settled among them for a month for doing their social service. Besides this, a school has been opened for their children, to teach them reading and writing. Shri Prabha Dyal was asked to prepare a list showing their indebtedness, but some of them gave wrong and misleading figures and some of them refused to be contacted, saying that a census was an insult to them. After a few days' contact, confidence was established, and tables of their steady property, indebtedness and unemployment have been prepared.

For three days our worker did the cleaning of the locality by her own hands, once a day, and then showed them into cleaning their quarters themselves on the fourth day. Since then they have begun to attend to their own sanitation, and the worker has only to go round and see that the cleaning is done to her satisfaction. In one case however she had to do her part of the work, the worker began to do it herself. The housewife then took ashamed and done it herself.

The worker also conducts a night school for adults, reads Ramayana to them and gives medicine to sick persons. A Sansi boy was suffering from a bad leg for four months. A doctor was brought to treat him, and the leg is now improving. These people believe in magic and superstitions for the cure of disease and do not take easily even to external applications.

A football has been provided as well as a volleyball. These provide good amusement and exercise both to boys and adults. A large part of the indebtedness is the result of payments to broker's fathers, and for feeding guests, the total bill amounting upto Rs. 300 in some cases. Very high marriage and funeral expenses are the chief cause of indebtedness amongst most Sanyas castes, and abnormally high rates of interest keep them always deep down in the mire. The bridegroom's father, in the case of Sanyas, has to give a fat pig to the bride's party, and it costs about Rs. 40.

About two weeks back some well intentioned Sanyas took an oath not to gamble themselves. They met after the usual reading of the Ramayana at night time. Gambling is a great vice with them, and it is hoped that, after a few months' continued work amongst them, they will be weaned from that vicious habit.

A. V. T.

HARIJAN

FRIDAY DECEMBER 14, 1934

A HARIJAN SEVAK GONE

I tender my respectful condolences to the family of Shri V. P. Madhava Rao who died the other day at Bangalore at the age of 62. He was Dewan of Travancore, Kerala and Mysore. After his retirement he used to devote his time to social service. And though so old, he had allowed himself to be nominated as Chairman of the local Harijan Sevak Sangha. He was an influence always exerted on behalf of the Harijan.

M. K. Guruswami

MOTHER OF INVENTION

Shri J. K. Mehta, Secretary, Indian Merchants' Chamber, Bombay, writes:

"In connection with the new scheme for reconstruction and revival of rural industries, I should like to bring to your notice one experience of mine. In 1931 my services were borrowed from the Chamber by the Government of India for purposes of the War. I was at Pondicherry for about a year and a half with the Munitions Board. The main object of the Munitions Board was to get a supply of those articles the export of which from the United Kingdom was, under the circumstances of the time, either prohibited or impossible. It was found that home stores could not be made available from the United Kingdom. It proved to be a great and complicated problem, as there was no factory in India making handkerchiefs, and the export from the United Kingdom being totally prohibited and no exports from other countries also being available, the Army authorities were greatly concerned as to how to procure a supply. Ultimately the solution was found in getting supplies from backward villages. The village usually came to the notice of the Government of India, as orders were placed through the Collectors of the Districts with the Police Panch, who got handkerchiefs from different villages and sent them up for the Army requirements. The consideration of the matter went on for a long time, but I am speaking to you here and the gist of what happened, to show how the village, if properly tapped, can assist in supplying not merely household articles like brooms or earthen pots, but also very important articles in time of war."

Truly necessary is the matter of industries. Why should not we be able to accomplish as our war against untouchness and unemployment what had become possible in the time of the great War? Instances such as Shri J. K. Mehta has given can be endlessly multiplied. The whole face of the great continent of Europe was changed during those days of material slaughter, and men and women, boys and girls had to work with their hands, in order that they might be able to keep body and soul together.

M. K. Guruswami

THE FORD TRACTOR vs THE HAND-PLOUGH

The Mail Boat, S. F. Kinnore, was making its way slowly forward calling at all the East African ports. At Lorenzo Marques, a commercial traveller from Amoy was put on board, who was going out to India, later on, but was leaving the Kinnore at Mozambique in order to call Ford Tractor agents in Kenya and Uganda.

His first halting place would be Bombay. From there, he wanted to cross India and start selling his Ford Tractors in Calcutta.

We fell into conversation, somewhere between Basse and Mozambique, and we had many interesting talks before the steamer reached Mozambique.

'What are you going to sell Ford Tractors for, in Calcutta?' I asked him.

He told me, with some pride that one of his tractors could plough up to many acres, in half a day, as the ordinary plough with bullocks would take weeks to accomplish.

'Yes,' I said to him, 'I know all about that. But, I had to use a Ford Tractor myself once in a drought year, where the cattle had nearly all been starved, or lost by the flood, and the land was getting baked hard by the burning sun.'

This interested the American commercial traveller immensely, and he was eager to know where the place was, so that he might go and get some orders for his Ford Tractors.

While I told him the name of the place, which was in North Bengal, I also told him the story of what had happened at that season. The tract between Ranchar and Palam was 1,500 square miles in extent, and it was absolutely necessary to get the part, where I was working, ploughed over before the soil became too hard. I had gone out one morning after a slight fall of rain, on a day when the land was in an ideal state for ploughing, and as I looked round from a small piece of rising ground, over miles and miles of country, I could see only one plough engaged in the work!

When I asked the villagers what had happened, I was told that the flood had done such damage to the cattle that only a very few were available.

It seemed to be a hopeless situation, when the ground was becoming as hard as brick, under the burning heat of the sun and the ploughing work had to be pushed quickly.

So we got a Ford Tractor down from Calcutta, and, with a disc-harrow instead of a plough it cut through the black soil on the surface at a tremendous pace without going too deep. The work was rushed through in a marvellously short time. The villagers looked to see the new monster at work, demolishing the surface. They could not do much to do themselves, however, because the machine only needed two men to keep it going.

The commercial traveller's eyes glowered as I told about these wonderful deeds of the Ford Tractor. He had hardly noticed my last signal, our entrance!

But when I went on to tell the story of what happened later, he listened much more carefully and remained thoughtful. I told him how the landlords of the district wanted me to leave the Ford Tractor with them, for the ploughing work in the future, and not to send it back to Calcutta.

"No," I replied, "certainly not! On no account would I do such a thing! Just for this food does it, it had its use; but when the rains are restored and normal times come back again."

"What then?" asked the commercial traveller eagerly.

"Why, then," I replied, "I should leave it as for the Ford Tractor! It would turn out at least 40 families off the land, who are now handily employed. It would drive them into the jails and close to Calcutta. Can you contemplate a worse fate than that?"

That last question I put to the commercial traveller, while we were seated alone on the deck. He looked into the calm blue sea, through which we were slowly making our way. Everything was quiet except for the splash of the water, as we went forward. It was a time for confidence, and he turned to me.

"No, Sir!" he said, "I've got a conscience! And I must confess to you that, when sometimes ago I saw the Yang-Tze-Kiang valley, where the Chinese villages are growing ripe, I felt it would be a crime to introduce Ford Tractors there!"

"Well," I said to him, "the valley of the Ganges is as thickly populated as the valley of the Yang-Tze-Kiang, would you be ready to introduce your tractor there?"

"No," he said, "you've convinced me. I have been a commercial traveller in Russia and have gone as far as Siberia. That is quite a different proposition, for the population is as thin as the land; that the soil goes half-undrained, or not cultivated at all. But no one can beat the hard cultivation of the valleys of China and India, and to drive the people off the land, who have lived there for centuries, would be nothing less than a crime."

During talks like these on the Indian Ocean, between Africa and India, I heard many things; but the one thing which glung most of all to my mind, so that I have repeated it again and again, was the conversation with the commercial traveller, whose one object in life was to sell Ford Tractors.

C. F. ARNOLD.

WOMAN'S WORK.

In a recent article I noticed at some length the All-India Khadi and Handicrafts Exhibition at Bombay. Another situation which though not connected with the Congress, was remarkable during the Congress week in India taking interest in home arts and handicrafts was the Women's Art Exhibition held in the Town Hall, mostly due to the efforts of Shrinani Harnai Mahia, Shrinani Lalwani Desai and Shrinani Lalwani. Honorary Secretary Shri Mandel. It was a unique thing of its kind in that it was organised exclusively by women, a particular point in evidence prepared by the decorative figures of women and it was run exclusively by women. The exhibits included paintings in oil and water, needle work, embroidery, woolweaving, leather work, painting on 'shells,' etc., handwork, basketry work and many other things, revealing women's peculiar artistic taste and craft. Whilst some of these things might come under the category of crafts, there were many articles of daily use and many which while they added beauty-companions to the walls-to-day, also added beauty-companions to the poor and the needy.

Whilst the Exhibition was on, undoubtedly success from the point of view of organisation, I should like to dwell at some length on its importance from the point of view of the All-India Village Industries Association about to come into being, and I should venture to make suggestions to the very able organisers of the Exhibition, in order that their work may be continued with the end that the new Association has in view. It is a curious coincidence that, about the same time as this Women's Art Exhibition, or Handicrafts House in London an exhibition was held by the "Home Arts and Industries Association." According to the Hon. Arthur Gourlay, the President who opened the Exhibition said "the survival of crafts and crafts-women was of vital importance to British art in industry in this age of mechanisation of industry," and the exhibits included beautiful specimens of book-binding by a woman book-binder and a collection of brightly coloured dress materials, scarves and cushion-covers made by the hand women of the Handicraft workshops. It may be remembered that this "Home Arts and Industries Association" has been holding its exhibitions for years past.

The first suggestion that I would make is that the women who organised the exhibition at Bombay should make it a permanent affair like this "Home Arts and Industries Association" and should have a committee to make a regular survey of the women's arts and crafts in the country, if possible in the country, that are still in existence, measure their scope of usefulness from the point of view of public utility as also of providing an outlet for creative skill and become-organising to town-dwellers and

MY TOUR DIARY—III

WARDHA

13th and 14th November. These two days were spent with Gandhi. A number of small matters could be settled with him only by personal talks. The Harjan Ashram at Rahimatpur was discussed, and it was decided that the girls' hostel, rather than the residential school, should be enlarged so as to take in 50 girls. They should be taught, besides the three R's, some industrial occupation and domestic work.

Budgets of expenditure sent in by various provinces were seen by Gandhi and scrutinised minutely. He was very pleased with budgets of those districts which contained very little expenditure on propaganda. Almost all the districts of Tamil Nad contained large sums under the rubric of Miscellaneous and under Welfare. This was at once marked by his eagle eyes.

I was fortunate enough to make the acquaintance of Khandekar Abdul Gaffar Khan and his brother, and Acharya J. E. Agarwal of the Poona Mahatma Vidyapeeth of Rahimatpur. Several Harjan problems were discussed with Satish Babu of Calcutta, who happened to be there.

ANIKHOTI

15th November. Half a day was spent here. On account of Dwarakabai's death, the Harjan Hostel, called Anandkamat Dwarak Hostel, and the girls' hostel under Mrs. Bharti could not be seen. Formerly there were three different hostels for different castes of Harijans in this town, but they are now all joined into one, under the District Commissioner. A small Harijan meeting was held at the Municipal D. C. School in Mahapepura, where we held interesting questions and answers. The school was started by Mr. V. K. Shinde's D. C. Mission many years ago but has been now handed over to the Municipality. It is a fair teacher school and offers to school 120 children. In the conversation with Harjan leaders, many misconceptions about the work of the E. P. Sabha were cleared up.

MORCHI

16th and 17th November. Harjan welfare work in this little town was viewed as a direct result of Gandhi's tour here in November 1930, and the small parties presented then. Mr. Akhaver, a young pleader, has organised a hostel for about 15 boys studying in the local High School. A Harjan gentleman, a Government servant, has given his little bungalow next free, with a spacious compound in the front, for the hostel. A boy in this free hostel who gets a Government scholarship of Rs. 5 is paying Rs. 2 per month for his food and lodging while the remainder for his father's education in college. He was prevailed upon to give his full expenses in the hostel and given to under-

stand that he need not be anxious for his college expenses.

Newspapers' quarters were visited. It was found that they are suffering heavily from the two annas per rupee per month (or 100 Rs) interest they have to pay to their Patben and other money-lenders. I explained, therefore, to the Chairman of the Secretary Committee how to form a Co-operative Credit Society for their redemption. The Secretary Committee has provided some money for building their well-planned houses, rather late. They number only 15.

Bhonda, a village 14 miles off and famous for its tape industry, was visited. Very strong tape for hand-locks, etc., is woven from mulberry. Mr. Khandekar, a well-to-do Harijan, owns a decent house with a garden in front. A small meeting was addressed here by me and Mr. Amrathar, my host, a great rural uplift worker.

KOTRAWAL

17th November. After meeting friends in Amroha interested in Harjan work, on my way back I visited Shimawal, reaching there late at night. In the early morning, how the school for newspaper children and quarters of newspapers and Bangla. Hindi speaking newspapers from the Jaipur and Alwar States and from Shimawal district in the U. P. have settled here for a long time past. There is a good field for work here, as the town and the railway colony have a large Harjan population. The local Bangla has started uplift work here under the guidance of Mr. V. V. Dastgiri. There is room for expansion.

SIBSAT

18th November. Sibsat was reached in the evening. A reading room was opened here, under the wings of the Students Association, in the Harjan quarter, called Kungara. A group of local workers was met, and plans of future work were discussed. A very large Co-operative Credit Society is being run here for the benefit of Municipal newspapers.

SARAHMATH

19th November. Had a talk with the boys of the Ashram who are learning classical work. Had a look at the various buildings of the large estate, and met a few friends and their families residing here. Saw the small banking establishment, which supplies bottled butter for the changed department, and the dairy for which some buildings are rented. A meeting of the professional workers held in Shimawal was attended, where the closing of the city branch of the Bangla, rather the opening of it in the district branch, was discussed and postponed for further inquiry.

KATHIYAWAD

20th November. The tour planned to take over a month was begun with the road tour

of Lakshmi, where a Harjan school asked for that State, it being run for the last 10 years or more, though not under encouraging circumstances. A separate school for sweepers boys is being run for the last two years also. The gulf between sweepers and other Harjan Hindus is very wide in Kankwad and it is very necessary to bridge this gulf by persuasion and active work for the welfare, considered beyond of the law. Paps from three other schools opened during the last few months in surrounding villages were gathered here and were given clothes. A Harjan gathering was addressed and abstaining from drinking eating was preached, & local sanitation was also focused for the improvement of schools and other uplift work in the area.

A. V. THAKAR

QUESTIONS AND ANSWERS

Out of the report, already published, of the District Survey of Guntur, there come some questions which be here answered as follows—

Q.—What is the daily wage earned for working for 8 hours and the wage for spinning for the same time in the same area?

A. Shrinani Narayana Annamanna (aged 35 years), a native of Kaveri, is married to a middle class girl of Guntur 1 mile off and is residing there. They have home-form cultivation of milch cattle, etc. In addition to her daily routine, she does the public work and spins 3 pappams at 12.30 yards of yarn every day. On Sundays she does not spin, but does hand pounding of paddy for the family needs. She comes here on the 17th instead of our request and spins yarn on the 20th on her own charkha from 5.30 to 8.30 A.M. and again from 10 to 4 P.M. to 1.30 P.M. The morning yarn was 1,300 yards and the evening's 1,075. This yarn was heated by Shrinani Durgamtha on two hours. The whole yarn was 2,375 yards in length and 64 holes in weight and was of 17 counts. Shrinani was selling here at 4 annas per 20 talas, and a weight of 7,200 yards of yarn at 8 annas. The yarn spun by this sister is roughly one-third of a warp and will fetch 3 annas inclusive of the cost of dyeing, which is 1½ pice. Her wage is 1½ pice for 8 hours' spinning and 1 hour's heating.

Tomorrow, on the 21st, she completely hand-pounded 30 Andhra measures of paddy in 8 hours, between 5 and 1 A.M. The wage for this work is Rs. 4-0-0, and for 16 hours' work it will be Rs. 8-0-0.

For eight hours' work, the sister will earn 9½ pice on hand spinning and Rs. 6-4-0 in hand-pounding.

Q.—Is there any difference in the quantity eaten by rice-eaters of mill husked rice and hand-husked rice?

A. Out of the same stock of rice as mentioned above another 30 Andhra measures were taken to a small oil mill ½ mile off and there milled 11 1/8 measures of polished rice, weighing 54 23/40 lbs. and 1/32 of a measure of broken rice, weighing 7 1/4 lbs. were obtained. This totals 55 1/32 measures

and 35 1/80 lbs. Out of the paddy hand-pounded by sister Annamma, 11 1/32 measures of rice, weighing 54 1/40 lbs. and 1 measure of broken rice, weighing 4 1/10 lbs. were obtained. This totals 55 1/32 measures and 21 1/40 lbs. Out of the milled rice, 3½ measures, weighing 11 43/80 lbs. were retained on the 10th, and the total weighed 35 43/80 lbs. 18 adults and one child were fed, and there was food for 1 more adult. Out of the hand-pounded rice, 3½ measures, weighing 11 1/80 lbs. were retained on the 21st instant, and the cooked food weighed 34 35/80 lbs. 20 adults and 3 children were fed, and there was food for 1 more adult. The milled food sufficed for 32, and the hand-pounded for 22, adults. Two children may be treated as one adult. The difference is 1½ for 32, and the percentage is 7.216. It was seen that on the second day the people ate with greater relish and in larger quantity. The polished rice decomposed in 16 hours, and the unpolished rice in 36 hours.

Q.—Is this activity well supported?

A. It is well supported. The District District Board purchased Rice Annamma, which was started last year, charged a margin of 8 annas per bag of rice of 54½ lbs. during the greater part of the first year of operation and has been for sometime past charging 8 annas a bag. 4 annas is paid to the producing agent in the village, 2 annas is paid to the selling agent in the town and 1½ annas is reserved to the central office. This is now sufficient to cover the overhead charges and maintain the establishment. There are two clerks in Guntur, drawing 30 Rs. and 15 Rs. per month, and the best producer, Mr. G. Venkateswaram of Kaveri, earned Rs. 6-4-0 on an average per month. With the margin in value, the margin may be gradually reduced. The present measure of 5 annas per bag works out at 5 pice per rupee.

Q.—What use do you make of the husk?

A. When rice is prepared out of paddy, there are three by-products—(1) Broken rice, which is eaten by the poorer people, (2) Bran, which is used as cattle food and (3) Husk, which is used as fuel. The rice mills use it as fuel for their engines, and the householder use it as fuel to set it up with dung and make fuel cakes. The husk husk is mixed up with clay, and bricks and tiles are made out of such mixture. I have no impression that the husk husk may be used as manure for paddy fields, though I have not seen it used up till now.

M. N. GADRI

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EDITED BY R. V. SASTRI

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Vol. II.]

MADRAS—FRIDAY, DECEMBER 11, 1934

[No. 45

A. I. V. I. A's Appeal

The following appeal detailing the immediate programme of work has been issued by the Board of Management of the All India Village Industries Association.

"Funding the establishment of agencies and in order that no time may be lost in the execution of the village uplift programme, the Board of Management appeals to the public to concentrate attention on the consideration of the use of hand-pounded unpolished rice, hand-ground whole-wholemeal flour and village made soap. The Board is already in possession of the testimony of medical experts that well-pounded polished rice, roller-ground flour and mill refined soap are much inferior to hand-pounded unpolished rice, hand-ground whole-wholemeal flour and village-made soap. Whilst, in the matter of village hand-pounded

oil and the mill-ground oil, the evidence is inconclusive, the balance of opinion is in favour of hand-pounded first oil. Evidence is, however, conclusive that all the articles commonly sold in the bazaar are adulterated and harmful to health. The adulteration can be easily avoided if the recommendation of the Association is followed by the public. The economic benefit accruing to the villages from such adoption will be appreciable.

The Board also feels that the work of rural hygiene ought not to be delayed. The intelligentsia can immediately begin the work of sanitation, in the way of simple stool-making in the villages, improved and economic methods of disposal of human excreta, clearing of village wells and tanks, and teaching the villagers the proper use of water supply."

THE SHASTRAS ON UNTOUCHABILITY

V

The authors of the shastras laid untouchability to be a grievous burden which cannot wrongly imposed on human beings. They were, therefore, missionaries differing ways and means for effecting readily available relief. For instance, we are told in the *Parashurama* that even a Chandala who leaves the spiritual Vashukarma mark on his forehead is pure and entitled to respect.

अनेकुमुमुनीनं उवाचे वसः श्वरे ।

वाय्वालोऽपि न दूषाया दूष न न वेषयः ॥

According to the *Parashurama*, a Vashukarma, even if he is an outcast, is not only pure himself, but also purifies the three worlds and wherever he goes there upon a Vashukarma, purity because he happens to be born in a so-called low caste, grows to perfection.

देवलो लीवालोऽपि पुनरि कुमरायम् ।

दूरे वा वसद्दुके निवर्तः कल्पे नमः ।

सीतेदेः कविपरायणे न पति नमः पुनम् ॥

The Shastras are no less liberal than the Vashukarmas in their views on this point. According to the *Shatapatha*, even a Chandala who has the *Upanayana* on his forehead and wears a variety of righteous beads established in an unbroken respect as the best of Brahmins.

द्यायाः पणः वायेदुः श्वरेः द्विः पितृकर्म ।

तः वाय्वालोऽपि केशुः सर्वलोऽपि नमः ॥

Such being the power ascribed to the utterance of even external marks, we are not surprised to find the *Parashurama* declaring that a Chandala deserves to sit far above the even by the gods.

पानेः केशिकुम्भः विविदिपि दूषणे ।

All such including Shastras were accorded the right to perform rites of the Vedic religion.

सुविश्वस्य न दूषायाः सर्वलोऽपि नमः ।

देवलोऽपि नमः पति नमः पुनम् ॥

The Shastras declare that even a Chandala can be treated by all including outcasts.

कालो नमः पति नमः पुनम् वाः केशिकुम्भः विविदिपि नमः ।

देवलोऽपि नमः पति नमः पुनम् ॥

विश्वस्य नमः

Similarly, recitation of the Vashukarmas twelve hundred times पति नमः पति नमः पुनम् ॥ is equal to all, as can be seen from the following verse in *Pishanatsara* which commences with these words.

देवलो पति नमः पुनम् दूरेः केशिकुम्भः ।

कालो नमः पति नमः पुनम् ॥

विश्वस्य नमः

The same, of course, is the case with *Shukla Yajur*.

कालो पति नमः पुनम् पति नमः पुनम् ॥

कालो पति नमः पुनम् पति नमः पुनम् ॥

विश्वस्य नमः

V. G. D.

EXPANSION OF 'HARIJAN'

Some readers have taken exception to the way in which the columns of *Harijan* are being occupied with the development of the village industries scheme, and some others have welcomed the change in what they had thought was a monopoly of presentation. Either opinion is probably partly right. Any problem connected with the welfare of villages as a whole must be intimately related to the Harijans, who represent over a sixth part of India's population. If villages get good rice and flour, Harijans will benefit by the change as much as the rest of the population. But there is a special sense in which Harijans will benefit. Tanning and the whole of the raw hide work is their monopoly, and consequently this will occupy perhaps the best part of the new scheme. Indeed, Harijans, in so far as they have given their opinion, have welcomed the expansion. Those who were tired of controversy were also, in my opinion, wrong. The pages of *Harijan* could not be filled with matters that had no connection, direct or indirect, with those in whose interest it was being published. Those who complained of monotony were perhaps not sufficiently interested in the cause.

No doubt it would be true criticism, if I were told that the columns of *Harijan* were not as interesting as they might be made. There are reasons for this which are inherent in the movement itself. It must be confessed that removal of untouchability is not a popular cause in the sense in which great political movements have been and become popular all over the world. Removal of untouchability is a highly social reform. But it cannot furnish excitement. It is a gladiator's work. And a record of the work of gladiators requires additional gifts of a high order to make it interesting. Gladiators can only attract gladiating editors. Therefore, the only way before those who are intimately connected with the Harijan movement is to continue to work with an ever increasing faith in the cause and leave the result to take care of itself.

A little time ago there appeared in the Press a paragraph that the Gujarati edition of *Harijan* known as *Hariprasthanti* was about to be stopped, because it was being run at a loss. The news was premature and unauthorised. There was indeed a talk about it. But when Thakur Bhanu heard of it, he was satisfied by it saying that none of the three editors, Hama, Gajend and English, could be stopped. The magazine available for reading leaves on these questions are three.

(1) Recovery of subscription;

(2) Voluntary reduction by the printing and editorial staff in the remuneration they receive for their labours;

(3) An appeal for increase in the number of subscribers.

The second remedy has been, and is still being, tried. Reduction in the expense of publishing the paper is being steadily pursued. There is limitation scope for increase in the number of subscribers. And now that village industries and general village uplift is to occupy a fair portion of *Harijan*, there should be an automatic increase in the number of subscribers. M. K. DASGUPTA.

COTTAGE TANNING RESEARCH INSTITUTE

The Chaman and Mehta form a considerable portion of the Harijans of Bengal. They occupy the lowest stratum of society in some of the districts of Bengal. They are ignorant, poor, sick and miserably in their habits. This is due to no fault of their own but is the inevitable result of our cruelty towards them. We have educated and degraded them.

The Harijan Social Service proposes to help the Mehtas to better their condition. The Chaman Mehtas of Calcutta have shown what can be done in tanning as a cottage industry coupled with the co-operative factory system. It has been felt that, even without any costly machines, excellent chrome leather which is likely to have a ready sale, can be manufactured in cottages. It is necessary to have a training institute where uneducated village Mehtas may be taken in and taught the art of tanning in three processes, namely, chrome, bark and patent or varnished leather. The last two processes are completed wholly without the help of machinery. For chromeing it is felt that a glazing machine is a necessity to give the desired finish to leather. A glazing machine can be improvised which will be capable of being worked by hand and suitable for cottages. The village Mehtas have by now all given up tanning and have to remain contented with the meagre earning by daying. If they are trained for successful tanning, an immediate improvement in their condition is bound to follow. There are some excellent tanning institutes, Calcutta has one. But the training given there is intended for turning out expert tanners to take charge of processes of tanning in large establishments. The government spends lavishly on these institutes. The expenses work out nearly at Rs. 2500 per student. In order to establish cottage tanning industry, a different sort of institute is needed.

One purpose will be served if a tannery is run on a business scale where Mehta apprentices will be trained by actually working as labourers in different departments. It is computed that 2 hours per day can keep an apprentice reasonably occupied with other expert workers. Therefore, in a tannery where 10 apprentices have to be given work, 20 hours must be handled daily. A larger number of apprentices is likely to hamper rather than help efficient working of the tannery. For this tannery to be paying, a lot of machinery will have to be installed. The machines here will, however, not overcome the ignorance. Arrangements will be there for exclusive hand-sharking as in cottages.

The Institute should have a chemical laboratory attached to the tannery where a common villager may be made familiar with the appearance and properties of the chemicals he will have to

handle. A simple set of instructions in the chemistry of the processes will not be too ambitious a thing to be attempted. Just as the man who manufactures fire-works has some knowledge of the nature of the ingredients he handles, or a painter has experience, similarly the tanner has to know his chemicals. Carefully conceived plans of demonstration may help to make a raw village assimilated into the mysticism of the action of chemicals on skinning or bark tanning or tanning. The apprentice will, along with theoretical teaching, be working at the various processes, till he is completely familiar with everything as it occurs. He will be given opportunity to make the machines. Side by side with the working of the machines, he should be taught how to give the hides as good a finish as can be done with the machines, through appliances likely to be available to him in his village. This will enable him to shed his diffidence and gather courage to rely on his own resources for turning out marketable products.

But that is not enough. He must be trained to produce finished leather at the competitive prices of towns. For this purpose, when an apprentice has completed his course of training, he should be given in the Institute a cottage and pots and such appliances as he will be able to get together at his home. He should be given a certain number of hides periodically and supplied with chemicals as (his) account. The prices of leather, as they are fixed, are to be purchased back by the Institute, on his account, leaving for him his margin of profit or, in other words, his wages, and proving to him that it will be profitable to be a village tanner. This will complete the picture. The apprentice will be able to return home, feeling sure of his ground and determined not to be outwitted with more shyness, but to manufacture turned leather out of the hides according to market demand.

The dryer now gets only half anna per square foot of hide. For the very best sort of hide, he may get more than one anna per square foot. The tanning cost at his cottage will not exceed another 8 paise per square foot. He is likely, therefore, to be able to produce finished leather at a cost of 19½ anna per square foot. The cheapest class-tanned leather is 2 anna to 1½ anna per square foot. Provided the village tanner can produce leather equal in quality to the 2nd or 3rd grade of the market, his future is assured.

For an Institute of the above description, capable of handling 30 hides daily and training 12 students at a time, a capital expenditure of Rs. 11,000 is needed.

Cost of one month's working is to be covered	
1,500 hides at Rs. 2 each	Rs. 3,000
Chemicals and labour and power	1,400
House rent and expenditure	500
Chemist and pharmacist	500

Machinery (second hand)	4,000
Stores	1,000
Pat.	500
Tools and appliances	500
Laboratory appliances	1,000
Plants, etc.	2,000
Electricity capital	1,000

Total Rs. 11,000

Revenue Account

Monthly expenses	Rs. 4,000
Less training expenses	100
	4,300
Income by sale of leather 1,500 pieces at Rs. 3 each	4,500

The idea is to finish the hides in 15 days and complete one month's work in the period in which the whole of the money will be returned in cash—from purchase of hide to sale of leather. Where this is not possible, more capital is to be provided to assure the monthly return of 1,500 pieces.

At Calcutta, a house has been rented and the place is being equipped. It is expected to be in working order by the end of December. It has been arranged to equip and maintain a chemical laboratory in the Institute at Calcutta in such a way that elementary knowledge in Chemistry and common analysis pertaining to the leather trade may be imparted to students who are capable of receiving it. It is hoped that these educated young men who want to lead a life dedicated to the service of humanity may, in accordance with their inclination, turn to be expert tanners and even smaller industries on a more modest scale in villages for the benefit of the masses. Such village industries will carry on their great future possibilities. The expense for maintaining the chemical laboratory has not been estimated in the above estimate. The Institute will pay its way according to the above calculation, but if hides are purchased cheaper and if the leather produced fetches more value, there will be a margin of profit; on the other hand, there will be a loss, if hides are purchased at a higher price or leather sold at a lower price. It would be safe to allow a sum from the beginning for recurring expenses for training, which it may not be possible to recover from the sales. At Calcutta, a monthly contribution of Rs. 100 for the Institute has been provided for.

At Calcutta, owing to our having secured a rented house and to some other facilities, the actual outlay is expected to be only Rs. 7,000.

Let us not be carried away by the idea that such an Institute is an accomplished fact. It is only an imaginary object now. The experiment has begun, and the results are yet in the womb of the future. I should like, however, to warn interested friends that large deficits may come by slight differences in processes and value rates and also by slight variations in the quality of the finished product.

BATES CHETTER, D.D. GUPTA.

HARIJAN

FRIDAY, DECEMBER 21, 1934

THE NEW BABY

The much talked of All-India Village Industries Association was born, solid calm, unexciting and without any fuss or ceremony on the 14th instant at Wardha, which will be its headquarters by reason of the residence of Bhai Jammalsing, who has set apart ample ground with buildings for the use of the Association. Of this, however, hereafter.

Let us make the acquaintance of the foundation members who are the first Board of Management. Bhai Bhai Kumbhadas Jangam, the President, is a lawyer who had a distinguished career during his school and college days. He left a lucrative practice long ago. He has been identified with the selfless service activities of Bhai Jammalsing and is the President of the All-India Spinners' Association, Maharashtra Branch.

Shri Karmadappa, the Organizer and Secretary, is a Chartered Accountant, who years ago left a growing practice in Bombay and took up under Mahadev Kulkarni honorary appointment as Professor at the Gujarat Vaidya Hall. He served, with Bhai Mahadev Dadas and B. N. Sahasrabudhe, as Advisers General, on the Public Debt Committee appointed by the Congress, and has been the financial adviser of the Bihar Central Relief Committee.

Shri Chakrabarti Chandra is one of the few indefatigable young men who have for years been completely identified with Bhai and been responsible for conducting Bhai's voluntary classes for poor girls in Bombay started by Shri Mahadev Pata, who has delivered himself to the service of the poor in the village of Unpur.

Bhai Bhagji Vallabhai is a well-known merchant of Bombay. He has been organizing Bhai centres and has brought into being the Gandhi Bazar, of which we discussed, if any, as to be devoted solely to the promotion of Village Industries.

Dr. Khan Sahib (Dr. N. S.) is the elder brother of Khan Abdul Gaffar Khan. He takes the place of his brother who, but for his inoperativeness, would have been a member of the Board.

Shri Lakshman Parbhakar was a well known merchant in Malabar before he gave up his business to join the homopagous Ashram at Shikharab. There he was organized Khadiya Chakra, became the right hand man of Bhai Vallabhai Patel during the terrible floods of Gujarat in the year 1927 and has been labouring in Rajpura Taluk in the earthquake relief work in Bihar.

Dr. Prabhu Choudh (D. C.) is among the Government early pupils of Dr. P. C. Ray, who, leaving a high post in the Government Mint, has for years been living on a mere pension and has devoted his life to public service.

Shri Shankardas Tarkar (M. A.) studied advanced chemistry in England and on return entered public life in 1914. He is the Secretary and soul of the All-India Spinners' Association and possesses an all-round knowledge of Bhai and, therefore, of the condition of villages, personally, perhaps, by no one in the same extensive manner as he does.

Thus with the exception of Bhai Kumbhadas, the Board includes members who have no private business or business to look after and whose sole concern would be in one way or other to consult the welfare of the villagers in everything they do. They are all on the Board solely to shoulder the tremendous responsibility of striving to carry out the object of the Association. The reader will study the simple constitution of the Association. If it is studied by the public in a tangible manner, it will give hope to the millions of villagers, it will turn the city-dwellers, who are today bent apologetically into real helpers and servants, it will establish a living link between the intelligentsia and the village masses, it will be instrumental in establishing all distinctions between man and man, and it will turn the villagers from being mere victims of new schemes, which they have passively become, into self-extended units and centres for most of the requirements of village-dwellers. In a task such as this, naturally political differences are sunk, all who will assist are invited to join as members, agents, workers, associates or advisers, according to their wishes and capacity.

The task is tremendous. Nothing but Divine Grace can fulfil the responsibilities placed upon the work of the Association. And Divine Grace only attends selfless, tireless effort. The members of the Board are pledged to such effort. Their past record is an earnest of the future.

The Association, though it is a creation of the Congress, has been deliberately made non-political and autonomous. Its members are pledged, whilst they remain such, to abstain from any campaign of civil disobedience. As its adviser and guide, I can say that the Association has no further use than that of bringing about the economic, physical and moral betterment of the villagers.

The reader will observe that the work of the Board of Management is to be done through honorary agents, at least in the first instance. The agents have to select their own area of operations, and they will be expected to confine themselves to, and to concentrate their attention on, those areas only. There may first be an agent from for one single village. The Association map, therefore, have as many agents as there are villages in India. Therefore, no honest person, however humble, need be deterred from offering his or her services. The plan is to decentralize the work as much as possible. Thus alone can extensive work be done with the utmost economy, attention with efficiency. I hope that willing and honest workers will be found all over the country to take part in this glorious work of voluntary village reconstruction.

M. K. DASGUPTA

A. I. V. I. A.—OBJECT AND CONSTITUTION

GANDHI'S STATEMENT

"As the idea was to form a Board of Administration of the policy and programme of the All-India Village Industries Association of persons who thoroughly believe in its policy and the practicability of its programme and who will, in effect, be whole hearts, both Mr. Kumbhakar and I have given considerable time and thought to the formation of the Board.

The Congress resolution in this matter contemplates the setting up of a self-acting, independent and non-political organisation consisting of men and women whose primary aim in life would be identification with the villagers and promotion of their welfare.

The following friends, having understood the implications of their obligation, have consented to form the association of which they became both the foundation-members and the first Board of Management:

Shri Shri Krishnakumar Jajoo, President and Treasurer

J. C. Kumbhakar, Organiser and Secretary

Shrinath Goshon Deynam

Dr. Khana Sahab

Shri Shourya Vaidya

Dr. Parvathi Ghosh

Shri Laggishan Parshad, Ashok

Shri Ghanshyam Dastidar

They will have power to add to their number.

FUNCTIONS OF THE BOARD

The function of the Board will be to define the programme of village reconstruction work from time to time, to co-ordinate the policy followed in different centres to collect, collate and circulate information gathered from workers-agents as to the actual condition of the existing village industries, both those that may be flourishing and those that may be perishing, also as to the economic, social and physical condition of villagers, to carry on research work with the help of specialists and experts and to discuss and create a market for surplus village manufactures.

FINES

The Board will collect such funds as may be required for the due discharge of its functions. As the secret of the success of the policy of this association will be in making the villagers self-reliant and self-supporting, its programme must not be costly. The idea is, therefore, to work with as little money as possible.

ORGANISATION

It follows, therefore, that decentralisation must be the essence of the Board's policy, and funds will be dispensed into as many units as there may be

workers or agents, who will work, organise and be responsible to the Board for the carrying out of its programme in their respective areas.

SELECTION OF WORKERS

The workers or agents will be selected from those who cooperatively with their pre-occupation of earning their livelihood, will give their whole time to the work of the Association. As far as possible, the agents will be honorary. They will collect what funds may be necessary for the organisation of their areas. It may be that the Board will not get many regular agents. It will be satisfied, for a start, even with a few Districts which are thoroughly organised and demonstrated to be economically and otherwise successful. A list of agents will be published from time to time.

EXPERT ADVICE

The Board cannot carry on research work without the help of experts. And since experts cannot be expected to give their whole time and thought to the work of the Association, I have sent requests to several friends if they would allow their names to appear on the Board of Advisors. So far the following friends have kindly consented to be on it:

Dr. Mahendranath Tandon

Dr. J. C. Bose

Dr. F. C. May

Dr. C. V. Raman

Shri Ramdas Parshad

Jamal Mohamed Sahab

Shri G. D. Datta

Dr. Parshadnath Thakurdas

Dr. S. Subramaniam

Prof. Sun Hing-shan

Dr. J. J. K. K. K.

Dr. M. A. K. K.

Major-General Sir Robert Macdonald

Dr. K. K. K.

V. K. K.

Dr. S. K. K.

Dr. E. C. K.

Dr. Parshadnath Patel

HEADQUARTERS

Wardha has been chosen as the Headquarters because of being centrally situated, being a junction station and being rather a planned village than a city.

Though I have several names before me of friends who have undertaken to act as agents in the Association, I would request these correspondents as well as others to offer their names to the Organiser and Secretary, Mr. J. C. Kumbhakar, Wardha. I have transferred to him all the names and papers received by me."

THE CONSTITUTION OF THE ASSOCIATION

The Association contemplated by the resolution regarding village industries passed by the Indian National Congress at its session held on the

17th October, 1934, at Bombay, and known as the All-India Village Industries Association, as the All-India Rural Urban Union League, or briefly known as

OBJECT

The object of the Association shall be village reconstruction and reconstruction, including the revival, reorganisation and improvement of village industries, and the moral and physical advancement of the villages of India.

ACTIVITIES

For the due fulfilment of its object, the Association shall raise funds to carry on research work, publish literature, organise propaganda, establish agencies, devise measures, for the improvement of village life, and do everything that may be necessary for the furtherance of its object.

The Association shall work under the guidance and advice of Gandhi.

The Association shall consist of (i) A Board of Management, (ii) Members, (iii) Agents, (iv) Honorary workers, (v) Paid, whole-time workers and (vi) Associates, and shall also have a board of advisers.

MEMBERSHIP

Any person who subscribes to the pledge herein annexed and is recommended by a member, or any one of the duly authorised agents of the association, and whose admission is approved by the Board of Management shall be a Member.

Any person who subscribes with the object of the Association and pays an annual subscription of not less than Rs. 100 shall be an Associate, and any person who pays a lump sum of Rs. 1,000 may be enrolled as a Life Associate.

Advisers shall be those who, consistently with their personal opinions, agree to give the free benefit of their special knowledge to the association whenever they are consulted.

BOARD OF MANAGEMENT

The following foundation members shall be the first Board of Management to hold office for three years:

Sri Sri Krishnaswami Jagan
J. C. Karmacharya
Sri Chakri Babu Chatterjee
Dr. Bhanu Prasad
Shree Yashwantrao
Dr. Prafulla Chandra Ghosh
Sri Laxman Parbhakar Aher
Sriharshad Nandan

Thereafter the members shall elect the Board of Management to hold office for a period of three years.

The Board of Management shall be in full charge of the affairs of the Association, hold funds and properties for it, and shall have power to add

to their number from among the duly enrolled members, provided that the total strength does not exceed twenty.

The Board of Management shall maintain proper books of accounts which shall be duly audited and which shall be open to public inspection.

The Board of Management shall have the power to remove by a majority the following out of the objects above:

It will be open to the Board of Management to alter or amend or add to the Constitution by the consent of three-fourths of the then existing members of the Board of Management.

The Board of Management shall have power to appoint persons to hold funds and properties on behalf of the Association.

PLEDGE FOR MEMBERS

'Having read the Constitution and rules of the All-India Village Industries Association, I agree to be a member thereof and, God helping, promise to devote the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of the villages of India.

So long as I remain a member of the Association, I shall not take part in any campaign of Civil Disobedience.

In the discharge of my duties, I shall seek the assistance and co-operation of all those who may be willing to give them, irrespective of differences in politics.

To the best of my ability, I shall strive to live up to the ideals of the Association and prefer the use of village manufactures to any others.

In the prosecution of my obligations to the village, I shall recognise no distinction between man and man.'

MY SOLE AGENT

Consenting Gandhi's statement on voluntarism and Independent Intervenor on the subject, cordially agreed and accepted to initiate. (Tribune India)

THE NEW PART-OF PRAJANA

An account of Gandhi's first in September 1934 and the first leading article in the Young India, with all relevant documents. (Tribune India)

PLANTED WORD—BY C. K. KALYANESWARAN

Being an account of the history and efforts of the Unemployment Institute 1934 and the Young India Institute the National Institute with reference to agriculture school. (Tribune India)

Articles of all principal Hindu scriptures and also of the various Vedas, Puranas, etc., etc., etc.

MAHATMA'S ANNUAL REPORT

(Pages 1-26-25 to 28-8-34)

Mahatma's visit. The months of October and November were spent by the President and the Secretary of the Provincial Board at travelling throughout the Province making arrangements for Mahatma's visit to the extent of the Harpans area. In November and December a great wave of enthusiasm swept over the Province owing to Mahatma's visit. The total collection amounted to Rs. 7,425-1-1½, plus Rs. 1,111, worth of donations. Schemes of work for the many villages out of the Gandhi Peace Fund have been submitted by almost all the districts, but only Benares has been examined by our Council Office, where the work has been begun in right earnest.

Educational. One Harpan, Ashpur, has been started at Jubbulpore where Harjans are given free boarding and lodging. They are given training in handicrafts as well as literary education. A training class has also been started in the city. 26 boys were admitted into High Schools and two into the College. 100 boys were admitted into Primary schools, and 260 boys are already studying in the Jubbulpore district.

Four separate schools for Harjans are being run in the Province in eight districts are also being run at different centres in the Province. Two more have been started at Benares and Jubbulpore. The one at Jubbulpore is being run by a Brahmin-Gandhi graduate, Mr. Gnan, with his own resources. Several Local Bodies have adopted resolutions to admit Harpan boys without distinction in their schools. Scholarships worth Rs. 50 per month are being given to Harpan students in the Province.

A Harpan Library has been started at Jubbulpore, and Benares are provided to use 15 other libraries in the Province.

Social and Religious: An Akshar was organised by Pt. Rajaram Shukla and Pt. Ramchandra Sharma, both of whom are supported by the Provincial Board. Harjans were induced to attend classes of Akshar at the time of Dussehra in their quarters and hold Kirtan parties. Harjans also participated in Dussehra and other religious celebrations, along with other Hindus. Ten star caste dinners were held, in which Harjans and caste-Hindus dined together. Religious celebrations were marked thus here by the participation of Harjans in large numbers and distribution of Mahatma's to all irrespective of caste. Ganesh festival was also celebrated in the Harpan library and Harpan quarters at Jubbulpore, Benares and other places. The Sheranada of Jahan Bazar, Jubbulpore, set on board a drama-diskit Akshar in which some Harjans also took part as actors, and there are no more Harpan members in the Council. A special feature this year was the celebration of Gandhi's birth on September 21. At the time of Mahatma's birth, Harjans' letters and messages were sent in the Harpan quarters, all over the Province.

24 temples have been thrown open to Harpan Hindus were performed in Harpan quarters by Arya Society workers.

Economic: Co-operative credit societies were opened to provide cheap credits to Harjans. An economic survey has been undertaken by the Jubbulpore Singh to ascertain the needs of the Harjans, and efforts are being made through the local Municipalities and the Co-operative Bank to attract loans to the Harjans in order to liquidate their debts.

Health and Sanitation: One hundred and forty sanitary picnics were taken by the workers to different villages and was at Benares.

The Jubbulpore Municipality sanctioned Rs. 1,000 to construct separate quarters for these Harpan employees. Twelve quarters have been constructed this year. A sanitary survey has also been undertaken at Jubbulpore, and the requirements of the Harpan quarters will be reported to the Municipality.

The Harjans have also been permitted to use Akshar (plants of sorghum) sown by various Hindus. A few separate Akshar have also been sown. All these experiments were arranged on the Nagardham and Bhagpur days when caste-Hindus were induced to work with Harjans.

Social Disabilities: Almost all the Local Bodies have reduced disabilities imposed on the Harjans to use all public wells. Some Harjans have constructed their own wells where they were not allowed to use the common wells. In some villages, Harjans are not allowed to draw water from wells in certain parts, but only in metal vessels, which they cannot afford. This disability was also removed in several villages by the efforts of the Singh.

Temple Entry: There was some opposition at some places regarding temple entry by Harjans. The Tirth Akshar Seeway Singh, whose brother has been captured at Jubbulpore, Sagor and Khushin, is carrying on an anti-propaganda. Office workers of this Singh moved in several districts condemning the Temple Entry Bill. The H. S. Singh also held meetings and distributed pamphlets to counteract these influences.

Propaganda: The President toured in the Province and accompanied the Subahar Singh Singh who represented a walking tour in the interior of the Jubbulpore district. They visited all villages and made a survey of the requirements of the Harjans. Dr. Guntwagh Tyagi also toured in the interior of Jubbulpore district along the same route. Publicity Major Landon Indragiri was accompanied by the workers of the Singh, and lectures were delivered, advocating removal of untouchability.

Dr. Guntwagh Singh and the Singh of the Harjans, at least one three parties were taken along the Harjans. The workers of the Singh have, however, succeeded in a very large number of Harjans to give pledges to abstain from these evil habits.

General: The C. P. Government has recently issued a resolution to the effect that the so-called untouchables should be treated like documented as Harjans, which is a welcome change. The caste-Hindus also have begun to associate with the Harjans more freely in private and public life. Several Harjans have been employed in Government services. The Scheme of Ray Seeway Akshar has been especially welcomed and to which Harjans lay as workers providing them with dresses. Harjans acted as they are in material sciences, as well as in art, which was simply demonstrated by their genuine contributions in the Bihar Rural Fund and also by their active help in making contributions for the same.

I cannot close this report without mentioning the recently started at Mahatma Gandhi in some so-called Brahmins. The political meetings were attended by some Brahmins who condemned the change in dress habits. The conclusion of Mahatma's all India Harjan tour was celebrated on the 25th July at different places, where caste-Hindus and Harjans joined hands in paying the long life to Mahatma.

—BROTHA, RAJENDRA SINGH
President, Mahatma of B. S.

HARIJAN

EDITOR: R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1933, Pandit Maharaja being in the Chair:

"This Conference resolves that henceforth amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same right as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Senate of Parliament, if it shall not have received such recognition before that time."

"It is further agreed that a shall be the duty of all Hindu leaders to ensure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. E. G.

BYE-LAWS OF THE A. L. V. I. A.

(1) The ordinary General meeting of the Association shall be held once every year and at any time an extraordinary meeting may be convened by the Secretary with the consent of the President, and shall be convened upon a requisition being received by him from not less than one-eighth of the members on the roll. One-third the number of members on the roll, with a minimum of seven, shall form a quorum.

(2) The first financial year of the Association shall be from the 1st December, 1934 to the 31st December, 1935, and thereafter the calendar year.

(3) Meetings of the Board of Management may be summoned by the Secretary, as and when necessary, or when required to do so by one-third the number of members on the Board.

The Secretary may nominate a proportion amongst the members of the Board, and when all the members have agreed to it, each shall have the force of a resolution passed at a meeting of the Board.

For a meeting of the Board of Management, one-third the number of members, with a minimum of four, shall be the quorum.

Any member of the Board of Management who is absent at three consecutive meetings without leave shall be deemed to have vacated his office.

(4) Proper records shall be kept by the Secretary of all proceedings of the General meetings and the Board meetings, with the attendance of the members there, and such records shall be

signed by the President at the meeting at which they are confirmed.

(5) The Association shall not be responsible for any obligation, financial or other, entered into by any person without written authority signed by a person duly authorised thereon behalf of the Association.

(6) The Board of Management shall have power to remove any member from the roll by a resolution of the Board passed by at least three-fourths of the number of members on the Board at a meeting, of which due notice had been given and the matter had been placed on the agenda.

(7) Every member shall send to the Secretary a report of the allotted work done by him for every quarter so as to reach the Central Office not later than one month after the expiry of that quarter.

If no reports are received for three consecutive quarters from any member, such member will cease to be a member and vacate his office, if any.

(8) Institutions which undertake to abide by the Rules and Regulations laid down by the Board of Management for collection may be an institution affiliated by the Secretary.

(9) It shall be competent for the Board to issue certificates to persons who may be prepared to deal in village manufactures coming within the province of the Association.

(10) The duties of Agents may be prescribed by the Board from time to time.

AGENTS' DUTIES

The Board of Management has framed a set of rules defining the duties of agents under bye-law No. 10. They are as follows:—

(1) To begin with, the agent will be expected to attend to the programmes already drawn up by the Central Office. After he has made a fair start with the Central Office programme, he will be expected to make a survey of all such industries that may be revived, improved, or introduced in his area and shall forthwith report to the Central office results of his investigation and submit a programme of work based thereon for confirmation by the Office.

(2) Every agent will be expected to attend to the sanitation and hygiene of the villages within his area.

(3) With a view to finding markets for the surplus products of the villages, he should induce reliable merchants to store village products for sale, at prices mutually fixed between the merchants and the agent and so as to secure the producers of such products.

(4) He should carry on an intensive propaganda to create a favourable public opinion for the programme in his area.

(5) He may invite and receive subscriptions and donations to meet the expenses in connection with his work and should not report any financial aid from the Central Office. But he shall not utilise any part of the funds so collected by him for his own personal requirements.

(6) He may appoint, whenever necessary, and if funds at his disposal permit, paid workers needed for his work.

(7) He shall keep accurate accounts of all receipts and disbursements, which will be subject to audit by the Central Office.

(8) His work will be subject to the inspection and supervision of the Central Office.

(9) He shall submit a report of his work and an abstract of receipts and payments for every month as on to reach the Central Office not later than the 15th of the month following.

(10) Any neglect in submitting the monthly report and statement of accounts, or in carrying out instructions from the Central Office, will involve censure of the agency.

I have the names of some workers who have volunteered to act as Agents for the Association. I would like those whose names I have already got and others to send in their names to Sri Kamuruppa at Wardha, with sufficient details, so as to enable the Board to make its choice. The chief thing to bear in mind is that no one should take charge of more villages than he can manage, with or without the help of co-workers whom he has to find, and that the Board is to undertake no financial responsibility. It is felt that the Board can never cover all the seven hundred thousand villages of India, if it is to employ paid agency. It has started work with the belief that there are still wandering men and women enough who realise the necessity of saving the villages, which have remained long neglected, though everyone knows that city life would be impossible, if there were no villages to give them.

M. K. GANDHI.]

MY TOUR DIARY—IV

WADHWAN

18th to 27th November: The Harjan Ashram in Wadhwan (formerly Dal Mandir) was our residence for four days, for touring most of Jhalawad, i.e., the north-east quadrant of Kathiawar. On the 18th, Harjan schools and quarters in Wadhwan City, Camp and Dandrey villages were seen. On the 19th, Mohi, Sagla and Koskda were visited, the maximum distance, to Sagla, being 22 miles. On the 19th, the villages of Vaghela, Gumbala and Khurda were visited and the questions of education and supply of drinking water for Harjans were once more in some detail. The 21st was spent in the Ashram as a day of rest, really for office work, and part of it was very usefully spent in talking with the Ashram boys and with Wadhwan Camp Municipal engineers, who shared a scheme for redemption from their debt-bearing excessive rates of interest.

Wadhwan Camp and City have separate schools for Dheds and for sweepers, as the former will not allow Harijan children to go with them. It is a pity that untouchability was so deep here that two schools have to be run. But the breaking up of untouchability is a step towards the breaking of untouchability, and hence the present state of things—of having separate schools for the two classes of sweepers—is tolerated as a lesser evil. Dandrey, though a small village, has a large Harijan population of over 80 families, and hence the Harjan school is well attended. Here an impromptu meeting of Rajput and Kachhi agriculturists was held in a public street, and the questions put by a communist antagonist Rajput were answered. At night time, in Wadhwan city, three meetings were attended in the first, a Harjan committee was formed in the Youth League office, and in the second and third, Dheds and sweepers were separately addressed in their own quarters. Several took notice not to act against themselves, after harmful speeches from Mr. Manilal Kothari.

Chamars of Mohi, numbering 42 families, have built a wall for themselves at a heavy cost, and are conducting a primary school by themselves, each boy paying the teacher eight annas a month, unless he is very poor. But they do not allow admission to sweeper boys. A school was run in Sagla for several years for Harijan children, but for various reasons it was discontinued. It was decided to reopen the school here with the co-operation of the State. The quarters of Chamars and sweepers were visited, and sweepers complained that they received their wages in Sagla in the form of boys' grain, and that, too, in insufficient quantity. In the village school in Koskda, we had the satisfaction of seeing 12 Dhed boys reading modern sympathetic books, and that is due to the school being under Agency management, where greater

Simmons is shown in the matter of Harjan problem than in the States with a holding or no policy.

Sgt. Bhansali - Here I was able to make the close acquaintance of Shri J. P. Bhansali. He is a graduate who believes in actual torture of the flesh and who has taken to drastic ways of living. He was a member of the Detachment Ashram of Gumbha for several years. He underwent a fast of 35 days at the Ashram. On our way to Mohi, we encountered him walking barefoot, with a *duppi* (a strip of lion cloth of gray cloth and another strip of the same cloth and with a gourd in hand. The *duppi* was literally a *duppi*, and not a full lion cloth. Messrs. Kothari and Joshi, who were with me, stopped the car, jumped out and embraced him, and he in turn laughed heartily, being under a veil of silence except when he was praying by himself. When I last saw him at Dharampur in July 1934, he had his legs sewn together by a ring of brass wire to prevent himself speaking out even unconsciously. I am sure that this had been removed, and I was greatly relieved to see this pretreatment of self-torture gone for good. His diet is uncooked grain, at the most ground and powdered, mixed with or soaked in water. For the two or three days that we were together, he took a meal of *duppi* flour made porridge-like by the addition of water. His luxury was the chewing of the bitter leaves of the neem tree. He does not travel by rail or even by bullock cart, but always on foot, and in rags, like Jain sadhus. His feet were raw with walking, and the three days' halt at Wadhwan gave them a much-needed rest. He is a young man of about 30 and has travelled in Europe. He was well-to-do and leads a beggar's life literally, having given away everything that he had. I advised him for the extreme form of self-discipline that he is subjecting himself to, but I am almost I feel to me in what way this is, or contributes to, the service of humanity. Perhaps, it helps him in some way in the realization of his self and, therefore, ultimately of the Cosmos itself.

The master will excuse me for the digression.

Three more villages were visited in the afternoon of the 16th. All the Dheds in Vaghela are doing some outdoor work and seem well. A Harjan boy located in Wadhwan Ashram was conducting a lower primary school here, but he took to the more lucrative and hereditary work of quarrying stones, and so the school was closed. It was decided to reopen it. The water in the Bhagwan's well in Gumbha was reported to be evil and to cause a disease of the bladder. Besides, it was below the level of the surrounding ground, and so it was decided that, if they could dig a new well near their quarters and could draw better water at the bottom, the well would be lined with masonry by the Singh. In Khandi, a small western village, the Harjan school recently started to serve 25 families had to be closed, because the village

poor threatened to elect the owner of the house which was used next door for the school. The authorities were approached, the whole affair was explained and the school was allowed to be reopened.

Lambli-18th November. The villages of Sankli, Mankhi and Ashkriha were visited on the way to Lambli. Ghosman of Sankli would not leave off anti-rice-eating, though they had been under the benevolent influence of Dattay Gopalkar for a number of years. A number of Khane cement-concrete pipes were ordered by the manager of the village for sinking a well in the adjoining aridities, but the dharmas were afraid that they would be made to pay for them and, therefore, said that they would not have a well. But they were reassured on the matter. In Mankhi, the number of Harjan families is only 20, hence it was believed that, even if a school were opened there, it would not attract a sufficient number of boys. The idea of having a school there was, therefore, dropped. Ashkriha has 75 Dhedi families, almost all subscribing upon moving from soil-yam. They want both a school and a well. They were persuaded the former, and the latter, provided they would dig a well of fresh water and contributed Rs. 100 towards the same.

Lambli is a fairly large town and has a large women (or Dhedi) and sweeper population. There are about 150 families of the former and 40 of the latter. Two schools are being run by the Singh for them, the one for the Dhedis being a two-teacher school and 34 years old, and the latter a few months. I had expected the former in 1934. Sweepers are very eager to teach their children as well as possible, the presence of their girls in large numbers in the schools being a feature peculiar to Kathiawad. The men shun in both the quarters are very male, and the sanitation is good, the sweepers' area being the better of the two. I found here that sweepers in Municipal service, and they are almost all in that service, were free from debt. Whenever they needed money for marriage or other social and religious functions, they borrowed from the State bank, on just and normal security, the loan being recovered from their pay by instalments. The pay here, too, is liberal as compared with other places in Kathiawad—Rs. 9 per month. The sweepers in Lambli were found to be very satisfactory in their mode of living, habits and, specially, cleanliness. They do not drink, a majority of them have taken vows of abstaining from women, have a nice temple and are free from debt—a very unusual thing with them. I have now spent twenty-three days in Kathiawad when I am writing this, and I have not seen better sweepers' quarters, nor more decent Harjans than Lambli sweepers. They showed to me with pride where they enter, the Chikhre School of Lambli, stood in their midst, when they suffered in the deluge of 1937.

A. V. THURMAN

HARIJAN

FRIDAY, DECEMBER 26, 1934.

VILLAGERS' HANDS

Dr. Anand's is the latest reserved opinion received on polished rice, whole wheatmeal and gae. I share it with the readers. The same kind of categorical replies have been received also from other eminent medical men. A digest of these is being prepared by Sri Kumarappa and will be duly published in these columns. Meanwhile let workers and others ponder over the following :—

"Of all cereals, rice is the richest in starch, of which it has nearly 80 p.c.; the starch, in rice has the further advantage of being present in small and easily digestible grains. When boiled, rice swells up and absorbs nearly five times its weight of water, while some of its mineral and other constituents are lost in the process of boiling. But the most important ingredient lost in the process of boiling is the water-soluble Vitamin B. In the process of polishing rice, all other coverings of the grain are removed, consisting of the husk as well as the pigmented covering containing Vitamin B, Fat and Protein, which are necessary for health and growth. It has been proved that the absence of Vitamin B from polished rice has been experimentally as causing Beri-Beri. Unpolished rice, on the other hand, not being subjected to the boiling process used in polishing rice in the mills, retains Vitamin B as well as the Protein, Fat and mineral matter in which rice is more or rich. The unpolished rice, hand-pounded, is superior to the polished rice turned from the mills, in as far as the former is not subjected to the boiling process, even though it is drying which it has to undergo in the mills.

Wheat is the most important of cereal foods in India. The wheat grain consists of bran or outer envelope, mainly composed of cellulose, the kernel consisting of starch and the germ, consisting of soluble starch, protein and some fat. According to Professor Church, a whole wheat grain has the following composition:

Water	Carbohydrate	Fat	Starch	Cellu-	Mineral
	matter		& sugar	lose	matter
11.5	11.5	1.25	49.5	5.5	1.75

In the process of milling, the germ and the bran are rejected, and with it undoubtedly are discarded some of the most useful chemical constituents of the wheat, for, with the germ a considerable amount of protein and fat are lost, and with the bran are lost mineral matter as well as some protein. The recognition of this has led to some pains during milling to prevent it, but the wheat meal ground in the mills is never so rich in these ingredients as the whole wheatmeal flour ground in the indigenous mills. The latter consists of

all the three ingredients, i.e., the bran, the kernel and the germ and is hence superior in nutritive value, besides being cheaper and more readily available to the poor people in the countryside.

Our Jaggery or molasses is produced as by-product in the manufacture of crystalline sugar. The juice from the sugarcane is cooked in a big pan, the water being allowed to evaporate, and a dark-brown syrupy substance is thus produced which contains crystallisable cane-sugar, non-crystallisable fructose and some important and coloring matter. The following are their composition:

Cane Sugar	Fruct. Sugar	Hydrogen and coloring matter	Salts	Water
85	85	1.5	1.5	17.5

Refined crystalline cane-sugar, or Sucrose, is the most familiar of all kinds of sugar. It is chemically indistinguishable from sugar derived from beetroot, maple, etc. However it is assimilated in the process of digestion, only after it has been inverted by ferments and acid secretions of the stomach. It is then stored up in the liver as glycogen. On the other hand, fructose is all ready to be assimilated into glycogen. It is, therefore, clear that crystalline or refined cane-sugar and gur, taken quantity for quantity, would take different times in their assimilation. One, consisting of cane sugar and fructose in the proportion of 2 to 1, would be assimilated more rapidly than cane-sugar alone taken in the same quantity. Therefore, the nutritive value of gur is at least 1½ times superior to that of refined sugar."

The truth of the opinion can be tested by everybody for himself by trying pure gur, whole-ground whole wheatmeal and hand-pounded unpolished rice.

M. K. GUPTA

FOOD ADULTERATION— AND ITS CURE

Four out of the five loaves which the All-India Village Industries Association has placed before the nation for immediate adoption are articles of daily food—hand-ground rice, hand-ground flour, ghee-ground oil and gur—to take the place of cheaper mill products. The use of such cattle fodder for fattening or other leather requirements is the only item which falls outside the realm of the daily diet.

Great precautions will have to be taken and adequate measures devised for checking fraud and ensure guaranteed village hand-made stuff. Nothing is easier for the doctors and middlemen, on whom the town-dweller will have to depend, than to adulterate or pass spurious mill-produced rice or flour or oil or even gur. Even under the existing normal conditions, adulteration in foodstuffs is

range, and for municipal clerk over them is not effective. Most of us will remember the horrifying details of a Calcutta case a few years ago, in which big merchants were involved in dealing in huge quantities of adulterated ghee, which was mostly fat of various animal-origins that of course I don't know. One's eyes are often full upon whole columns of newspaper containing notices of dealers convicted and fined for adulterating ghee. These facts appear so frequently that the reader gets accustomed to pass them over almost as he does the daily engagements columns. Pure milk and ghee in cities have become almost impossible to get, at least for middle classes—not to speak of the poorer sections of town-dwellers. The ill-health of children and the appalling infantile mortality in the cities could be attributed as much to the adulteration in milk as to the death of it.

Between Haridwar and Thane on the Bombay-Agra Road, there is a whole quarry of earthworks conducted for years at the foot of the hills by the roadside. The earth on the slopes bounding the road is a peculiar composition of soft stone called *maroon*, placed for spreading on the road metal in road-making and much used for this purpose generally. The city grain dealers, however, considered it ideal for other purposes than the one just mentioned, and some ingenious town fat men got the plan of using it for adulterating *hoggin* with. The earth here is, therefore, classified and carefully sifted through series of various sizes of holes, and the sifted earth exactly matching with various *hoggin* in its color and shape of colour is stocked here for sale to Bombay grain dealers to mix with various food grains and seeds. Car-loads of this stuff is daily transported to Bombay. Here, in the huge godowns of the big grain merchants and exporters, the colors, sizes and proportions of adulterable earth grains are standardized, and schedules of quantities appearing natural and capable of being mixed up without detection are carefully prepared by different firms with a view to wholesale adulteration, and processes of systematic adulteration are conducted at their godowns under the supervision of *suratchas*, each one of whom has a number of coolies at work under him. This goes on without let or hindrance from day to day, and year after year, in broad day-light and as a regular branch of the trade in which hundreds of men are employed lavishly. No municipal officer can ever dare take any notice of it. He is too small and unimportant a person to touch the problem. And Bombay being the biggest emporium of goods, she leads and sets the style in every line, both good as well as bad. Her trade secrets travel far beyond her limits.

The Village Industries Association solves the baffling problem by saying to the people: Either do your grinding yourself, or at least under your own supervision, or that of a trusted body like the Association. The last is not a complete insurance against fraud. But in every case, the people will conserve their wealth and health.

—R.A.

THE SHASTRAS ON UNTOUCHABILITY

VI

We shall now get glimpse of some illustrations collected by Shastrihacharya of the relations subsisting between the so-called untouchable and other classes in ancient times, and bring this series to a close.

In the *Mahabharata* we are told that members of all classes were present in Yudhishtira's palace.

सर्वे स्वेच्छाः सर्वेभ्यो वसिष्ठमभ्यसूताम् ।

मानयेत्सद्रूपैव मानयामिरेव च ॥

पदेन च सेवेनोप बुधिरभिनेत्येव ॥

In the same epic we are informed that Kunti, a *Widow*, reached the feet of Drona, the famous Brahman teacher, with her hand, and that a *Widow* woman with her feet was used in the Lakshagruha palace, which had been constructed for the Pandava.

स तु क्रौञ्चम विप्राय पार्श्वे दृष्ट्वा पर्यय ।

विपारी पश्यद्वयं तु बभूवे तत्र वेदपति ।

कन्याभ्यामपि दत्ता..... ॥

The *Hastur*, too, became regular *ashishwar*. Hastur, a cabinet minister of Duryodana, lived many days with Gula, who was a *Kuntari*.

गुरेव कथं लीय विमोक्षित विनश्व नृप ।

Gula is represented as embracing Rama.

लपती ये परिवर्तय कुतो शक्यमनिरुद ।

Rama also accepted the hospitality of Shabul.

पातयामहीनं च यत्र दयावशमिति ।

According to the *Shatapatha Pura*, Krishna mixed with all classes as freely as Rama did.

The same freedom was enjoyed by ordinary men. For instance, we read in the *Mahabharata* that Krishna, a Brahman, went to the house of Dharmapada and received religious instruction from him. According to the *Shatapatha*, a *Shila* wood-cutter drank water in a Brahman's house and received from him the proceeds of *Satyasatapa*.

यदी यत्तं वपारं च मुनस्य स वपारं पयो ।

आयमाज्यो विभो गुरुराजो नृप ह ।

The *Postopara* has placed on record the case of a dying pallidus being ministered unto by a *Vashavrita* Brahman.

The *Shatapatha* describes a *shishu* as lighting a lamp in a *shishu*.

सुखमोक्षं चतुरेभ्यो दीपं दत्ता विनायके ।

In the *Parashara* we hear of a *shishu* performing *agnihotra* every day.

यदि परिवरितं वपुः कथं सुमनिसम् ।

According to the Skandapurāṇa, a *śaṭkha* entered the sanctuary of a *śaṭkha* in company with a Brahman.

(प्रायः) कदाचिद्वा दुर्गिच्छिद्वा यदौघम् ।

द्विषेत्तु द्विषेत्तु द्विषेत्तु मन्त्रायाम् ॥

The *Padma-purāṇa* similarly describes a *śaṭkha* representing a *śaṭkha* (प्रायः) with both in worship.

कदाचिद्वा यदौघम् यदौघम् यदौघम् ।

द्विषेत्तु द्विषेत्तु द्विषेत्तु मन्त्रायाम् ॥

In the *Skandapurāṇa* we are told of a Brahman passing a *śaṭkha* in worship as well as at the dining table.

कदाचिद्वा यदौघम् यदौघम् यदौघम् ।

द्विषेत्तु द्विषेत्तु द्विषेत्तु मन्त्रायाम् ॥

कदाचिद्वा यदौघम् यदौघम् यदौघम् ।

द्विषेत्तु द्विषेत्तु द्विषेत्तु मन्त्रायाम् ॥

Not only was there intermingling, but there was intermarriage as well. We have already seen how Vasubandhu married a Chandala woman. The lady named Akshamaṇi at first was later called Anandā and became the object of universal reverence. In the same way, the mother of Vyasa was a Kshatriya woman, and the mother of Parashara a *śaṭkha*.

We hope we have cited authorities and adduced evidence sufficient to convince all who are open to conviction. If any are still conscious unconvinced, perhaps

द्विषेत्तु द्विषेत्तु द्विषेत्तु मन्त्रायाम् ।

V. G. D.

WANTED A NEW OFFENSIVE— A HARIJAN 'PANT FUND'

It is a paradox that water, which is generally recognised as a restorer of cleanliness, is in India considered a carrier of pollution. The taking on refusing of water from anywhere at one casts by those of another determines its position in the social scale. "Jai-chall" is an old test of presence in our social scale. And this water-magic, for it is nothing else, goes to incredible lengths. As with water, so with food cooked in water, both carry the same contamination, though the water be clean and the food be hot. Milk contains mostly water, so milk and preparations of milk become taboo. Oil and oil contains least water, so they are properly insulated. To an outsider it would appear that a large part of our religious practices centre round "oil-guards" against pollution through water. Nothing perhaps touches his fancy so much as "Hindu pans" and "Mahomedan pans", or "Kashmiri pans" and "Pakistani pans". And then is a land where the daily bath is a habit and the daily wash of the clothes almost a necessity.

But this paradox has, perhaps, a solution. Water can both be a conductor of health and carrier of disease. The less tainted the supply and the more abundant the use, the more it signifies purity and health. Conversely, the more *śaṭkha* the source and the more tainted its use, the more it stands for pollution and filth. In India, the higher the caste, the higher is its grade of birth based on birth. The lower the caste, the lower its birth and the corresponding display of water-water.

In the Harijans are the worst sufferers, for, they are the lowest and lowest in the pedigree of caste. Being the poorest, they have insufficient food and in India even scarce water. To dig a piece well for themselves is a luxury which few Harijans have; and afford. In a Census taken in Moradabad District (U.P.), it was found that, out of 3,000 villages, 118 had no wells for Harijans. Drinking and using water which is necessarily unclean tends to make them untouchable and unapproachable. They are unclean, because they have no means for being clean; not being generally clean makes them *śaṭkha* and untouchable. This is a vicious and malignant chain in which Harijans form the weakest, because the poorest, link.

As things are, next to Temple Entry, nothing would perhaps help to abolish untouchability as much as access to village wells and towns taps. The appeal for entry into the Lord's Temple is the appeal to the glory of the spirit, and the appeal for well-entry is an appeal to the body and its needs—to humanitarianism in its most obvious form. In the crusade against untouchability, the first is the most vital appeal, the second the more universal and irremovable. If the Hindu community is to be purged of its sin and pride, it must treat all alike at least in the House of God. But if the hungry and thirsty masses of Harijans are to be won, then its thirst, if not also its hunger, must be slaked. In the innumerable villages of India, there can be no more welcome symbol of sympathy than the opening and entering of wells for Harijans.

There will be the Harijan tank, with some forethought, can be what even the temple is not for the Hindu. A small plot of land purchased, a piece well sunk in it, a thatched shed erected by its side, and a little garden planted around it—the shed to serve as a school during the day, a temple at night, the little garden to serve as a beauty spot for the whole village. It looks like a dream, but diving into history, one feels that this dream is not far from the actual fact in good old days. The sinking of wells and tanks, the building of *śaṭkha* and temples, was considered as one of the most virtuous acts of a generous donor. Schools, hospitals, orphanages are more or less modern facts of the rich. The old sentiment is not there, but with the depletion in the village of its wealth and workers, the channels of charity in modern towns

have taken a different course, and all seem to be exhausted in the town.

It is the primary duty of the Harijan Sewak Sangh to take up a new effort every time and add the cry of "Water-sources" to that of "Temple Entry". The old well opened, or the new well sunk, will carry the message of untouchability as nothing else can. But this requires a will and an organisation. First, a rough survey must be made by the various Sanghs—of the villages in which Harijans have no access to wells of their own. Next, the average cost of sinking them should be estimated. Lastly, the Local Board must be pressed for a contribution. The Zameendar of the village must be approached for a donation. The rich men of the town must be persuaded to label in his name for his charity. The Harijans themselves may be employed on reasonable wages to do the necessary labour. And to top them all, the Harijan Sewak Sangh should issue a strong appeal for a "Harijan Puri Fund", which all can understand and in which all should be given a chance to contribute.

W. H. MALHANI

ANDHRA ANNUAL REPORT

(From 1-10-35 to 30-6-36)

Mahatma's tour in Andhra. The most important event during the year under report was Mahatma's tour in Andhra in furtherance of the Harijan uplift movement. Mahatma toured in Andhra for 15 days and, during this brief period, visited 26 villages and towns in 10 districts, travelled a total of 1,048 miles and addressed 46 meetings, and about 5,00,000 people had the opportunity of hearing him. A sum of Rs. 10,000 was collected during the tour, a large portion of which was given by women in the shape of jewellery.

Religious Phase of the work. Mahatma's tour gave a great impetus to the religious phase of the work, and during his tour and afterwards, 31 temples were burned down by Harijans. 2 of them were, however, "renovated" afterwards. Just dozens of caste-Hindus and Harijans were held in a large number of places, and in several places Harijans took part with ceremony in religious festivals and processions. Numerous meetings were also held in support of the Temple Entry Bill.

Propaganda. Under the changed rules and regulations of the Sanghs, much scope was left for propaganda in the ordinary course of the work, such as distribution of leaflets, lectures, etc. The work done under this head comprised the celebrations of the Harijan Day and the Gandhi-Thakur-pooja Day. The above were celebrated in nearly 30 places in the province.

One District Harijan Conference, one District Anti-untouchability Conference and five Taluk Antiuntouchability public conferences were held during the year, besides many meetings in various places. District Harijan propaganda tours 170 villages and held meetings in Harijan parts of the villages. Meetings were held in so many as 24 places including Harijan parts, the main theme of the discussion being the story of Kashi, the Harijan rule.

Accompanied by some Harijans, the General Secretary toured through 17 villages in the month of May, carrying on an intensive propaganda against drink and untouchability. Maps, lanterns, gramophones, Radio-lambs, posters and collection of charts on untouchability and drink were made use of, to attract big audiences and in every big propaganda. Besides this, Harijans led processions on various occasions, big festivals were being celebrated. A sum of Rs. 10,000 was all that was spent for propaganda in the year under report.

Welfare work. The main feature of this year's work was that its sportsmanlike aspect was replaced by the constructive. Nearly 50 per cent of the total expenditure of the Sanghs during the year was in welfare work.

Educational. The efforts of the Sanghs were mainly directed towards the educational uplift of the Harijans. A sum of Rs. 1,47,75, forming about 50 per cent of the total expenditure on uplift work, has been spent in this direction.

Day and night schools, 21 day schools and 21 night schools are being run by the various district committees of the Sanghs, with 1,100 Harijan boys and girls receiving education through them. The total money spent by the Sanghs for this purpose during the year is Rs. 1,40,000.

Books, 19 books, of which two are for girls, are being run by the Sanghs in various centres of the province, and 215 boys and 25 girls have been provided with free boarding and lodging facilities, besides books and clothing, Rs. 1,38,000 being spent for their maintenance during the year under report.

Industrial School: An Industrial School for Harijans is under construction in Anantapur district and will be working from the next calendar year.

Scholarships and Stints, etc. A large number of scholarships were given by the Sanghs during the year. Professions was given to those taking books and courses. Scholarships were given to students studying Compositing, Accounts, Engineering, Printing, Mathematics and Tailoring. Rs. 3,10,000 was spent during the year under this item. Besides scholarships, books and stints were also given to Harijan boys, wherever necessary, and a further sum of Rs. 1,65,000 was spent on these items.

Exception of school fees. Vigorous efforts were made by the President and the Secretary of the Provincial Harijan District Boards to grant exemption of school fees to Harijan pupils in their schools. 15 out of 12 District Boards agreed to the proposal, but as the Government turned down the same, efforts had to be made to induce the Government in approval of the Board's action. The efforts succeeded, and all Harijan pupils studying in the secondary schools of 5 District Boards have now the advantage of the exemption. Other District Boards are also expected to follow suit.

The Beacon-Hills University was approached, with success, to exempt Harijan students from paying examination fees in the University. Admission was also secured for the Harijans in 13 rural schools where they were formerly excluded.

Cooperation with other organisations. Efforts were made successfully to get subscribers and contributions from payment of school fees to Harijan pupils in the Government High School, Tirumala, one of the strongest institutions and religious centres of S India as a grant, Harijan boys were admitted, and 20 of them were given exemption from payment of all fees.

The Labour Department of the Madras Government was also approached for help, and a few scholarships were obtained for Harijan boys.

Literature and Newspapers: Attention was secured for Harijan in 32 small libraries, and the President of the Sangh has graciously supplied Harijan libraries and individuals 50 copies of the Daily edition and 5 copies of the Weekly edition of the "Amrita Pritika" and 2 monthly magazines. This concession is worth Rs. 2,000 per year.

Business Skills: Though comparatively less effort was made in this direction, the work needs specialisation in account of the cheap but effective methods followed. A retail grocery shops were opened and run by the Sangh, through which Harijans are supplied good provisions at cheap rates. At Mangalore and Madhavandry, the teaching of the manufacture of leather articles was undertaken with a small capital outlay. Employment was procured for about 4 Harijans outside the Sangh, in addition to the 11 maintained by the various branches of the Sangh.

National Help: Hospitals were established at Kharasuram and Porur to give free medical help to Harijans in the neighbouring villages. Bunkies, medicines were prepared and distributed to Harijan workers in the villages for the use of Harijans.

A sum of Rs. 1467 was spent during the year on medical and other relief.

Sanitation and Water supply: Propagandists employed by the various District Committees toured about 470 villages, exhibited to Harijans the most effective cleanliness and sanitary habits and exhorted them to abstain from drink and women. In many places, caste parades were also forced to enforce prohibition among Harijans. Statistics of the condition of Harijans were also prepared by the propagandists.

Wells and Tanks: Funds were given from the J. K. Well Fund, 5 were constructed by the Sangh and 2 were repaired.

Through the efforts of the workers, 18 wells and tanks were thrown open to the use of Harijans. 3 Diarrhoeas were also thrown open to Harijans.

Employment Bureau: Unemployment amongst educated Harijans has already 10, 15, and it is hoped to find young youths seeking patriotic appeals for help. To alleviate the trouble to some extent, an Employment Bureau has been started, and a list of Harijans with these qualifications has been circulated to some institutions. Two points were procured employment as a result, but the problem still remains so difficult of solution as ever.

Financial Position: During the year under report receipts of the Sangh was about Rs. 26,500. Of this Rs. 5246 were collected locally, Rs. 10,500 given as grants by the Central Board, Rs. 1467 from the National Scholarship Fund, and Rs. 400 from J. K. Well Fund (The last two amounts also were given by the Central Board).

The total expenditure of the Sangh for the year was Rs. 24,000, of which Rs. 1200 was spent on administration, Rs. 1450 on propaganda and Rs. 1050 on welfare work. The contributions of the Administrators, Propaganda and Welfare expenditure to the total are 13.7 and 14, respectively.

E. SASTHANA, Secy.
President.

M. RAJESHWARI,
General Secretary,
Amrita Press Board, N. S. S.

REPORT AT A GLANCE OF WELFARE WORK DONE IN 1933-34 IN MAHARASHTRA.

1. No. of day schools	12
Sholapur City 3, Ratnagiri Dist. 4, Amravathi Taluka 4, Sholapur 1.	
2. No. of night schools	5
(Sholapur City 1; Sholapur City 1; Ratnagiri Dist. 3)	
3. No. of Harijan boys in each school	296
" " girls " "	42
4. Harijan hostels conducted by the Sangh	1
(Ahmednagar 1, Baram, Amavathi 1, Jambur 1, Dhule 1)	
5. No. of aided hostels	2
(Nashik 1, Ratnagiri 1)	
6. No. of bachelors in the hostels	16
7. No. of Temples opened	3
8. " Wells "	12
9. " " tanks "	3
(Sholapur 1; Rahay 1; Pals well in under construction)	
10. Expenditure on Schools	Rs. 1,542-4-3
11. " " Hostels "	" 1,542-4-10
12. " " Scholarships "	" 3,180-0-3
13. Value of books given free	" 655-0-0
14. Expenditure on wells	" 1,084-8-6
(J. K. Well grants Rs. 400)	

R. S. MARATHY,
Secretary, Maharashtra
Press, N. S. S.

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EDITOR: B. V. SASTRI

Under the auspices of The Harijan Sevak Sangh.

L/603

VOL. II.]

MADRAS—FRIDAY, JANUARY 4, 1935

[No. 4]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of the representatives held in Bombay on 25th September 1932 Pandit Malaviya being on the Chair:

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hitherto will have the same rights as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition as the first opportunity and shall be one of the earliest Acts of the Second Parliament, if it shall not have received such recognition before that time."

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. E. G.

ELIMINATE THE MIDDLEMAN

The proposed Association for the revival and restoration of the disappearing village industries faces at once a number of ticklish questions and doubts in the minds of men who care to observe the currents and cross-currents of the present day markets, where, in these days of swift transport, the rule of demand and supply is applied with amazing rapidity. Today in regard to the distant producer has to depend almost entirely for the sale of his produce on greedy, unscrupulous middlemen who content themselves to exploit the producer. Hand-grinding of flour, hand-pressing of rice, gun-making, etc. among the items suggested to start with. What agencies can't mind or that, when through propaganda and through the education of public opinion a demand is created in cities and towns for these articles, unless the Association itself undertakes also to organise depots for these goods, or at least to advertise, inspect, certify or otherwise have an effective control over the sales, considerable loss is likely to ensue. We have sufficient past experience of how popular movements are exploited by selfish businessmen whenever a great movement is launched.

Like collaboration, the middlemen will have to be created or made or persuaded. Unless this is done, the Association will find it hard to benefit the village producer effectively.

I know an instance in which an association refrained in friendly order to a Harijan village industry accepted only conditions equal to other

a contract for 1,00,000 brooms. Two or three smaller agents entered into a sub-contract with him for supplying the same at half the original rate. These latter then went about the areas where people made brooms (I do not know whether the area was the same or was referred to) and appointed local agents or middlemen in the villages there, who in their turn were to collect brooms from the villagers who made them and forward the supplies to the sub-agents in the city at a fixed rate. I worked out the percentages to find that, in this particular instance, out of one rupee per broom, which the consumer paid in the city, no more than 17½ per cent went into the pocket of the actual producer and no less than 82½ per cent to the middlemen.

Mahatma is a passionate advocate of fresh soils, manure-growing green vegetables and fresh, juicy fruits finding an indispensable place in the people's diet. Considerable numbers of a slightly better class of Harijan, handloom weavers, are engaged in the occupation in many parts of Bombay and Central Provinces. But the immense agriculture by way of gardening and fruit growing so common in the case of it, has no better story to tell under the present trade system. Whereas, in countries like America and Europe, there can be had a penny a pound anywhere, guaranteed against adulteration or dishonesty there is unknown in our towns or country beyond the masses of ordinary semi-illiterate people.

A lb. of green peas costs 2 annas and even 10 annas in District towns like Bech, and such

flower 3 annas; oranges, sweet large shikou or grapes are regarded by common consent beyond the pale of men earning less than 300 or 500 rupees a month. The fruit and vegetable growers, like the city milk producers, share their co-operation completely of their produce that their family members and even children hardly taste it, except the rotten discarded fruit or what is damaged by insects and other birds. Yet it is well known that these fruit growers who daily rail their produce to the cities are today retained, thanks to the city fruit and vegetable agents, almost to the same plight as cotton growers of Gujarat and Berar. The craze for growing money crops has brought all of them alike to a state of economic ruin.

An esteemed friend of mine, a distinguished old agriculturist in the province, narrated to me some months ago how he was fain to face with the problem of selling the produce of his entire banana plantation for a week. He had 15,000 stamps over which he had invested nearly one rupee per tree. But the rain so worked out after Railway freight and middle men's charges for the green skin banana came to Rupees per hundred! Yet he must sell. There was no other help. With all his knowledge of agriculture and business acumen, he was on the brink of ruin.

The khat industry reveals the same conditions. A country Harijan engaged in kaping shoes and producing the raw hide barely gets Rs. 184, whereas the same hide fetches in the same raw condition between 3 and 4 rupees in the town markets. Again, it is the middleman, with his net-work of agents and sub-agents down to the smallest village, that has the lion's share. The poor Harijan in the village is entirely in his grip. He has advanced him party loans with which he helps, resourceless Harijan paid his land revenues or met the expense of a social or domestic occasion. There is no other help. He weekly advances to the terms of the middleman and regards him as his benefactor and saviour for the time being. He even complains himself on his good fortune.

The popular revival of Indian art has brought among the city dwellers a passionate enthusiasm for samples of Indian architecture and needle work, printing and other things dyed cloth. Rare samples of exquisite art and beauty in the form of women's wearing apparel and upholstery came to be in sudden demand, and the handicraft of the peasant and shepherd women were appreciated with great enthusiasm. The middleman was quick to see and reached the furthest corners of the countryside, collecting and laying his hands upon every article of art and real handicraft which may fetch him a nice price and bring it up for a sale without ever bestowing a word to the village folk about the revival in the taste of the town-dwellers or their appreciation of their art. He is not concerned, or, to be still more correct, it would be against his interests to be communicative. His only concern is to turn up and collect from the innocent up-country village women every piece of art

for a song and sell it to the town-dweller at a price for heavy prices.

The same happens to happen with hand-made paper, which is coming in demand since Mahatma's recent advocacy of the same for everyday use, such as letter writing, etc.

Enormous quantities of raw materials in the shape of coarse shaggywags, such as Madras Kalra, Bachi, etc., are bought over for a song from the villagers by the agents of foreign manufacturers of string and such other materials and resold in the form of finished products at ten, twelve and even twenty times their original value. The manufacturers of calshes, chemicals and drugs do the same for their raw materials. But leaving aside the raw and unfinished products, besides which need to be actively on the hands of the villagers are being snatched away by the town-dweller by virtue of his superior talent, his capacity for organisation and his resources. The helpless villagers, hitherto led by ignorance, superstition and chronic inertia, has slowly to awake to what the former demands of him and does for him, contesting himself with whatever fractions falls to his share.

It may be admitted that the solution of the whole economic problem lies in the direction of the progressive application of the co-operative principle. That is the only way to liberate the middleman. The co-operative movement is one of the most potent forces of the modern age, making for a more equitable basis of human dealings and mutual exchange the world over. But even here the conditions obtaining in India present peculiar difficulties. The Indian co-operative movement at present is mostly worked under Government or semi-Government auspices. Its statutory frame work, its provisions and forms are yet beyond the grasp of common villagers. Voluntary or popular efforts are yet in its infancy and is hardly encouraged. Besides, the scope of the present-day co-operative movement is confined mainly to credit. The co-opera function merely as co-operative credit societies only and rarely take in organizing co-operative parlours and sales. The result has been that, whereas in some areas where the workers were mature and devoted to the cause of the public weal the co-opera have thrived and yielded excellent results, in other places, where the promoters or members had their own ends to serve, the more clever among them have used the co-opera to secure and monopolise credits and have exploited the ignorance of their colleagues in more than one direction. The co-operative movement in such places has failed and has been far from a blessing to the villagers.

If the Village Industries Association succeeds in discovering a remedy for the evil, it will be a protesting witness against the exploiting middleman, even where it does not liberate him altogether, and will bestow upon the toilers of the land a real boon and a blessing.

Notes

A Correction

In reference to the figures of production and sale given by the Secretary, A. I. S. A., in the self-sufficiency report published in our issue of the 26th November, he writes:

"In the *Harizon* dated the 9-12-14, on page 311, figures of khadi production and sale of A. I. S. A. branches have appeared. To err, with reference to Karnataka and United Provinces, it has been stated in the first note that the production of the branches being inadequate, khadi had to be imported from elsewhere to meet the demand. This mistake does not apply to United. The reason for sales being higher than production in the case of United is that old stock of 1913 was cleared during 1914. The purchases of the United Branch from other branches during 1914, amounted to only Rs. 557, and not over Rs. 17,000 as would appear from the remarks made. We regret the error."

Harizon Representation

At the request of a correspondent, I had asked Thakkar Bapu to tell me how many Harijans there were in Harigan Sakh Boards in all India. The returns so far received show, for ten provinces, 371 Harijan members against 1,128 non-Harijans. I gave the figures by way of information only. It would be wrong to infer that these figures are a sign of solid work. They are undeniably evidence of two things:

(1) The Boards have tried to take as their members as many Harijans as they could find to help them.

(2) There are enough Hindus of standing who are prepared to lend their names to the Boards, whose stated object is to work for Harijans working with the rest of their fellow Hindus in matters moral, economical, political and religious.

I wish it were possible for me to add also that the number of so many caste-Hindus and Harijan Hindus on the Boards is a sign of solid progress. Indeed, the large number of members on the Boards adds to the expenses of administration without increasing efficiency or the output of work. Means are being devised to increase efficiency and output, even if it should involve reduction of the number of members. In the service of the poor and the down-trodden, limitation of overhead expenses to a minimum is absolutely necessary. For, the helpless can exercise no check on the extravagance, be it conspicuous, of their helpers, no matter how benevolent, and the latter, unless they would put checks on their unwarranted extravagance in the name of better management, are likely to spend more than they need. A critical examination of the administration of many charitable organisations would either reveal wasteful extravagance or hapless mismanagement and a criminal neglect of their trust by the trustees. Harijan Boards have to escape both misfortunes, if they are to render a good account of themselves to the Harijans, whom it is their duty to serve.

M. K. G.

Bengal Harijan Sakh Sangh

Here is a summary of the work of the Bengal Provincial Harijan Sakh Sangh for the months of October and November last.

Expenditure in 2 months	Rs. 2,368
Sangh's branches and organisations exclusively devoted to Harijan work and attached to Provincial Sangh, or aided,	8
Whole-time Harijanary workers,	32
Hospital	1 with 6 beds.
Dispensary	1 attended monthly by 1800 patients.
Madrasas distributed from	6 centres
Schools entirely financed, also partly helped	45
Number of Pupils	1900
Scholarships given	34
Industrial Institute	1 Cottage
	Tanning
	Industry.
	Clothing.

I must deal with some of the details of this work in a future issue.

M. K. G.

The Right Thing

In some villages in Harwarner State, there were unprovoked and brutal attacks on the Harijans by the local savarna Hindus, the same being a superstitious belief on the part of the latter that the former had caused a cattle disease which carried away numerous head of cattle. But for the timely intervention of the State authorities, the trial might have taken a very ugly turn. The hailstorm, however, which is the aftermath of legal proceedings in such cases, could not have been cured, if the Harijan Sakh Sangh had not interested itself keenly in the matter and brought about complete understanding and reconciliation. As a result of this, the savarna Hindus not only published a graceful apology, promising sympathy and co-operation with the Harijans in future, but some of their representatives actually went to the Harijans who had deserted the villages and respectfully requested them to return to their homes. They also paid Rs. 251 for the Harijan Fund as a token of their contrition. The cases in the criminal courts were withdrawn, except the one in which a man convicted of grievous hurt causing death was sentenced to five years' imprisonment.

There is all part as it should have been, but it looks insignificant when one reads from week to week Thakkar Bapu's trustworthy and disinterested that K. R. Ramdas is one of the most backward places in all India in the matter of untouchability. Workers have to persecute and by a life of dedication and self-sacrifice of the daily name.

M. D.

their own countrymen, and also saved themselves from this distressing sickness. But for the sake of a few shabby small differences in the price, they stick to their custom of exporting 'Dugais' rice from India and Burma, and left the fresh British Guiana rice to rot on the side.

II

The sequel is equally tragic. After all this enquiry and research work was finished, the doctors and social workers in Trinidad recommended that the British Guiana rice should be introduced into and grown on the staple food for the Indians. They suggested that better grading and marketing were needed in order to lower the cost so as to compete with the rice from India. In the last report they proposed that a commercial agreement should be entered into whereby the fresh rice grown by the Indians in British Guiana should have a preference and the stale rice from India should pay an import duty. In return, the British Guiana administration should give a preference to the export and patrol of Trinidad imported into British Guiana.

It is probable that an agreement would have been reached on these lines, if matters had been allowed to go forward in a natural manner.

Then came the Ottawa agreement, and it would appear that, under this new commercial treaty, the terms reached made it impossible for any colony to discriminate against Indian rice, when when it was intended to encourage the rice producer of Indians themselves in a distant colony and when it would benefit the health of the Indians near at hand. British Guiana and Trinidad, it would appear, were not allowed to agree among themselves for what would promote the welfare of Indians in both places, because it might, in an unbalanced way, injure the rice exports from India herself.

To those who have studied the new dietary method the picture of what is happening to our Indian fellow countrymen in Trinidad and British Guiana stands as a sad and disheartening example of the end of modern geological methods, when they upset natural processes. Not only is the breaking of rice by machinery harmful, but also the transportation by long sea voyages to distant lands. While modern scientific transportation on a large scale may be necessary, in other cases it is fraught with serious harm both to health and also to productive labour.

An interesting side light is thrown, through a record kept by Macfarlane, the Arctic explorer, on the value of fresh food of a vegetable nature compared with that which is stale and old. He found that the dried disease of 'scurvy' was averted in proportion as the vegetables eaten were comparatively fresh. When they grew old and stale, they lost the vitamins which averted disease.

C. F. ASHESDALE

A TALK WITH VILLAGE WORKERS

[Mr. Vinodbi Ghose, head of the Satyagraha Ashram, Wurdha, addressed the members of the Gandhi Seva Sangh, who met in conference at Wurdha on the last week of November, on the workers' duty to the villagers and the villagers' duty. His speech in Hindi was full of thought-provoking suggestions and is summarized for the readers of *Harigan*. M. D.]

When we go to the villages intent on serving them, we are often at a loss how to begin. Our life is mostly spent in towns and cities, and all the capital that we start with consists in our desire to serve. How to start our business of service with this slender capital is the question. Well, I should suggest that you begin with serving a few individuals rather than that of the whole community. You could not at a bound reach the whole community, even if you would. A soldier on the battlefield will say that he is fighting the enemy, but he concentrates his attacks on particular men in the opposite camp. In just the same way we have to concentrate our effort on individuals. The community is an indefinite entity, the individual is a definite, tangible entity. A doctor as a teacher who does not give exclusive attention to individual patients or people cannot show much result. They will be able to do so when they concentrate on individual cases, the one by studying the constitution and melody of his patient, the other by infusing his pupil with the example of his sterling life. It must be borne in mind that this service of an individual does not postpone the service of the community. In fact, service of a part must ultimately mean service of the whole.

If you can serve and transform the lives of even a handful of villagers, you will have served the whole village community. I began my life of service in this way, and as a result, you find amongst you here today a dozen or more village workers who have found themselves in the villages of this district and are working on the lines of my individualistic method, if it may be so described. That method, I have found, is the wisest method. I can bear personal testimony that only he affected my life most who pushed me out for a concentrated effort at the situation that I have described. I can recall very few of Tagore's writings, but the living way in which he used to serve on the frontier is still a vivid memory with me, and I believe that that single act of service made a lasting impression on my life.

I would extend the same individualistic principle to the duty of the villagers themselves. I should talk to them on the lines of the village rather than those of the nation. If you talk to them the language of high mathematics, you will talk over their heads. The village is for them a living reality,

only, the nation is an invincible, indestructible entity. You do not need to teach a mother the lesson of self-denial for her children. She could not do otherwise. But, our famous weaving genius, his to teach all go blind to Wardha for sale, for we have made the initial mistake of not asking the preference to use their own hands. Ask the villagers to go into the question of things imported to, and exported from, their own villages, things which their own village used to produce, industries which could be introduced, their own monetary and hygienic needs and difficulties, in short, everything that touches their own welfare. Let us adopt the language of the Tulu hymn,

"Let our own village be free from all ailments."

The third thing I should like to talk to you about is regarding the personal life of the village worker. Perhaps, for some time to come, the village worker will continue to have a few more needs than the villagers do themselves. There is no harm in such a thing, provided the needs are such as can be satisfied in the village. A worker with a poor constitution may need more rest, for instance, which our villagers cannot afford to give, but it would not be wrong of him to use rest, for it is a product of the village, and not foreign to it. But let no worker say that he cannot do without things being sent, for it is a thing which is foreign to the village. 'What about washing soap?' someone may ask. 'We never afford to go about in dirty clothes.' Well, the worker has got not only to keep his clothes clean, but to ask the villagers to keep their clothes also clean. But that does not mean that he will himself use, and ask them also to use, washing soap. He will find out what things are, or were, at a time used by the villagers themselves, e.g., cow-dung, and set an example to them by using these himself. Let him carry the spirit of cleanliness in every detail of life and use the village-product in preference to the 'foreign' article. That is the essence of Gandhi's teaching when he asks the village worker not to go to the village with a couplet of books and with a handkerchief after the daily newspaper.

We have concentrated on the spinning wheel for the purpose of making propaganda. The A.I.C.A. has still a price of Rs. 1,85,000 to give to the inventor of the best spinning wheel. Well, when such a wheel comes into being, I should call it a *chakka chakka* ('Our-Look-Whirl Wheel?'). But I have in my possession one which to my mind is worth something more and which I, therefore, call now both *chakka chakka* ('Our-Look-Whirl Wheel'), and *chakka chakka*. I am quite serious and am not exaggerating. For the production of khadi on a large scale and with a view to sale, the wheel is the best means, but for making everyone to satisfy his own spinning needs, the *chakka* is the best thing. The river cannot serve the purpose of the

river. The river can serve only those who live on its banks, but the *chakka* serves all. The spinning wheel is like the river, but the *chakka* is like the gentle rain from heaven. It serves all, it will serve to make everyone self-sufficient in the matter of cloth. In Bihar, I am told, the *chakka* is used as a means for doing not levelled. Well, let the Indians know that there is an improved method of playing the *chakka*, which is now common in the Sahyadraghats, Wardha, and the villages on its vicinity and which increases the production to three or four times that obtained under the old method. The average cloth used of our country is 14 to 15 yards, and let me tell you that half an hour's *chakka* spinning is enough for this. Half an hour's spinning on the wheel would certainly yield as equal or more amount of yarn, but the *chakka* has advantages which the wheel can never have.

Some of the workers tell me that sweeping at street cleaning done by themselves has failed to prove infectious and that somehow the villagers will not take kindly to it. I should warn you against any pessimism on this matter, and even if your example is not followed, what then? The *chakka* shines in his voluntary glory and goes on with his task of purifying and cleaning, whether others will do it or no. The thought whether others will take it up or not should not worry a village worker. Let him do as much as he can, doing the work for others also, for, the *chakka*'s work is in that case his work too, because he is *chakka*, wherever it may be, it came to affect his own as much as the general health.

In the matter of distributing cheap, honest medicine, let us rather concentrate on teaching them to help than on helping them. They must be taught the elementary principles of prevention of disease and of cure, when the need arises, with the help of the nearest doctor at hand.

A LADY WORKER'S EXPERIENCES

An educated young lady, who is keen on completely identifying herself with the poorest, has settled in a village situated near one of the most well known of our cities. She is making no fuss and giving no speeches, but she is trying to show the actual toll of the villagers. With all the will in the world, this is not always easy, if only because one is not used to not handering, whilst trying to help them. But this young lady has now settled down there and would not be turned away from the work for all the world. Here is an excerpt from one of her letters.

"Last week I worked with them on the fields three times, twice being permitted to take charge of the bullocks. I had to mend five bullocks at a

time. It was a thrilling experience. Luckily the animals did not give us the first lesson in the shape of a kick. Twice we had our meal on the fields. The house women from the village accompanied me when I went for the first time, and we had a sort of a love-feast together. They are all very good and have become completely friendly. I once asked them to accompany me to the Harijan quarters. The eldest among them accepted the proposal and fairly said, "That isn't to be done. We should be accompanied." But last Sunday, as I was going to the Harijan quarters to take my usual share of the Harijan gifts, I actually found two of these women following me with their children. I was exceedingly surprised. They said they had long been thinking of coming. "If we end of the idea appeals to you," I said to them, "I suggest that all of us go there one day, sweep their quarters and their streets, look after their children and serve them in any other way we can." They have welcomed the proposal, and I shall let you know what ultimately happens. I have a hope that it is these plain and simple village women, notwithstanding what publicity means, who will be able to achieve lasting good.

"I am just getting into touch with the animal civilization. The house women, as I have said, are friendly. Nervous Hindustani girls are now coming in for the opening class. Carrying will be started from tomorrow. I propose taking a group of them to the villages in the vicinity to collect some food and figures. I also propose to have a gathering of the women from the villages in the neighbourhood by the Mahatmasankranti day.

"A villager from a village I have not yet visited came and said: 'You must come to our village and teach us spinning. We will give you all the help you need. I am a member of our village Panchayat. There are Harijans in our village also, and we shall raise no objection to your working amongst them.' Quite a welcome revelation which I have accepted.

"We have invited in a Hindu chattri and we work itself as hour every day. Two Harijan boys come to the chattri regularly. I am now going to teach them cooking. When once they have mastered it, they will be able to make quite a few earnings out of it. They are looking forward to it. We have distributed some old clothes among these Harijans."

M. D.

RAJPUTANA ANNUAL REPORT

(1-10-1933 to 30-9-1934)

Religious:—1 temple, namely Shriani Temple at Surwadi (Ajmer), was dedicated open to the Harijans.

265 mixed Harijan Shiksha were held in Harijan schools.

120 Jathas from religious scriptures were recited in Harijan gatherings.

The Holi festival was celebrated by most of the branches of the Board in a religious spirit, in which Harijans and caste-Hindus participated on equal terms.

The Purnima Day was observed at our places in an atmosphere of devotion and service.

Educational:—127 Harijan boys were secured admissions into common schools.

21 day schools were opened for Harijans.

43 night schools were opened for Harijans.

4 schools, out of which four near Ajmer and the others at Sagar in the Rajasthan State, were started by the Rajasthan Sewak Mandal. They are doing nearly Harijan work with the aid given by the Rajasthan Sewak Sangha.

7 hostel for Harijan boys were founded by the Pilani branch. Sri P. N. Mandlik meeting one-half of the expenses.

Training classes for Harijan workers and teachers for Rajasthan have been inaugurated by the Board in the Sarda Sarsa Ashram.

One Ashram (place of worship) for Harijan students was established at Ram-kishore (Jaipur).

We are at present running 222 schools. Of them, 65 are day and 157 night schools. The total strength of the pupils is 5,499. Of them, 4,721, including 64 girls, are Harijans, and the rest are caste-Hindus.

Emancipation:—1 students were helped in obtaining loans to pay loans to pay off their economic debts.

69 Harijans were helped in getting employment.

The 1,668 Harijan sweets, fruits and clothes were distributed.

86 prisoners were fed.

1,285 Harijan students were supplied with books, slates, etc., free.

144 Harijans were provided with clothes free.

1 bale of cloth, worth Rs. 125, was sent for relief to the Harijan widows of the Bhar Baripokhar.

2 Harijans were released from long standing debts.

1 Cooperative Store was started for Harijans at Khichad (Jaipur), but had to be closed for want of capital.

2 Harijan citizens were helped in defraying their necessary expenses.

The efforts of the Board (Jaipur) Harijan school resulted in a considerable reduction of expenditures at a death ceremony.

The widowed quarters of Shiksha (Ajmer) were supported by the local Municipality, owing mainly to the efforts of our Ajmer Branch.

Our Harijan school at Simat (Jaipur) was helped to re-attach her lost detachment by the

The Ashram workers persuaded upon the Harijans of North and a few other neighbouring villages to economize expenditure on marriage and death ceremonies.

The Sangharsh Committee arranged the purchase of a full set of land for the members of that place, exhorting the Harijans and caste-Hindus to work them (the village) on common occasions.

Sanitation: 4,456 sanitary rounds were taken in Harjan villages and the advantages of cleanliness were explained.

12,841 Harjan students were supplied with washing soap free.

8,497 Harjan students were given bath by the workers and teachers of their Board.

17,865 Harjan boys were taught in our schools to clean their teeth properly.

15,211 Harjan students were taught in our schools to wash their hands and feet properly.

17 times the Ashram workers at Harid personally cleaned the Harjan villages.

10 times the Harjan of Harid cleaned their villages at the instance of the Ashram workers.

Once the Harjan women in Panogan (Gwalior) cleaned the Harjan villages there.

Abstinence: 3,151 Harjans took vows of abstinence from opium-smoking.

2,815 Harjans gave up drink.

55 Harjan workshops (including over 30,000) were addressed and the advantages of temperance explained to them. Chauras of 30 villages in the Banarses State withdrew from beer and food consumption from for defilement.

The Harjan of Banarses took communal pledges and penalties against drink and opium eating.

21 profiles of the Highcaste Community at Nainital formed a Committee to collect their parents and caste leaders to give up liquor, food-eating and other filthy habits.

The Chairman of Rangpeth (Jagpur) told up a *Panchajanya*, subsequently given up liquor and opium-eating and fixed a sum of Rs. 10 as fine for every default. They also decided to spread this message in 21 villages around Rangpeth.

Medical Aid: 4,618 ailing Harjans were secured free medical aid.

341 visits to Harjan patients were arranged.

1,056 Harjans recovered owing to timely treatment.

3 Harjan boys suffering from spleen were provided with medicine and nourishment for two months.

The Marwar Ruled Society of Colours has kindly supplied the Board with medicines worth about Rs. 900 (approx. 500 hundred only) to be distributed through our schools.

Water Supply: 7 caste Harid wells 1 mile and 1 Municipal tank were thrown open to Harjan.

8,000 wells have been constructed for Harjan.

1,000 wells built for sweepers.

4,000 wells were repaired for Harjan.

1,400 was agreed which related to the needs of Harjan and caste Hindus without distinction.

Rs. 15 per month was spent for water supply to sweepers.

Ordnance and Amal: The social and economical conditions of 1,100 Harjan families were surveyed.

1,448 caste-Hindus took anti-untouchability pledges.

25 moral police meetings (including over 15,000) were organised where Harjan and caste-Hindus stood on equal terms, and their prejudice of the Harjan movement was explained. The caste Hindus were educated in duty,

untouchability and the Harjan, filthy habits, liquor and opium-eating, etc.

The medium of the Board's workers was supposed to be a widening amicable relation between the opposing factions among the Highcaste Harjan of Nainital.

3 moral movements were held in which Harjan and caste-Hindu children participated on an equal footing.

Propaganda: The *Narhar Javahar* was sent out and explained to over 45,000 Harjan and was read by over 5000 caste Hindus.

Over 60 subordinates of the *Narhar* Board were secured.

About 150 books relating to Harjan problems were sold.

20 villages were visited by the Board's workers.

The North Ashram workers pay almost daily visits to Harjan and caste-Hindus for propaganda purposes in 5 villages.

5,000 copies of reports of work done by the Board and its branches were distributed.

Special speeches were sent out all over Rajasthan to appeal for financial aid to the *Chaudh Harjan* Fund on the occasion of Mahatma Gandhi's visit to Ajmer, and 14,000 leaflets to the same effect were distributed.

Organisation: 48 branches of the Board are working in different centres in the Province.

Gandhi's visit: The most important event of the year was Gandhi's visit to Ajmer on the 15th July. It was, however, marred by a very unhappy incident on Pandit Laloh's residence in Gandhi's presence that for a week. The total collections from Rajasthan during the two days of his sojourn were Rs. 7,250-5-4.

Expenditure on Welfare work: The Board and its branches spent during the year under review a total amount of Rs. 75,268-19-3. Out of this expenditure, welfare work accounts for Rs. 35,561-5-10, i.e. 46 per cent. The wage is under:

	Rs.	A.	P.
1. Salaries, allowances and benefits	1,000	4	7
2. House and station, etc., supplied free	375	7	8
3. Subsidies	795	1	0
4. Food and clothes distributed free	550	44	8
5. Water-supply	495	0	8
6. Medical aid	100	10	3
7. Miscellaneous help	280	14	0

Total Rs. 3,000 1 10

R. S. CHANDLER

Secretary,

Rajwade Harjan Sewak Sangh,
Ajmer.

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HARIJAN

EDITOR: B. V. SASTRI

Under the auspices of The Harijan Sewak Sangh.

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WEEKLY NOTES

THE AWARENESS OF THE COUNTRYSIDE

The Village Industries Association has awakened the interest as much of the intelligentsia and the town dwellers as of the illiterate masses living in our villages. Gandhiji's post is simply overflowing with offers of work and co-operation with applications from intending workers in the field, and the Board of Management will be very hard put to it to cope with the ever-growing demand in the direction. What is more interesting, however, is the information, trustworthy and uncorrupted, as it is bound to be in the initial stages, that is pouring in from all parts of India regarding the cottage industries in the country. I must frankly confess that this correspondence has appreciably added to my knowledge of the conditions of our villages and brought home to my mind the fundamental unity of India in an especial manner. The post which brings accounts of the lacquer industry of Andhra also brings details of the numerous cottage industries that have grown up for centuries round the coconut palm in Travancore. As one reads these accounts, one gets an idea of the enormous amount of human labour that the machine-age has displaced and is still continuing to displace. Every letter that comes brings the same sad tale in every field.

Here, for instance, is a letter from Agum which describes the wool-industry in villages in its vicinity. There were, it says, innumerable flocks of sheep in every village, and wool which could compare very favourably with the malayan wool available now-a-days for sweaters, jumpers, etc., was available in the market in any quantity. "Eventoday millions of wool suits at the rate of Rs. 2-4-0 per lb. In the fair recently held at Pudukkottai, we used to have much expensive hand-loom made a much lower rate from the villages of Malabar. Could not some one explore these fields again and revive this industry?"

Here is a letter from a U. P. village in the close vicinity of Nepal which describes the ruin of the hand-pounded rice industry in those parts. About twenty miles from Nawarath (Bihar District) is the Terai district of Nepal, which produces a variety of rice called Pusa, incomparable in sweetness and texture, if one may apply that word to rice. "Crowds and crowds of villagers go with

their carts to the district, purchase the paddy, husk and pound it at their homes and bring it to the market here for sale. The rice is such a great favourite that some of the Panga's men milks have produced an industry which is now fast threatening to cast this hand-pounded rice out of existence. The number of these carts in the north-eastern season used to be from 300 to 350 daily, just a supply of Rs. 25 being sufficient for a peasant to carry on this husking and pounding industry for the whole season. They could easily earn from 12 to 15 rupees a month, and now their existence is being threatened."

The crowds who come to the station every-day to greet us are interested in the village industries, and in the early hours of the morning on Saturday, at Madhav station, there were friends who came with various of sugar and gur made in the villages of the district, and at least four samples of hand-made paper, which is still being manufactured in Madhav. In a note which accompanied the samples, the friend said: "Sample No. 2, which is fifty years old and the best, used to be made in large quantities fifty years ago. It gave employment to 4,000 people. It is not being manufactured still now-a-days. Samples 1 and 3 are still being manufactured, but they are of a rather inferior variety."

But all these life are with hope that the new Association will spread its roots far and wide and grow to unexpected proportions, if only we can cope with the spontaneous awakening that it has brought into being.

NO HUT BUT A PALACE

As Gandhiji visited the little structure built on the land off Kings Way in Old Delhi, which has been purchased for a library and Harijan Students' Hostel, he heard a note of sadness. "Is this the hut that I was told was being hurriedly erected for me?" But soon the place itself was reached and the very first questions with which he greeted Mr. Matheson, who was in charge of the arrangements were about this place: "Is this a hut? Why this height of 15 feet, and those heavy pillars and the high plinth? A simple hut with green-thatched roof was all I had in mind and had expected to find here. It should not have cost more than Rs. 500, whereas this has cost Rs. 1,380." "The thing had to be

horribly arranged," pleaded Shri. Mahajan, "we have not had more than two rooms, we thought we should have a small terrace where we could have a little staircase and where you might get plenty of sun and privacy as well. We want to live free from taxes and repairs, as wooden ones would have taken much time," and so on and so forth. "No taxes, at all. If you know that this thing was going to cost as much, why did you not give up the idea altogether? I should have been perfectly comfortable in a tent. The pity is that you forget that you were the representative of Harijans and villagers. You acted as Shri Chaudhary's representative. If you had engaged some villagers to put up a genuine *dhong* for villagers but, you would have had a sample of the work that our villagers can still do, and it would have conformed to our standard. And why this spiral staircase? You might easily have procured a wooden staircase!" "No, Daya," said Mahajan, "it has been borrowed and will be returned as soon as we do not need it." Anyway, the whole thing seems to have left a most unpleasant taste in the mouth, and every one is charged of extravagance has started with the two stern lessons in economy and the right way to represent the villagers and the Harijan. The whole day Gandhiji's eye was running from one thing to another and scrutinising them carefully. In the evening to top the tale of our woes, came a newly brought suitcase, and it was placed on his table by an unknown friend. That was the signal for a final explosion. Who ordered that and why was it purchased? "I had asked for one, I thought it would be borrowed," said Bhadrabhai. "But did you not also know that, if it could not be immediately borrowed, the friends in the town were sure to purchase it?" "I know, but I had not thought that a thing costing a rupee and a half would be purchased. I should have gone in for one costing four annas or so," was the halting reply. "And you would not have minded four annas! Well, send the book at once. I should be started with a small suitcase and which costs almost nothing. I thought you would instinctively understand these things. Well, now, let me tell you that, if anything is purchased without my permission, I shall be driven to non-co-operation with you."

That was the final chapter of it all. It was half-time. Beds were being brought, and immediately Gandhi said, "No bed-room necessary. The other suitcases were for me or quite enough. Now that I should not use it if health made it imperative, but I should do without it as long as I could."

"But, Daya, even the poorest villagers have got their *choppers*."

"I know, I know. Does that mean that we should imitate them in that conventional matter, when we cannot possibly imitate them in other things? If we cannot live like them, must have better food and better clothing, let us at least have the poor consolation of doing without a bed-room!"

MY TOUR DIARY—V

FACHIN AND BANTON

18th November: Leaving Luckhli in the early morning by car, our party visited the Harijans of (i) Mopad, (ii) Akshala, (iii) Nagroah and (iv) Bantpur during the day. Mopad is a very active weaving centre, there being 35 hand-looms at work for 35 Hindu families of weavers. Of course, they all weave mill-pure, but some of them can be persuaded to weave hand-pure yarn, if a regular supply is secured to them. Here only a few gentlemen ventured to go with us for company in the Harijan quarters, as Jains, as a rule, have much less prejudice than Vaishnavas in such matters. A well for drinking water is badly needed here and was proposed, though the opening of a school could not be arranged, as the people refused to make any contribution.

We found the second village a hard nut to crack. Here the Mahajans had for a long time past ruled and strictly enforced the rule that any serious Hindu fraud robbing the Harijan quarters even an *ignamie*, without the special permission of the Mahajan, will be fined heavily or even immolated. Not a single pool dared to accompany us there, even out of curiosity, though the people of the place haunted us with a present of Rs. 5-4-4 and a *chopper*, when I had come out of their quarters. The Dhads of that place were found to be as efficient as the Mahajans, and they were not prepared even to draw water for two *Shangan* families and pass it into their vessels, in case a well was constructed by the Singh for Dhads. And a well is wanted here for the 35 families of weavers and *choppers*.

Here we found a sub-caste of Hindu *Vankars* (or weavers) called *Dangroahs*. They were well-to-do instead of cotton, and, though they interline with the main caste, do not inter-marry. They were well-to-do for the fairly numerous caste of *Sharmads* and *Sabaris* (shepherds and cowherds), whose women are exclusively weavers. It is said that they were originally *Sharmads* and degraded themselves by contact with Dhads and have now taken to weaving woollens as a profession. I have known these *Dangroahs* in Delhi, in north-west Gujarat, but as *Kashimies* (or black-men), and there they are not untouchables, as in Kathiawar.

Nagroah is a small town of Wadhwan State, and has 44 Harijan families, including sweepers. Here we could see how one honest, devoted and sincere worker in the Harijan cause can revolutionise public opinion in favour of removal of untouchability, even in an out-of-the-way place like this. Mr. Mahabai, a school-teacher, as well as the post-master, has worked almost a miracle. He runs a school for Harijan children and could arrange two mixed gatherings, one in the school building and the other in the Harijan quarters, where a

large number of carcasses pile openly with Harijans without any hesitation—an unusual thing in the interior of Kathiawad.

After some persuasion, some elderly Harijans have taken a vow to abstain from eating-eating. Swagams have complained that, as there was no Municipality in Panchvad, no sweeping work was entrusted to them. They, therefore, started remunerative work. Making a few houses for agriculture was not enough to sustain them.

Rajpur is a municipal town and is part of Ahmedabad district, in Kathiawad. The primary school, run here in its own building for the last ten years and aided by the Municipal Board, was inspected. Harijan families here number 80, including 14 orphan families. Orphans here are paid Rs. 2 to 3 per month, a miserably low salary. A few years back, the minimum salary was raised from Rs. 4 to Rs. 5, but, again, on account of retrenchment, new outside help services are recruited on Rs. 1 and Rs. 4 per month. The Bombay District Municipal Act needs to be amended so as to lay down a minimum salary for the indispensable and exploited class of public servants.

Hindu monopoly: In almost all States in Kathiawad, carcasses of animals are considered to be the property of the State and not of their owners. Such being the case, the right of obtaining dead cattle, together with the liability of removal and disposal of carcasses, is entrusted to the highest bidder. This is a source of income to the State and is along to very unscrupulously. This is an infringement of the right of private property. It is not so in British India, nor in Baroda State, as far as I know. The State of Bhavnagar has recently relinquished this so-called right, though not in its two towns, but in the capital.

In Rajpur and other district towns, and in villages of Bhavnagar State, though the State does not claim the price of hides and skins from chambers, though they have to carry and lay the carcass willy-nilly, other bodies take the place of the State, and all high castes combine to exploit the chambers or Dheds, who have, even against their will, to carry the dead animal, not in carts, but on their shoulders by poles tied to its four legs, and sometimes to drag it, to the detriment of the hide, to a safe distance from the village, and to remove the skin, a very delicate process. Thus it was found that, in the small town of Rajpur, the population of which is about 6,000, the following amounts are charged by various castes or guilds, namely to chambers, at the price of skins, nothing being paid them for their labour of removing and skinning of carcasses.

By Mahajan of Rajpur	Rs. 100
By Gujarati caste	Rs. 40
By Desai Vatsias	Rs. 32
By Chitambar Vatsias	Rs. 30

By Rajputs	Rs. 30
By Kumbhars (potters)	Rs. 30

News-days: the price of hides and skins is so very low that the price can be fully met off against the cost of removal of carcasses and of laying down thing and be excited from chambers for being allowed to retain the skins. Yet the agreement and down-trodden, as usual, continues to be forced by the more unscrupulous and better-placed.

DOTAD AND SONGLAD

20th November: Dotad is the first town in Bhavnagar State from the north. Here the two-teacher primary school for Harijans, being recently started by the State, was inspected. The large Harijan quarters, both of Dheds and sweepers, were closely inspected. The Dhed quarters are well laid out in regular and wide streets and have a neat appearance. A Harijan youth working in a buffet train on the railway line had fallen out on the line by the side door opening accidentally, and had his leg severely injured. Arrangements were made to send him to Bhavnagar State Hospital for the necessary treatment, and for amputation if necessary.

Swagams have complained, as at several other places in Kathiawad, that Hindu shopkeepers refused to sell them grain, cloth or sweets and that they were on their permanent boycott list. Whenever they wanted to purchase these articles, they had to engage middlemen, chiefly Muslims, and pay them, too. This is a very cruel practice and adds financial loss to the rank of unscrupulability. Orthodox Hindu shopkeepers say that any money received from sweepers are very unclean and will drag away wealth from their house. What measures prevent this and are these poor victims of humanity repaid to poverty?

A small group of Mahajan and another of High School students were addressed. The former were requested to follow the report of their boycott on poor sweepers. It was a happy sight to see seven Rajput boys learning in the lower classes of this High School, seated with other boys. This is a novelty for backward Kathiawad.

Songlad was reached, by road and village tracks, late at night, and we were the guests of the Thakral, an Arya Samaj institution training about 100 Hindu orphans boys.

The next morning we visited Dhed. The sweepers' quarters total 12 houses. We inspected the school for their children. Several people had come to abstain from eating-eating. Harijan school children here collected a rice each, the total being five annas, and presented the sum to me. The majority of the boys have come from the adjacent village of Panchvadi, one mile off. Mr. Thakral was very enthusiastic and anxious lay further here in the Harijan cause, and gave of his best in the uplift work. The Gurukul students presented an address, and the staff proceeded to help the Harijan cause.

A. V. THAKRAL

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To ensure immediate circulation, subscribers are requested to mention their full name and their complete address in ink.

Manager.

HARIJAN

FRIDAY JANUARY 11, 1935

WHAT RUINS ASIA

In a fascinating book* on the population problem in the East, M. Stanislas Guennary, Professor of Advanced International Studies in the University of Paris, has written a chapter dealing with the violent changes which are taking place in India, China and Japan. These are owing, he says, to the destruction of masses of village people, which has accompanied the rapid introduction of modern machinery by private capital. He points out that this process is being carried on without any serious consideration of the consequences, and also with very little control or supervision by the State. The people have been not only have claims grown up against these 'machinery centres', but also population has increased with an alarming rapidity. This rapid growth of village life has proved destructive of morality and decency and has led to an increase of vice.

"Machinery," he writes, "throughout the continent of Asia has diminished the demands for manual labour. Barbarians and the degraded elements have not failed to exploit, from east and west of Asia to the other, the opportunities of the masses, whom machinery has robbed, perhaps only for the time being, but at one fell blow, of their daily bread. Guennary's arguments are favour of the return to the small craftsmen are not only moral, political and economic; they accord with the true democratic spirit.

"In his distaste against the West, Sun-Yat-Sen has also dealt with the problem of machinery. 'Take the canals of Canton,' he writes, 'as proof of it more convincingly followed than there. . . . But what an amazing change has machinery brought about in that river! In former days, to transport a load of 10,000 pounds of goods from Canton to Hankow required 10,000 men working each for ten days, 10 days, for the same task, only one man was necessary, driving a team for eight hours. When trains began to run and to replace the old transport by hand labour, the canals lost more Canton and Hankow simply disappeared.

After the introduction of machinery, a large number of men suddenly lost their trade and could

no longer find work or earn their living. Women are now called the great change the 'Industrial Revolution.' The Revolution has created much suffering to the workers."

Mr. S. L. Guennary and his wife have made known to the West the horrors of that Industrial Revolution to which Dr. Sun-Yat-Sen refers. But it would appear from M. Guennary Guennary's observations about what is happening in Asia today, that the same evils are being repeated in the Far East on a far vaster scale. Villages are taking place, which thousands of years hence will look back on with shame and dismay.

The French Professor makes a further point, which will of great interest to India, where unemployment in the big cities is becoming a permanent feature of modern civilisation.

"The small villages," he says, "whose families are empty of craftsmen; labourers no longer required to develop the soil by hand, hundreds of persons whose the economy which is almost a whole districts spend now unemployed the country side. Asia is beginning to look over-populated even in districts where the masses of village people are not inactive.

In reality the evils of machinery arise more from the unreasonably fixed quantity of man kept unemployed than from the limited number of opportunities. In the fields or hand workshops and in village industries work is done."

M. Guennary explains this word 'inactive', a machine requires no great amount of human labour to run it and no more. If a machine can be worked by two men or women, there is absolutely no place for three. If labour is present, it must be unemployed. But where hand work is done, more variation and subdivision of labour are possible, the task can be spread out for more easily.

"In backward Asia," he writes, "where the extreme variations of the forces of Nature call for extremely machinery brings every year a great number of individual life."

He goes on to show that, in the northern climate, where the extremes of heat and terrestrial winds are not experienced, as they are in the tropics, the mechanical capability of the machine, year on, year out, can be relied upon by the workers without a break-down. But in the tropics, it is only the modest crops back in the village or semi-rural centres of the year that makes the mill-worker able to endure the stress and keep healthy. If the unusual form of labour were discontinued, the toll of health taken by the machine would be still more terrible.

C. E. ARUNDALE.

* *Le Problème de l'Asie*.

* *Sun-Yat-Sen's "The Mind-Other"*, p. 30.

THE RIGHT TYPE

Shri P. A. Natesh Mudaliar of Aranyampatti, Salem District, is a younger member of a respectable village family. Trained by a private master, he has taken charge of the boys of the neighbouring Harijan colony and organised a handloom weaving shed for them to learn the trade. He has put up a clean glass shed on his own grounds, set up twelve looms for shuttle pedlars and has appointed two experienced weavers to teach the boys all the processes. Aranyampatti is a big hand-loom centre for coarse cloth. Shri Natesh Mudaliar follows cotton-weaving instead of linen in this occupation at village life. How can you admit Harijan boys? What about age-long caste-rules? How can you admit them to our trade? These and other objections were raised, and a boycott was attempted. Weaving involves village co-operation in many of the processes, and a village boycott is a great hardship. But Natesh Mudaliar was adamant and refused to give up his enterprise. Sri Rajagopalachari and Sri Vinayakdas Bhatkar of Narsaidi visited the institution on 7th January. It was a surprise visit, but they were both extremely well-impressed.

The boys were most happy and cheerful. Their parents, who crowded at the place as soon as the arrival of visitors came to be known, were even happier. In answer to questions, Mr. Natesh Mudaliar said that the Harijans had a good wall of their own, that he would look to the cleanliness of the boys and personally give attention to this and to a little schooling every day to the students. He also looked to the capacity of the boys to pick up the weaving work. "They will be as good as our own boys in course of time," he said, in the great joy of the Harijan people and the visitors.

Institutions like this, spontaneous in growth, carefully thought out and managed by good souls among caste-Hindus in villages, where God's children can acquire a manual occupation and a means of honourable existence, are superior to most schools where Harijan children are taught mere how and to do manual labour, and how to read and write. We appeal to caste Hindus to encourage such institutions and not to put obstacles in their way.

THE SELF-INTROSPECTION WEEK

I should like to call the week of the Annual Board meeting of the Harijan Sevak Sangh the self-introspection week, for it should be that and nothing else, and, indeed, it was that, as we could see from the sober and serious deliberations of the active workers in the rooms assembled in Delhi that year. At every step in their deliberations, Godhaji drew pointed attention to the ideal of

self-purification, which must be the Harijan Sevak's sole consideration, and, as we shall see in these notes, much of the work done during the week bore the stamp of that supreme consideration. In the annual report of the Sangh, self-purification and self-introspection form the key-note. The General Secretary had organised a course of talks and lectures by experts and experienced workers, like Mr. M. K. Muralidharan Pillai, Shri Satish Chandra Das Gupta and others, the subjects being purely of an educational and informative character. The Convention was thoroughly enlightened in the light of experience of the last two years, and some of the new features introduced indicated, as we shall see later, the predominant character of the movement. There was a pretty little exhibition showing the work done by and for the Harijans, the bulk of the exhibits being examples of work turned out by the Harijan Industrial School in Karachi, by the Harijan Ashram, Solerpet, and by Sri Satish Chandra Das Gupta, who is now bringing the vast fund of his chemical knowledge to bear on the work of hand-weaving and spinning. The last, but not the least, noticeable feature of the self-introspection week was the dedication of the Harijan Colony by Sri Chandyrasekhar Pillai, the President of the Sangh.

THE REPORT AT A GLANCE

I must ask the reader to get a copy of the annual report from the General Secretary. It is a document containing most valuable facts and figures, and it itself such a succinct extract of work done in all the provinces that it does not bear further condensation. But I shall tabulate some of the facts and figures for the busy reader, who may not find time to read the report but who takes sufficient interest in the activities of the Sangh.

Educational Work—Scholarships

	Last year		This year	
	No.	Rs.	No.	Rs.
David Shrinivasai Scholarships	42		98	
Scholarships for vocational courses (included in above)			18	
Total Monthly Grant		100	1234	8 6
School Scholarships by Provincial Boards, varying from Rs. 1 to Rs. 4			39,694	14 11
Regional Charity Trust Scholarships				
Vocational	27			
Other	23		136	
Schools				
Preparatory schools	437		926	
Attendance	7		84,212	

Day Schools	128
Night Schools	274
<i>Boards and Parents' Children's Homes</i>	
Saugh and aided	
Hoshtals	41
Saugh Hoshtals	40
Immense, Boys	117
Girls	201
Total Amount spent	Rs. 12,127-4-7.

Books, Clothes, etc., given free

Total Value	Rs. 12,204-14-3
Hoshtal Grants	Rs. 3,222-14-3
Total expenditure on education	Rs. 1,92,942-17-11

Local Bodies, etc., providing free education

All District Boards in Tamil Nadu and Karaikal	
Five " " in Andhra	
Andhra University	
Bombay Hindu University	
Bombay University (Ayaz Hall)	
Madras University-Award of Rs. 1,000	
Nagpur University	

Wells and—Wells, Temples, etc.

Total wells made free for drinking use	178
" " in Andhra	68
" " in Bihar	43
Total wells built or repaired	80
Expenditure on Administration	Rs. 45,112-17 p.a.
" Propaganda	Rs. 10,044-0 p.a.
" Welfare work	Rs. 294,820-74 p.a.

Needless to say, these figures are more a reminder of the vast ground still to be covered than an indication of the work achieved—and even this is the result of the perpetual pouring of public resources by self-governing bodies by Government. That a special provision should have to be made for lights and water-taps and baths for Harijans is a sad commentary in itself, but that some of the local bodies have not even responded to this necessity and that some of those that made such promises have not yet carried them out is sadder still. How long shall our target conscience remain in need of earthquake shocks? If we do not wake up better, it is quite likely that we might reach a stage when we would be made overpaying for. The Saugh, at any rate, is not going to allow its workers or its services to stand any more until the well-reasoned State a number of workers have pledged themselves to go and work down in India, a number of them are organising walking tours in other parts of India, and Harijan settlements are coming into being.

Asylum, Education

That Gandhi will not leave the workers in peace they know at every meeting where they have the privilege of having him. The discussion of the

budget estimates was an education in itself. Practically every item was the object of his various fire orifices, offered through delicious banter and so passed through into acute wit and humour, but rounded up with remarks the seriousness of which could not be missed. "It is impossible to over-estimate the value of more education in your estimates. The path of service to the Harijans is difficult and steep as the razor's edge, simply because the goal is that of complete self-purification. We can never be too critical of ourselves, and every day we get must be reserved as a dedication to God and used as a sacred trust. Spend wisely, therefore, will never do, there is no risk in your estimates for 'cleanliness and conduct.' For instance, I could not believe the item 'books, clothes, etc., given free.' Supposing someone gave me a free gift of intoxicating drugs? Would they come under the item? No 'food, telegrams, etc.' either, nor newspaper and expenditure on rent. For, you should be in a position to say: 'We do not intend to spend money on telegrams, we send messages through kind messengers who will take them, we need spend nothing on rent, for we have purchased some good fields to give us houses.' Expenditure on administration I can tolerate only to a certain extent, and I do not see any need for separate propaganda. Actual social work is the most eloquent propaganda. I am sure I followed again to be used for the purpose in that I suffered Another Saugh to carry me about in his car for about a year, but though I went from place to place under his direction, I must say that the best and the only part I could recommend myself to was the walking tour in Orissa. Enlist me there if you can. The most serious in the most eloquent propaganda. Run a school yourself for Harijans, open a well or temple, help in digging a well or building a village school-house for Harijans—That will be true propaganda. I would ask you to copy the example of Mr. Fraser Hayland, a school master from South Wales, who has come to work with his own hands in the Bihar earthquake area under M. Pierre Curzon. He has worked among the unemployed people in England and Wales, and knows that writing books and pamphlets is no propaganda, but that manual work and sharing in the lot of people one would serve is true propaganda. I should, therefore, not hesitate to drop the column for propaganda. You have a column showing other expenses. I am confident that in our poor country we cannot run our offices free of cost, but even there, run it through Harijans. If we must have paper, have only Harijans for the purpose, not treating them as paper but as your men or members of your family. Expenditure on Ashtam is a thing I must strongly warn you against. Let us drop the name of 'Ashtam, for it cannot be run without a vast fund of moral and spiritual capital. One of the branches Saugh has budgeted Rs. 1,000 for an Ashtam

Well, I should rule it out, unless they can show that they are doing work worth Rs 5 lakhs. Briefly I might say that you should not spend a rupee, until you are sure that you are getting ten rupees' worth of work out of it.'

THE PLEDGE

The reader will study the new Constitution published elsewhere in these columns and notice some of the most important changes. The least that he can do, under the constitution, is to be an Associate of the Sangh, the next he can do is to give himself heart and soul to the movement for the realisation of untouchability. Last there should be any half-heartedness about this, but even the workers themselves should be harbouring the aim, all unconsciously, the Sangh has provided in the Constitution for a pledge to be signed by all workers. Out of the several hours' serious discussion which was devoted to the Constitution before it was passed, quite a considerable portion was taken up by the pledge—the clause which bound the members' attention must bring the very simple-looking one. 'I do not consider any human being as inferior to me in status and I shall strive my utmost to live up to that belief.'

Not that any of the workers had any doubt about the truth of the general proposition that every one in God's creation is equal in status, but the bearing of this on the question of untouchability was not properly realised. The discussion brought it out more clearly than ever that the whole question was rooted in the superiority complex, under which the mind of the members laboured. 'Why', some of them asked, 'should this be put into a pledge? And this pledge seems more sociological than transcendental. Realisation of untouchability is one thing, but this levelling of status seems to be altogether a different thing. Are we to regard our servants as equal to us in status? You seem to be driving us slowly to social and economic revolution.'

'I am surprised that the truth dawns upon you so late', said Gandhiji. 'You are very much mistaken, if you feel that Hindians expect anything less from you. You may be quite ready to treat a few Harijans on terms of equality, but unless you are prepared to treat all—the sweeper and the scavenger—and not merely a Harijan Judge sitting on a Court Bench—you have not met yourselves of the well. The very idea of superiority is most heinous. It is at the back of most of the race trouble in the world. The thing is universal, I am afraid, but among us, it is in its crudest form, because it is allowed to be a religious question.'

'You are right, Mahatmaji', said one of the members, 'there are some members on our Board who feel that Brahmins are superior to Vaishtyas.'

'They have no business to be on our Board. Removal of untouchability means one thing for a

Hindian, another thing for a caste-Hindu, and quite another for a European master.'

'I quote one the thing', said Shrikrishna Ramachandran Nair, in a plaintive tone, 'but how can I sign the pledge, when I know that I do not treat my servants as equal to me in status? My peace of mind will go.'

'It need not go. You will treat him as a member of your family.'

'It is easier said than done, Mahatmaji. How can I claim to treat him as a member of my family, when I sleep in a cot or a sofa, and he stands at the door?'

'You can, for the simple reason that you will sleep on your feather bed, not because you are superior to him, but it has become a need with you. You are unconsciously afraid. It is more a mental adjustment than physical. I shall give you just one or two instances. When I went to Lady Anand's, she brought out all her servants to shake hands with me. They hesitated, but then they saw that they did not need to do so. Lord George, when I was his guest for a few hours, encouraged all his servants, as he would his own children, to hand me their autograph books for my signature.'

'I know, Mahatmaji, I know. Bertrand Russell also treats his servants as equals.'

'Well, then, why should you be any less than Bertrand Russell? You have a father who will place no obstacles in your way and a husband who will go the whole length with you.'

'No, no,' said Gandhiji, coming up. 'This pledge is absolutely essential. You sit at the root of the movement, if you do not have it, and you will 'jarily' the attitude of the constituents. As you have to discharge the financial obligations, you have to discharge the moral also, and I must say that, just as I should one day on which I collected the money, if I found that the money would spent, in the same way I should feel guilty if I found that I was not discharging the moral obligation. You ought to have realised the implication of the movement when you joined it. I am not after erasing anything all differences. Who can destroy natural differences? Is there no difference between a Brahmin, a dog and a dog-eater? And yet the Gita says

विद्वान्मम वेदो वेदमयः पवित्रमस्मि ।

इति मेव वदन्ते न विद्वताः पदार्थविदाः ॥

i. e., 'The men who have realised the Truth look with an equal eye on a learned and cultured Brahmin, on a cow, on a sheep, a dog and a dog-eater. There is a difference between them, but the men who know the essence of life will say that there is no difference between them in status, as there is none between an elephant and an ant, a

average and a servant. Of course, the servant can't be a servant before a moment, but the latter should not have any sense of superiority. No, we are all equal in the eye of the law and God. That is the ideal we have to live up to.'

'But, then, there should be no master, no servant?'

'No. There is a beautiful Latin saying—*Præsumitur pater*—First among equals, and the Master or the President will be the first among equals. I can see that it is difficult to practice the thing, that is why you will say in your pledge you will show your master to live up to your belief. That we cannot practice it at once, or fully, does not show that the pledge is wrong; it shows that human nature can be despicable. No, you have got to understand that this is a fundamental thing of the movement. Otherwise, you will justify the charge that it is a dodge.'

THE HARIJAN COLONY

But I must pass on to the story of the colony.

The whole idea originated, as Gladfield said in his speech after laying the foundation, with Sp. Chanchandras Bori, and he had now donated the grounds for the Colony. As President of the Board and as a married man, he was always thinking of ways and means for the economic uplift of the Harijans, and his ambition was to make this Colony a centre from which would radiate cooperation and all kinds of activity. However, as he said, 'It was an unselfish of men's ambition. Everything will depend on us, workers. No work will suffer for want of money, that much I can say, from my own experience of several institutions.' Gladfield took up that theme and went on speaking out of it, so eloquently. The whole thing was an appeal for self-governance and self-interdependence. 'Remember that we are debtors and Harijans are creditors. We have until today disturbed in morning on their backs, like the old man of the sea.' We have exacted labour from them and have not attempted to help them, and even so kill them, when they raised a voice of protest. A Marxist philosopher said to have been seriously injured, and we have died. In Kalamand, a similar thing happened, and there, too, a Harijan died. The poor fellow would seem to have been born in order to die and end his life! We have been guilty of a heinous sin, and this time we committed it. But for that purpose, that the Sangh was created. It is a stupendous task, but it has to be done. I have said it several times, and shall repeat it today, then, when we discharge our debt, Hinduism will perish. Untouchability must be destroyed, or else it will destroy Hinduism. That is why I am giving myself as a vot. Not that I do not need it. I may say that I have several pieces of money of need to cover, but how can I have rest? How can one have rest with

a resting day? What? How can any Hindu, knowing that Hinduism is on the brink of an awful volcano, afford to have a moment's rest? Not, surely, until the volcano is extinguished. In a stupendous task of that character, a gift of Rs 5,000, like the one given by Chanchandras today, is no drop in the ocean. Hundreds of millions like him will have to empty their treasuries for this sacred task. If only you are contented with a position for it, the task will be done. There is no lack of money, as Chanchandras said. There will be none. All that is needed is the will and power for it. The service of the Harijans is the service of Hinduism, and the service of Hinduism is the service of Humanity. Hinduism is no exclusive religion, it tolerates no intolerance. Intolerance it holds to be a sin. But unless we and we behind the Harijans, unless we and we treat him as our own brother, we cannot treat Humanity as one brotherhood. The whole movement for the removal of untouchability is a movement for the establishment of Universal Brotherhood, and nothing less.'

M. D.

HARIJAN SEVAK SANGHA

THE CONSTITUTION

The following resolution among others was adopted on behalf of what are known as Outer Hindus by a meeting of their representatives from all India held at Bombay under the Presidency of Pandit Madan Mohan Malaviya on 15th September, 1933.

'The Conference resolves that hereafter, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth, and those who have been so regarded hitherto will have the same rights as the other Hindus in regard to the use of public wells, public roads and other public institutions. The right shall have statutory recognition at the first opportunity and shall be one of the earliest acts of the future Parliament, if it shall not have received such recognition before that time.

'It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar to respect of admission to temples.'

This was followed up by a public meeting convened by the Hindu leaders from all parts of the country and held at Bombay on the 16th September, under the Presidency of Pandit Madan Mohan Malaviya, at which the following, among others, was passed—

'The public meeting of Hindus resolves that an All-India Anti-Untouchability League, with its

Head-quarters at Delhi and Branches in different provincial centres, be established for the purpose of carrying on propaganda against untouchability and that for this purpose the following steps should be immediately taken :—

(a) All public walls, illuminations, roads, schools, aerodromes, housing plots, etc., be declared open to Depressed Classes.

(b) All public temples be opened to members of Depressed Classes.

Provided that no compulsion or force shall be used with regard to (a) and (b), but peaceful persuasion will be adopted as the only means.

This meeting appointed Mr. G. D. Datta as President and Mr. Amaril V. Thakkar as General Secretary, to take all necessary steps immediately to organise the League and to bring about the fulfilment of its objects.

This public meeting of Hindus appeals to the Hindu community to reflect on large an amount as possible to be used for the removal of untouchability and cognate objects and for this purpose authorises the gentlemen named in the foregoing to take all necessary steps."

In pursuance of the aforesaid resolution, a society named the All-India Anti-Untouchability League, subsequently named as Harijan Sevak Sangha, was duly formed, and a Constitution was adopted by it at Delhi on 26th October 1933.

It was then considered advisable to form a fuller Constitution, and the following was finally adopted at a meeting of the Central Board of the All-India Harijan Sevak Sangha held at Delhi on 2nd January, 1934, superseding the previous Constitution.

1. The name of the Society will be Harijan Sevak Sangha.

2. The object of the Sangha shall be to eradicate, by peaceful and non-violent means, of untouchability in Hindu society with all its incidental evils and disabilities, suffered by the so-called untouchables, hereinafter denoted as Harijans, in all walks of life, and to secure for them absolute equality of status with the rest of the Nation.

3. In furtherance of its object, the Harijan Sevak Sangha will seek to establish contact with non-Harijan throughout India and share them that untouchability as it is practised in Hindu society is repugnant to the fundamental principles of Hinduism and to the best instinct of humanity, and it will also seek to serve Harijans so as to promote their moral, social and material welfare.

4. The affairs of the Sangha shall be managed by a Central Board constituted as hereinafter provided.

5. The Central Board shall consist of the following Members, besides the President, the Secretaries and the Treasurer :—

(a) Presidents of all Provincial Boards or ex-Office Members.

(b) Not more than 15 (fifteen) Members to be co-opted by the President of the Sangha.

6. In case of inability to attend a meeting of the Central Board, the President of a Provincial Board shall appoint his Secretary, or any other member of the Board, or his proxy to attend such Meeting, and the person so appointed shall be treated in every respect as a member of the Central Board for the purpose of that meeting.

7. The President shall, subject to re-election, retire every three years and be elected by the then existing Board.

8. The President shall have the power to appoint and remove the Secretary or Secretaries and Treasurer and appoint others in their stead, provided that there shall never be more than three Secretaries.

9. The Sangha shall have as many Sub-committees or agencies as it deems to be the President of the Central Board may deem necessary.

10. The President of the Central Board shall select the President each of Provincial Board, who, in his turn, will select not more than fifteen members for his Board, of whom, wherever available, two shall be whole time workers in the Harijan Cause.

11. The President of a Provincial Board shall appoint a working Secretary for his Board from among its members, subject to the approval of the President of the Central Board.

12. Each Provincial Board may form within its area as many committees or agencies as may be found necessary in the interest of the Harijan Cause.

13. The Office-bearers, Agents and Members of the Central Board, the Provincial Boards and Committees, shall

(a) Sign the pledge, hereto annexed as appendix A.

(b) Pay to their respective organisations an annual subscription, in advance, of Rs. 15 in the case of the Central Board, Rs. 5 in the case of Provincial Boards and Agents, and Rs. 3 in the case of all other Committees (the payment being subject to special exemption by a President within his jurisdiction), and

(c) Perform some definite Harijan Service named by them and approved by or on behalf of his Board.

14. It shall be competent for the Sangha to acquire and hold movable and immovable properties. Such properties shall vest in a permanent Trustee or Trustees appointed by the President of the Central Board. The Trustee or Trustees shall

deal with them in accordance with the resolutions of the Central Board.

15. The funds of the Central Board or any committee or agency of the Sangha shall be deposited in a Bank or Banks in the name of the Sangha, and the account shall be operated upon by the President, or agents or their nominees.

16. The Central Board shall meet in any convenient place in India at least once in a year. The quorum for its meeting shall be ten.

17. It shall be competent for the Central Board to frame bye laws for proper and peaceful of the Central and Provincial Boards, for the custody, disposal and audit of the funds of the Sangha and for otherwise regulating its work.

18. The Central Board may function in Indian States in which there is no prohibition against its activities.

19. No member or agent of the Central Board or Provincial Board or Committee shall, while holding such position, engage in any campaign of anti-discrimination.

20. A member or agent of any Board or a committee who fails without just cause to attend in person three consecutive meetings of Boards to which they belong shall be deemed to have vacated office.

21. Any member of a Board or a Committee, who, when required thereby, fails to carry out the functions duly issued to him by a competent authority, may be relieved of his office at the discretion of the Central or the Provincial Board.

22. Any person who subscribes to the object of the Sangha, and will help the Sangha by paying and collecting contributions to the Sangha and otherwise further its object can become an Associate of the Sangha and shall be kept informed of the proceedings of the Sangha from time to time, and shall be entitled and invited to attend the meetings of the Central Board or of the Board of his Province, without, however, the right of voting.

23. The Central Board and the Provincial Boards and Committees shall establish contact with Harijan organisations throughout the country and invite them to send lists of addresses, who will be kept informed of the activities of the Sangha.

24. Every Board or Committee shall have as many Harijan members as it is possible to secure, consistently with its means provided that the pledge to be signed by them shall be as per appendix B hereto attached, in the place of the pledge referred to in sub-clause (a) of Section 12, and that they will be exempt from the payment of subscription referred to in sub-clause (b) of the said section.

25. For the better administration of the affairs of the Sangha, the President shall select from among the members of the Central Board an ex-

ecutive committee of seven members, including himself as Chairman and two Secretaries.

26. The Executive Committee shall meet every three months, and oftener when necessary, and have all the powers exercisable by the Central Board, subject, however, to ratification of its work by the Central Board, in so far as such ratification is possible.

27. The four members of the said committee, besides the President and Secretaries, shall, subject to re-election, retire every year.

28. All the acts lawfully performed by the Executive Committee under the superseded Constitution are hereby ratified.

29. Consistently with the foregoing, the old Constitution is hereby repealed.

30. Not inconsistent with the object of the Sangha, the Central Board shall have the power to revise the Constitution from time to time by a majority of two-third members present at a meeting.

31. During the transition stage, the existing organisations shall function till changes in consonance with this Constitution are completed.

32. This Constitution shall come into effect as from the 3rd January, 1935.

Appendix A

I (Full name, age, occupation, residential address) believe in the necessity for complete eradication of untouchability and as proclaimed today in Hindu society and hereby subscribe to the Constitution of the Harijan Sewak Sangha. I shall personally refrain from considering any person as untouchable by reason of birth or caste.

I do not consider any human being as inferior to me in status and I shall strive my utmost to live upto that belief.

I shall pay in advance every year, commencing from 15th January 1935, the sum of Rs.

I further undertake to perform personal service of Harijans in the following manner:—

(State details)

Date,

Place,

Signature.

Appendix B

I (Full name, age, occupation, residential address) believe in the mission of the Harijan Sewak Sangha and subscribe to its Constitution.

I shall not observe untouchability in any shape or form among Harijans.

I do not consider any human being as inferior to me in status and I shall strive my utmost to live upto that belief.

I further undertake to perform personal service of Harijans in the following manner.

(State details)

Date,

Place,

Signature.

A LEAF FROM CONTEMPORARY HISTORY

While Prohibition was in force in America, the supporters of the liquor trade in India were never kind of depicting it to us as a ghastly failure. Bootlegging, bootlegging corruption, extensive juvenile houses, prevalence of "speakeasies" and night clubs, all these and several other dark features, that characterized postwar American life, were seized upon and held at the door of Prohibition. It was forgotten that several of these features were illustrations not of the evils of Prohibition but of what George F. G. Collins has described as "Prohibition failure to prohibit." In other words, these evils were the evils of "non-enforcement, chronic delivery in its inadequacy" of the Eighteenth Amendment, and the problem upon which the people were called upon to form a judgment¹ "was rather of the gravity of the evils of non-enforcement than the benefits of enforcement." But did it ever occur to parliament that the other evils that were ascribed to Prohibition were not peculiar to America but were common to the entire post war Western world. They were due, as a matter of fact, to the increasing of moral evils and the undermining of respect for law, which are prices of supposed violation of the Ten Commandments by the criminal governments of the western world, had brought about, and Prohibition, instead of being the cause, was only serving to keep these tendencies on track.

From the very nature of things, non-enforcement of law could not be forthcoming while Prohibition lasted. But the situation changed with the repeal. Half the evil that was rampant in American life was the direct result of Prohibition, thus, with Repeal it ought to automatically disappear. But if, on the contrary, Repeal only resulted in its exacerbation, then it would be a proof conclusive that the source of it was not Prohibition, but forces which Prohibition was serving to hold back. In a competent article recently, Mr. John Haynes Holmes has summed up the results of a year of Repeal of the Volstead Act. The facts that he has marshalled are so eloquent that they should serve as an eye opener to those who deplore the introduction of Prohibition in India, on

the assumption that it would lead to the growth of illicit distillation and creation of "speakeasies."

Even before the reign of Prohibition was ended in America, war-time were not wanting, on the part of those who were most competent to deliver them, that repeal might not solve the liquor problem. Indeed several newspapers at "is federal bootleggers," had reported a Committee that had been sent by the Massachusetts Legislature to Canada to investigate the celebrated Quebec liquor control plan. This was on September 4, 1929. Two weeks later, on Sept. 18, came the staggering news that the Public Works Administration had allotted \$14,000,000 to the building of new casinos, pool halls, crapshouses and air stations, for the use of the coast-guard in the light against liquor-smuggling. This increased, and the permanent crying of the coast guard on the very eve of the repeal seemed strangely at variance with the claim, which was made on behalf of Repeal, that it would end existence of Prohibition of which smuggling was one of the most serious. But it seemed no surprise in the coast-guard officials, who, having had first-hand experience of the evils they were set to tackle, testified that "there would be no decrease in smuggling activities following the repeal of the Eighteenth Amendment and that increased efforts on the part of smuggling syndicates may be expected."

The first test came at Christmas. According to Mr. Holmes, "I walked the streets of New York city, during the holiday period. I saw more drunkenness in two days than I had seen in as many years." But the fact was systematically expressed by a long-riding press that bravely reported that "New York had never seen such sobriety and order before!" The Police saw to it carefully that arrest statistics were kept down to the minimum consistently with public decency. But in Boston, the statistics got altogether out of hand. During the twenty-four hours of the Lord Mayor's Birthday, the Police arrested 331 men and also women for drunkenness. "The double celebration of the 1933 New Year," said the report, "brought 331 drunkenness arrests in 48 hours, the best that the statistic record of 20 years shows a similar period." Not to leave the "wink" with the strong implication that it was only a holiday manifestation, come the Police Commissioner, John F. G. Ryan, of New York's colleague that the "speakeasies" were not disappearing. This was followed by the chilling discovery by the United Press that "America is drinking liquor at much faster rate than Prohibition lasted." Mr. had bootlegging control. In his dispatch, the Secretary of the Treasury remarked that "the bootlegging ring will live the century by the throat." Such was the situation, a month after repeal. Another month, and the Oregon State Liquor Control Commission found that its sales were far below anticipation. The Chairman of the Commission announced it as his opinion that "bootlegging are doing 15 per cent of the business!"

In the same month, Morgan T. Ryan, Register of Motor Vehicles of the Commonwealth of Massachusetts, made another disturbing revelation.

¹ As an instance of this, E. G. Collins mentions the fact that in the year 1929, 10,000 persons were arrested in the United States for some kind of infringement of the liquor laws, and that the State Police were in several cases called upon to enforce the Prohibition law, in other States, engaged by the State law to enforce Prohibition. But can it be called adequate enforcement when, in one of the law producing Federal judicial decisions, 320 liquor cases were pending before the Courts at the end of the year, "so that increased prosecutive agencies are compelled to resort to the unaided process of bargain, agreeing to take for only a nominal penalty in return for a plea of guilty (sometimes to money as well as time, thus compromising)?" To expand, Mr. Collins quotes the late Justice Louis Brandeis (Chief Justice), in charge of prosecution, the following against the liquor law, who went as far as to state that "the government and States were called for to take on old Prohibition, enforcement are presented violations of the Volstead Law!"

² E. G. Collins in "Liquor control" (New University Library)

EDITOR—R. V. SASTRI

Under the auspices of The Harijan Sevak Sangh.

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Vol. II]

MADRAS—FRIDAY, JANUARY 12, 1935

[No. 49

HARIJANS IN SIND

The following interesting report has been received by the General Secretary, All-India Harijan Sevak Sangh, from the Secretary, Sind Harijan Sevak Sangh:—

"Following is the report of my tour in Thar Parkar, which commenced on 15th November and ended on 15th December 1934. The President of the Thar Parkar Harijan Sevak Sangh, Swami Establishment, was with me. We toured practically throughout the whole of the Thar Parkar district, starting from Jhule and ending at Nagar Parkar (belonging to Sindh). We had a Members' conference at Chichashah taluka, at Chichashah, under the Presidency of Swami Establishment. Nearly 300 representatives of Mughwars from 24 villages attended. Permanent Teachers and Dastaks also participated. After two days' deliberations, very important resolutions were passed, copies of which have already been sent to you by the Thar Parkar Secretary. For the last two years in Thar Parkar, they had had fairly good times, as the problem of starvation does not exist much, at present. They have four difficulties at present, first, Dair, second, Water, third, Sugar or forced labour, and fourth, Education.

Practically all Harijans (which term includes both Kulis and Mughwars) are heavy labourers of Dairan. The cause of this debt is mainly the expenditures they incur on marriage (including dastaks, people after death), even the poorest spending at least Rs. 100 and in some cases going up to more than Rs. 1,000 or Rs. 1,500.

The Chichashah conference resolved that no Mughwar should spend more than two hundred rupees and settle not more than four debts in a year, to which all the representatives agreed. Haras are also to be used to all villages, requesting all Mughwars to respect the resolution.

The second difficulty is that of water. You are aware that water in Thar Parkar is very scarce and that wells are sunk very deep. Unfortunately, Harijans are living in small villages, consisting sometimes only of 24 houses, and hence it becomes very difficult to provide water facilities for the Harijans in such villages. There are places where the Harijans have to go for getting water from 4 to 5 miles, where the water-sheds are not sympathetic to them. I have been making a list of places where wells are badly required and hope you would try to get some help from the Nagar Khatwa Dair Tolls Fund or any other source,

Even if we have a programme of making one well every year, it would be a very useful service rendered to Harijans in the desert. Of course, the cost of a well in most cases will go beyond a thousand rupees.

The tyranny of sugar deserves our attention immediately. Whenever we want, the only cry of the Harijans was for finding out some way to stop the sugar system. Sugar, in spite of Government rules, does exist in many places in Sind, but in Thar Parkar it has been confined to Harijans only. It is only Bhils, Kulis and Mughwars who are being forced to work without any remuneration, without even bread, their only compensation being the sugar and clothes of their employers. A case was brought to our notice at Dharwad, where we have got a school for Harijans. A Mughwar was arrested and beaten. We cannot go to court in these cases, first, because these Harijans themselves are very timid and are apt to change their attitude at any time. Secondly, there will be no witnesses available. Thirdly, Doctors that would not even a certificate. Hence it becomes very difficult to put a stop to this tyranny. At Nagar Parkar a case was brought to our notice wherein a Harijan was beaten in the house and taken away by a policeman for sugar. The Kulis of this place are so much afraid of sugar that they rarely come to the city during daytime. If they have got any work or any dealing, they prefer to send their women folk themselves carrying it.

I am submitting this question of sugar to our Committee, and I wish a deputation would visit the Committees in Sind and the Collector of Thar Parkar district, as soon as possible.

We are at present distributing forty rupees per month as stipends to Harijan children from the Thar Parkar Harijan Sevak Sangh. In addition to this, three Thar Parkar Harijan students are maintained at the Marjani Handloom Institute, Karachi, by our fund office.

We are thinking of opening two or three schools in addition to the two schools opened at Dharwad and Pimpura. It becomes very difficult to cope with this education problem of the district, unless the Local Board comes to our help by opening a sufficient number of schools in Harijan towns and giving liberal grants to schools started by us.

We had a number of meetings in different places of caste-Hindus, and in our opinion, propaganda in this district seems to be a very essential thing."

HARJAN SEVAK SANGH

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Work—Experiences in Educational Work in the year 2011—34

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HARIJAN SEVAK SANGH

(HINDUSTANIAN, DRAVID)

Welfare Work (General Aids) for the year 1933-34

No.	Name of Person	No. of Work			No. of Temples			No. of Houses employed		No. of Group Credit Societies started		No. of Committees		Value of Medical Aid Rs. Rs. Pcs.
		Organized	Build up	Total cost	Temples	Public	Total cost	No. built	Others	Members	Others	General	Special	
1	Arjun	10	1		10	1	1,200 0 0	10		1		10		1,000 0 0
2	Arjun	10	1		10							10		100 0 0
3	Arjun	10	1	1,000 0 0	10							10		100 0 0
4	Arjun	10	1		10							10		100 0 0
5	Arjun	10	1		10							10		100 0 0
6	Arjun	10	1		10							10		100 0 0
7	Arjun	10	1		10							10		100 0 0
8	Arjun	10	1		10							10		100 0 0
9	Arjun	10	1		10							10		100 0 0
10	Arjun	10	1		10							10		100 0 0
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16	Arjun	10	1		10							10		100 0 0
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Manager

HARIJAN

FRIDAY, JANUARY 18, 1935.

HARIJANS' RIGHTS UPHELD

An interesting Judicial decision was given last week in the City Civil Court, Madras, in connection with a suit filed by two Madigas (Harijans) against the Board of Supervisors of the Dharmasaktham temple, Madras, for a declaration that they were entitled to be included on the list of voters prepared for the purpose of elections to the Dharmasaktham temple and that their removal from the preliminary list was illegal.

According to the present scheme, the Dharmasaktham of the temple is to be elected by Hindu (Tangal) Vaidikarathas, possessing certain residential qualifications and paying a subscription of 4 annas. The plaintiffs (Harijans) urged that they were Tangal Vaidikarathas, with the necessary residential qualifications and that, having paid their subscriptions and being of age, they were entitled to have their names included in the voters' list.

The defendants contended that the plaintiffs were not so entitled and that the suit was not maintainable.

The following extracts from the judgment in the case will be read with considerable interest:

"The plaintiffs are Madigas or Harijans, and there are numerous documents in which several Madigas have been described as followers of Vaidikarathas (Hindus). There are also some who are followers of Shiva. It appears to me that whoever follows in Vaidikarathas or Shiva is a Hindu. The Madigas are Harijans but it does not follow that an untouchable is not a Hindu. The Harijans worship Hindu Gods. They have an altar God, and it is my opinion that all Harijans are Hindus."

"The defendants' advocate contends that it is a well-recognized custom that untouchables have no votes in the matter. As proof of it, he states that an untouchable has not exercised his vote, and the witnesses he wants me to draw from it is that it was well understood among the Hindus, when the scheme for management of affairs of the temple was drawn up, that the body of voters should consist only of caste-Hindus. If the members of the High Court that ordered the scheme was to exclude the untouchable Hindu and to include only the caste-Hindus in the body of voters, they could have said so in plain words. The defendants further state that, if the

untouchable is to be a voter, he could also become a Dharmasaktham and that it is untenable that a Dharmasaktham of a Vaidikarath temple should be an untouchable.

"The mere fact that for the last 90 years the Madigas have not exercised the right of vote is not a reason why we should hold that they have no right to vote. There is as much law prohibiting Madigas from voting. There is no customary law prohibiting a Madiga from exercising his right of vote. I do not see what argument is raised by a Madiga concerning his vote. Admittedly, the Madigas worship in the temple, his offerings are accepted. But he does not enter into the precincts of the inner temple. His worship takes outside the temple, his money also goes into the coffers of the temple, though he is not to have a right of electing the Dharmasaktham. Simply because for a few years a man has not exercised his right to vote? Take the case of women. They were not exercising their rights to vote as a caste. It does not follow that they have not the right to vote, now it. We have the judgment of Lord Denning in a case reported in 30 A. C. 114. It lays down the correct rule—

"As the voters are elected, I am of opinion that the plaintiffs are entitled to vote. My findings on the various issues raised are that the plaintiffs are entitled to be included in the voters' list, that their removal from the preliminary list is illegal and that the suit is maintainable."

A LEAF FROM CONTEMPORARY HISTORY

(Continued from previous issue)

In April the drive commenced with a special unit of 600 men thrown into the field, only to be pronounced a costly failure after four months of failure. "An enormous liquor", stated no less a man than Joseph H. Choate Jr., Director of Federal Alcohol Control Administration, "the United States is living in a first-class paradise. Bootleg production continues on a large scale" asserted Mr. Choate, "as to-morrow as in the conclusion that our people must now be consuming greater quantities of spirits than they did in Prohibition days." Mr. Simon Patten, President of the National Distiller's Products Corporation, complained that the Federal Government was losing as less than \$100,000,000 in taxes through bootlegging and smuggling, and added that they were "trying to collect any revenue whatever on the bulk of national consumption."

The growth of May, according to Mr. Louis Johnson, President of the Madison Square Boys Club in New York, found "boys drinking more under cover than under prohibition." "Easy access to beer and cocktails", said Mr. Johnson in his Annual Report, "has increased the drinking habit. Boys who hang around the club late at night, during prohibition, now leave earlier, and spend the late

bars drinking in saloons and restaurants. On May 16, Mr. Lauriston Ballou, a correspondent of the New York Times, in the course of a special dispatch written by him, discussed the question "Is Massachusetts better off or worse off under Prohibition?" While asserting that "an absolute answer can be returned," he noted "certain trends" as valid and "certain conclusions" as possible. Thus, he said, "drunkenness has increased, especially among women"—a total gain of 12½ and a gain of more than 48 per cent for women. "There has been a heavy increase in violations and expenditures of license on account of liquor. In 19 weeks they exceeded from 1911 to 1933, an increase of nearly one third." Automobile fatalities due to liquor violations during the same period showed "an increase of ten per cent," and non-fatal injuries due to liquor accidents "an increase of 25 per cent." "Actual students of conditions are of the opinion", concluded Mr. Ballou, "that repeal has but increased drunkenness."

Even more dismal was the tale from Detroit during the month of June. "Drunkenness", said the report from Detroit, "is definitely on the increase in this section of the country. Accidents for drunken driving have jumped in every large city in the north-west in the past six months." The New York State Tax Commissioner, Mark Graves, complained that "the State was actually consuming as much as 25,000,000 gallons of liquor more than 2,000,000 gallons, the estimate of prohibition days, and paying taxes 'on an estimated 2,000,000 gallons only.' From Cleveland country, Pennsylvania, came a statement of more cases of drunkenness, more cases of men losing their jobs for drunkenness, etc., in the last three months than in ten years under the Eighteenth Amendment." A new declaration of war—"a vigorous nation-wide crusade"—against the bootleggers was made by Joseph H. Chester Jr., in July. In August a sweeping re-organization of the alcohol tax unit of the internal revenue bureau was effected, creating 15 enforcement districts, headed by picked men. The Secretary of the Treasury, Morgenthau, in an unguarded moment, went so far as to assert that "this was going to be the first honest attempt at enforcement of the liquor laws." Thus only confirmed what the 'Dips' had all along asserted, viz., that previous Administrations had not made an honest effort to enforce the 18th Amendment.

An optimistic report from the National League that came in this very month (August) announced the final debacle of the Repealers' expectations. It showed that the New York City had had 35.5 per cent more drunkenness in 1934 than in 1933, Los Angeles 95.5 per cent more, Boston 21 per cent more, Dallas 118.6 per cent more and Portland Oregon 118.5 per cent more. The statistics referred

to the International Association of Police chiefs in Washington on September 15 showed that the increase was 120 per cent in Rhode Island, 212 per cent in New Orleans, 260 per cent in Philadelphia, 300 per cent in Cincinnati and 479 per cent in Los Angeles.

But the 'Wets' are not the ones to say 'die' easily. Like Goldsmith's Schoolmaster, "though requested, they can argue still." Their favorite device is to represent that the present day American conditions have turned to the liquor question are merely "hang-over" from the Prohibition days. To this the simple reply is that the statement is not historically correct. All these evils were fairly well known to a consolidated public even before Prohibition was introduced. But even if it is granted for the sake of argument that Prohibition was the real author of these evils, the fact remains that Repeal was expected to overthrow them, but far from succumbing to it, it has only witnessed their accumulation. To quote from Rev. Holmes' admirable summing up, "what evils do we know at this time—what evils did we know when Prohibition was the law of the land—which we did not know, and knew well, before the enactment of the Eighteenth Amendment to the constitution? Why was Prohibition ever adopted by a reluctant nation, if not because such reluctance was at last overcome by a sense of outrage at the indignities, dangers and multiplying evils it imposed upon the people by a lawless liquor traffic?.....Prohibition had not created these evils. It had simply dramatized them as the essential aspects of a perennial problem, which it was armed by the law to fight, until after bitter struggle they were gone. Now that the fight has been abandoned, the same old conditions continue, reveal only feeling worse than prohibition to the extent that it is a surrogacy to, and not a defense of, evil.

The real issue which faces us is in fact a deeper one. One can concede that liquor habit is an evil opposed to the deepest moral and religious sentiments of a people, as it is in our case, the question that arises is whether it can be best fought by according it a place within the law or by putting it outside the pale of the law. Liquor control puts the law as the rule of the liquor traffic and invites it to move under its shelter, while Prohibition uses law as a weapon to destroy it. With the example of America, which has gone through the full gamut of both Prohibition and Repeal, it should not be difficult to make the choice.

P

THE NEW PART-20 FRAMING

An account of Cresskill's last in September 1933 and the events leading up to the Treaty Part, with all relevant documents. Part 20, 1-2-3

Available at all printed (East) Standard and also at Repeal Magazine, Repeal House, London.

MY TOUR DAIRY—VI

PALITANA

11th November. This town is famous as a place of pilgrimage for the Jains. The day of my visit happened to be the 15th of the bright half of the month of Kartik, when thousands of Jains pay homage to their gods in the numerous Jain temples on Bhambhargra hill.

The State here conducts two Harijan schools one for children of about 100 families of Bheds, and the other for those of 50 families of sweepers. The recently built building for the latter is new, clean and well-situated, and the teacher recruited from the same caste seemed to be competent. The pay of municipal sweepers here, viz., Rs 2 per month, is decent, contrasted with what they are paid in large towns like Bhavnagar, Rajkot and Jamnagar, varying between Rs. 1 and Rs. 3. The houses of sweepers are decent, and they have their temple and common room, where religious books are read in the evening.

Books were started late in the evening. We saw here how very anxious even village Harijans have been to remove their illiteracy and ignorance. A school was proposed to be started here about twenty days ago, and a school-master visited the place. Boys' fathers brought for them slates and books from the towns, and the boys, asked by the teacher to have a daily bath in the river adjacent to the village and then to dress in tidy, continued taking bath daily for eight days in the hope that the teacher would come and begin to give lessons. But he did not make his appearance, the reason being that he had started his own school elsewhere. The boys entrusted us to send a teacher for them as early as possible.

SHIKORE

12th November. Here the H. S. Sangh has recently started a school which is attended jointly by Bhed and sweeper boys, more so by the latter. Only a Mahjan could be found to give her house as rent for housing this school. Bhed and sweeper families were both visited, and the Harijans were advised to abstain from cotton-casting.

THAVSAGAR

13th, 14th and 15th November. Thakkar Harijan Ashram was visited in the morning of the 13th. They have been in existence for the last seven years and is now in a prosperous condition under the care of Mr. Anubhai Patel, a devoted worker. We met Harijan weaver workers in the afternoon. The scheme of reforming 'municipal sweepers' by a Co-operative Society was explained, and other matters were also discussed. In the evening the Harijan colony in the new spinning and weaving mills was visited. A meeting was held, and a large number of men and women took note of abstaining from cotton-casting and liquor. There are over

150 families settled here in the lanes built by the mill-owners, who works the mill 24 hours. A school for their children had been proposed as early as possible. The agent of the mill-owners was interviewed, and he kindly agreed to open a school from 1st January.

In the morning of the 14th, two Harijan schools, one in the Bhed locality and the other in the sweepers', were visited. There are both State schools. It was found here that the work of educating sweepers' lines, the foundation of which was laid by Gandhiji in July last, had not been begun yet.

An undesirable thing that I found in the city of Bhavnagar was that several sweepers had their huts in the vicinity of public latrines, and in some cases contiguous to them. This is very improper, to put it mildly. In one case, they are drawing their drinking water from a tap attached to the latrine for washing purposes. This state of things shows careless indifference on the part of the municipal authorities of Bhavnagar.

INSTANTANEOUS

During my four days' stay in Bhavnagar, I moved much in its streets and lanes and saw that the streets were fouled both by night soil and refuse. Cart-loads of dirt and rubbish were seen not only near landings, but also at every dock and corner of the streets. Street-cleaning seems to be very much neglected and the removal and disposal of refuse ill-attended to. The town has grown recently very much, and the number of private and public latrines has not increased with the growth of the population. On the whole, I found the city proper and the suburb of Vadva, instantaneous and filthy. The pay of the sweepers here is low, and lower than in several other towns of Saurashtra. This may be one of the reasons for the inefficient cleanliness of the town.

Meetings were held in Vadva (Bhed) and in sweepers' localities, and a public meeting was also held in the heart of the town.

PARTY

22nd November. A residential primary school at Vady, seven miles from Bhavnagar, and the village school of Faradka were visited. Meetings for Harijans were held at Vady and Faradka and their quarters were visited. Two applications for wells from other villages were received and inquiries made about them.

BATHRA, ROYAL AND TALARA

23rd November. We visited the villages of (1) Bhadarika (1) Yeshi, (2) Bathra, (3) Royal, and Talara on the day. At Royal a sweeper, employed by the villagers to be the owner of an epidemic amongst their cattle, was beaten to death a few

months ago. The widow was interviewed and an application was made to the State authorities for the grant of some compassionate allowance to herself and her children.

At Solapur, the Harijan school is conducted very efficiently by Mr. Doodabhai, the first Harijan inmate of Gandhi's Sabarmati Ashram. The State Harijan school, recently opened at Talga, was visited. More sweepers boys attend than Varkar boys, though the population of the former is less than that of the latter. Harijan questions were visited, and it was found that hardly any anti-Hindu would accompany us there for fear of social boycott. Some Babar (Ghulam) gentlemen joined us there, and an local Hindu would give us shelter, out of fear of the scholarly public opinion of the town. The teacher of the Harijan School was already in the hospital bed.

MAHURA

While enroute. On the way to Mahura we visited the woodlands of Harijan in the villages of (1) Gunturam, (2) Laggur and (3) Bhadrol. The Harijan school at the first village was also visited. A school was proposed to Bhadrol, if they found a house for the same.

An ambitious teacher in Mahura had done wonderful pioneering work in the State Day School for Harijan and the Singh's Night School for adult Harijan. The Night School students paid a fee of two annas per head per month. But I learnt subsequently that the teacher had left his job, as he was quarrelled with Mrs. Singh for having taken up Harijan work against her will. Orthodox were not a hindrance to the reform activities of these teachers.

Harijan questions were visited here, also the one where the congested shed quarters are proposed to be transferred. The hards, built by the owner of a small spinning mill, here for the Harijan employees of the mill, were visited. Families consisting of 4 or 10 were huddled together in these wretched shams. Boys under 14 were found at work here, not as half-timers, but as whole-timers, working 12 hours a day, not ten hours.

A. V. THAKKAR

MUNICIPALITIES AND HARIJAN EMPLOYEES

In one of the sessions of the Central Board meeting of the Harijan Sewak Sangh at Delhi towards the end of last month, a resolution was moved to the effect that the Provincial Boards may be requested to devote more attention to the amelioration of the lot of the Harijans employed by the Municipalities in their sanitary department, and on that there was a discussion as to what steps may usefully be taken in that direction. The Gujarat Provincial Board had made an attempt in

that direction, and I think the details will be of interest to general readers as well as to workers.

Just after the memorable fact of Mahatma Gandhi on September, 1931, Shri Harshad Shah of Bombay published a scheme (Vaidi Shiksha 11:535) of requesting the Municipalities to give:

- (1) Working rules to the Harijans working in the sanitary Department.
- (2) Facilities, including camp for washing, to have a bath before they return home after finishing their duties.
- (3) A central store house to keep their working tools, and implements such as brooms, etc.

Telling a hint from this, the Gujarat Board addressed a printed letter to the Presidents of all the Municipalities, and some Sanitary Associations, to give the following facilities to the Harijans employed in their respective Municipalities:

- (1) Working rules and other facilities as mentioned in Shri Harshad's letter;
- (2) At least three weeks' holiday with pay to the Harijan women employees during their period of confinement;
- (3) The introduction of some definite service rules regarding privileges leave, promotion fund, etc., and half-casting on Sanitary;
- (4) Some sort of assurance of permanency in service during good conduct and efficient working;
- (5) The establishment of Co-operative credit societies (or some other similar institution) for debt-reimbursement; and
- (6) Prevention of housing overcrowding.

Hardly one-fourth of the number of the Municipalities addressed moved to give a definite answer in this connection, but it was rather gratifying that some Municipalities have attended to some of the above items of workers' work. The Godhra and Karmali Municipalities have been now giving 'confinement holidays' to their women employees, and the latter has also increased the salary by Rs 10 p m. The Municipality of Ahmedabad, the largest in Gujarat, has formulated a scheme on some definite lines for the standing committee, and the result is awaited. I have reason to believe that the Municipality of Karmali and Nadiad at least have been seriously considering the question of housing its employees properly.

I feel confident that persistent attempts in this direction will bear fruit sooner or later. But, if out of delay or neglect, Municipal Bodies are left alone, they are likely to solve all these questions, for the time being at any rate, or, at best, do the work in such a haphazard and haphazard manner that it loses the greater part of its value.

F. L. MALHOTRA

C. P. (HARATHI) 18th ANNUAL REPORT (1925-26)

Mahatma's Tour. Last year's work had a very important impetus in Mahatma Gandhi's visit. The Province had the great distinction of welcoming Gandhi's eventful Marathi tour. Only two days before Gandhi's arrival, the local organisations had invited Mahatma's people from Bombay and other places and arranged a public meeting at the Mad city High School, Nagpur. This meeting ended in confusion. The protagonists of movements had, on the whole, meted on the tour. Lifting up, and his party made their first appearance in the Province, but the tour was remarkably successful.

Gandhi declared upon a temple at Sata for Harwar and another temple at Laxmavarni at Shindur. He could have spent another at Dakh, near Washin, but he declined in deference to the wishes of the local organisations, who had expressed a rather wary and unbridled opinion. This was regarded as an order of Gandhi's entering into the opposition and his acceptance was to indicate all concern in any form whatsoever. Gandhi estimated nearly twenty thousand Rupees for Marathi work in the small province of four districts only.

The Temple Entry Bill. The movement had been carrying its vigorous programme by holding processions, meetings and demonstrations against the Bill. The Board constituted staff with work of an educative nature, e.g., Articles by Mr. Kumbhar, lectures by Mr. Bhat, explaining the provisions of the Bill, and a no protest speech by Mr. Kumbhar and several leaders and preachers. The Marathi Board Association adopted a resolution supporting the Bill.

Propaganda. (a) **Publicity.**—Pamphlets and leaflets were published. The popularity of the local papers—*Maharashtra Nagrat*, *Maharashtra Daily News*—was fully availed of. Notices and letters were also arranged.

(b) **Celebrations.** The 14th January, 18th January, Gandhi Jayanti, 18th Anniversary, Ganapati Shree, Harwar Day—were celebrated in a way calculated to bring the Marathi into closer connection with the rest of India. Marathi speakers were invited to observe the Vata Savari near Mad at Bakh, near Ghodga, they observed the same this year widely through the efforts of the Native Vidyapeeths.

(c) **Conferences.** These were usually organised by the committees themselves, e.g., the Marathi Council and others. The working among the Marathi students began well for the future of these committees.

This year only 18th January was celebrated in the form, only Rs. 100-0-0 being spent for propaganda in the Province during the year.

Education. The Provincial Board has started eight schools in Marathi medium and Hindi quarters. The Marathi students of Marathi Mad at Vidyapeeth of Sadi, the day and night school at Patner, the night school conducted by the public-spirited students of the local city college and another day and night school for male boys and girls at Kumbhar—all these have been working prosperously. An excellent account of the work done by the local of young men who started the Native Vidyapeeth at Sadi will make most inspiring and instructive reading.

The Marathi Municipal Committee had built a new building for the use of students' host and public. Since July the Board has been shifting the new building. The Gandhi Council had opened a new school at Sadi (a

college). At Patner another school was started by the Provincial Board.

The following is the account of money spent on education during Marathi year—

Expenditure on schools	Rs.	1,204-10-3
Donations to	Rs.	100-0-0
Grants to the Board	Rs.	100-0-0
Cost of books, etc.	Rs.	100-0-0
Scholarships	Rs.	100-0-0
English school scholarships	Rs.	100-0-0

Total Rs. 2,504-10-3

Scholarships—

1. David Scholarships	to	2	College students
2. Mahatma	to	2	High school students
3. Kumbhar	to	2	High school students
4. Sadi	to	2	High school students
5. Sadi	to	2	High school students
6. Sadi	to	2	High school students

Total 12

Welfare. The Board has spent Rs. 100-0-0 in giving help in the shape of clothes, soap and other necessities to Marathi students and families. The Provincial Board has recommended the construction of two wells in Laxmavarni and Patner on a grant from J. K. Fund. The work has been completed during year. Marathi were supplied to Khadak for school for Marathi girls for building up. The Board before the school by paying a grant of Rs. 10 to 20. Marathi were also supplied in the Marathi families in District for making bath rooms, to assist poverty in Marathi women.

Local Bodies. Local Bodies throughout the Province are not quite satisfied in the condition of the Marathi and are taking steps to better it. During the last Marathi Work conference, the Marathi Municipal Committee had special attention to the cleaning of Marathi quarters and adopted various methods of cleaning the sanitary conditions in different parts of the city. The Marathi Municipal Committee constructed a special well for Marathi at Khadak, which was opened by Mahatma Gandhi.

Local Government. The C. P. Government adopted the name of 'Marathi' for 'Depressed Classes'.

Resolutions. Rs. 100-0-0 were given to Mr. Marathi to assist about the Marathi. He joined the list of L. S. Marathi and the year.

Girls. The Marathi Youth League has started a campaign to establish the Marathi right to the use of the public wells. At Marathi and Sadi, they were successful in getting to use the Public Places Union Act. In towns, no difficulty arose in regards the use of public wells, for taking out permission by Marathi, etc.

The main work of the Board at present is the maintenance of the Marathi schools and, at places where such are found necessary starting new institutions.

E. S. PATWARDHAN
Secretary, C. P. (HARATHI) H. S. S.

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HARIJAN

KUNDE N. V. BASTRI

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MADRAS—FRIDAY, JANUARY 24, 1936

[NO. 36

WEEKLY NOTES

V. I. PROGRAMME AND GOVERNMENT
ATTITUDE

The week has been as busy as ever—perhaps abnormally busy. When Gandhiji left Wardha for Delhi, he had hoped that he would have some quiet time left to himself every day, after he had given to the Ghaziyabad and Thakur Pops the time he had set apart for Harijan work. But it was not to be, and his load of engagements has been packed full from day to day.

The discussion of the Village Industries programme with friends and strangers has naturally absorbed the bulk of the time. "What do you think about the latest news of the Government regarding your Village Industries scheme?" was the question asked by the head of one of the largest joint agencies in India. He had critically the week-talked of Government of India. Chander is what Gandhiji replied: "I should be very glad if Government were to take the wind out of my sails. Much of the work that I propose doing is what Government ought to do. Let Government do whatever they can do, only let me nothing be superimposed on the people. If Government helped me, I could produce superior results, but I should be possible only if they helped me in the right spirit. There are so many ways in which they could help. They could help with the necessary legislation. But they don't seem to express any opinion on what Government are doing. I do not want to criticise their work. If it were necessary, I should write to them. So far as I am concerned, my life is an open book, and there is absolutely nothing that I would keep secret from them. I have necessarily chosen those to which nobody's attention has been drawn and where I do not touch on ground covered by others. Thus, in my campaign for unspunised rice, hand ground flour and village made gur, I am simply asking people not to pay for undermanure their health. For that is what they are at present doing, and I am thankful to say that I am supported in my view by the highest experts in the land. I do not think of hand improvement and improvement in the methods of agriculture, for I know my limitations and I want people to do all that they can do without my outside help. My only object is to abolish ill-health, to help people to earn their lives

to good account, to prevent sickness and to stop all economic waste. The whole of my campaign for unspunised rice, for hand-ground flour, for gur, for hand-ground oil and for the economic disposal of manure should be looked at in that light."

A WORD TO THE MEMORANDUM

The progress of the anti untouchability campaign is being watched carefully and critically, and certainly in the same manner he has watched of the self purification aspect of the movement. It seemed to have disturbed some of our Ministry friends. Gandhiji has had letters from some of them, and a friend, discontented the matter with Gandhiji the other day, summed it up like this: "Your campaign is taking away from the Ministry's popularity."

"I see what you mean," said Gandhiji, "but I do not know why it should disturb them. We are not trifling trifling on one another's persons. If it is a matter of saving oneself, I should understand their attitude, but when it is a matter of saving others, it should not worry them so much as to who saves them."

But, perhaps, the satisfaction is sharp of a Mission hospital would rightly feel worried, if you ask your people to go and open a hospital in the same place."

"But they should understand that it is a different mission. We do not go there to offend them, simply medical relief on a knowledge of the Dinesh Kh., our going to them is a small proof of our experience and our assurance to them that we will not exploit them any more. I should never think of opening a hospital where there is already one, but if there is a Mission school, I should not mind opening another for Harijan children, and I would even encourage them to prefer our school to the other. Let us kindly understand the position. If the object is purely humanitarian purely that of carrying education where there is none, they should be thankful that someone whose whole duty it is to put his own house in order makes up to a sense of his duty. But my trouble is that the Ministry friends do not seem to have on their work a purely humanitarian spirit. Their object is to add more members to their fold, and that is why they are disturbed. The complaint which I have been making all these years is more than justified by what you say. Some of the friends of

L. G. G.

a Mission were the other day in high gear over the conversion to Christianity of a learned pundit. They have been doing friends, and as I told them that it was hardly proper to go into villages over a man forsaking his religion. Today it is the case of a learned Hindu, tomorrow it may be that of an ignorant villager not knowing the principles of his religion. Why should Missionaries complain, if I open a school which is more liked by Harijans than theirs? Is it not natural?"

"But does it mean that you would say the same thing about a Christian who embraces Hinduism?"

"I would, George Mithal. I would have berated all the spiritual comfort she needs from Christianity, and I should not dream of converting her to Hinduism, even if she wanted to do so. Today it is the case of a grown-up woman like her, tomorrow it may be that of a European child trusted to my care by a friend. Take the case of Ellen which's daughter entrusted to my care by her father. I should patiently advise her in her own faith and should strive my utmost against her being lured away from it, if ever she was so inclined. I have had the privilege of having children and grown-up persons of other faiths with me. I was thankful to find them better Christians, Mussulmans, Parsis or Jews by their contact with me."

"But if it was a pure case of conversion?"

"I am no keeper of anybody's conscience, but I do feel that it suggests some sort of weakness on the part of a person who easily declares, but on her failure to derive comfort in the faith in which he or she abides."

Obviously there is a fundamental difference between the two viewpoints. But let Missionary friends remember that it was none but that most Christ-like of all Christians, Albert Schweitzer, who gave Christ such a unique interpretation when he himself resolved "not to preach our message, not to lecture any more," but to bury himself in Equatorial Africa simply with a view to fulfil somewhat the duty that Europe owes to Africa.

DR. MAUDE KOTKEY

And the mention of Dr. Schweitzer brings me to Dr. Roydon, who alone the great pacifist and his great doctrine of "reverence for life"—whatsoever we can make out, with the doctrine of ahimsa. For, whether this doctrine? Here is Schweitzer's own definition of it. "The ethic of reverence for life does not even allow me to possess my own rights absolutely. It does not allow me to rest in the thought that I, as the more capable, advance at the expense of the less capable. An unconditional doctrine prompts me in whispered words: 'You are happy?' it says. Therefore you are obliged to give up much. Whatever you have received more than others, in health, in talents, in ability, in success, in pleasant childhood, in harmonious conditions of home life,

all this you must not take to yourself as a matter of course. You must pay a price for it. You must render in return an unusually great sacrifice of your life for other lives. The more of the love, which is dangerous for the larger when they have the courage to listen to it." And it is the same value that one heard in Dr. Roydon's sermon, the other evening in a Church in New Delhi. This is not the place to attempt anything like a sketch of that inspired spirit, who is devoting all her time and energy to save the soul of England, if I may say so. She came to India on a different mission, but when called upon to address a gathering during her all too brief stay in Delhi, she said: "We have come here as penitents. We want India, with the help of her great spiritual ideal, to recall the world from the desperate path of violence and physical force. If we could recall the world to spiritual power, how many a service you would have done to the world?" We, who are now being exhorted to do our bit for the Harijans and for the villages and that pretty our crowd of non-violence, had quite a good deal to ponder over in all that she had to say in her speech and in her sermon delivered in tones of eloquent and hushed reverence. The text she chose was the simple one, "Our Father, which art in Heaven." It was a great sermon in many ways, but the thing in it that to my mind seemed to be one to treasure and one to be remembered by all. Harijan admits war than "I once lived for ever in the abundance of his death in the Fatherhood of God. He has never used any other expression but that of 'Father' whenever he talked of God. The world to Him was no battleground, no place of wars or uprisals, but one vast home where all His children had to live under the protecting care of the Father. All war and weapons and trouble and conflict was the result of our running away from this great fact of life. The moment we realised that we were His children, that we could lean on Him in utmost security, there was an end of our troubles. But we could not do so, until we also realised that we are all His children and that, in sharing with others all the good things He has given us, has the utmost security. Are we prepared to share them?"

If that is the lesson of Christianity, does Hinduism teach anything else? It was very good of her to have come to Delhi merely to see Gandhi, with whom she commenced during two long and quiet talks. There is nothing like an organisation of all the pacifist forces in the world to fight the forces of organised violence, and the meeting of Dr. Roydon and Gandhi was that a great event.

M. HALIDE KIMSE HANUM

But even greater, perhaps, was the meeting of Gandhi with that chosen spirit of the age, Madame Helide Effie Hanum, whose hat bore a

life of intense suffering and sorrow. There is a shadow of subdued melancholy over this fighter in the name of freedom, and in her haughtiest eyes is a silent and a flash, a refusal to accept all iniquity and injustice. She has laboured and suffered all her life, written great books and strives to bring her people nearer to that freedom which is "a thing that we have to conquer almost for ourselves every day, like love" and which we can lose. "Anyway, after each victory, we think we can settle down and enjoy it without further struggle."

This remarkable lady who typifies the best in the womanhood of Turkey has come at the invitation of the James M. Smith Institute to deliver a course of lectures on what one may call the reconciliation between the West and the East, the cultures of which are so beautifully blended in her. But in her utmost humility, wherein lies the strength of the truly strong, she came and sat down near Gandhiji and said "I have come to learn from you and take what I can for my own people." I will not, I dare not, describe the talks that have taken place between them. They are too sacred for my pen. But let the reader know that, having known what violence is, she seems definitely to have turned her back on it and to have found that in non-violence alone lies the hope of mankind. Here is no narrow nationalism. Suffering has taught her no value, unless it is pure and undefiled. In her great book of *Memories* she says: "The individual or the nation, in order to understand its fellowmen or its fellow nations, in order to create beauty and to express its personality, must go deep down to the roots of its being and study itself sincerely. The process of that deep self-study, as well as its results, is non-violence. I believe with all earnestness that such a national self-study and the exchange of its results is the first and right step to international understanding and love of the peoples and nations. It is after I have loved my own people and tried to understand their virtues and their faults with open-minded humility that I begin to have a better understanding of other people's sufferings and joys, and of their personality expressed in their national life. I will also admit that there is a narrow, negative and destructive nationalism in the world, which has deluded itself with the belief that a nation can only grow and thrive by exterminating and oppressing the people under its rule, or by conquering and oppressing the nations round it. Both are forms of wrongly understood nationalism, which can be called by the names of chauvinism and imperialism. And the peoples who succumbed to them have themselves suffered materially and morally more than the people they have tried to hurt. . . . The hypocritical and personal rivalries of many of the world's leaders, whether national or international, can lead to a complete and final destruction of all that has been the outcome of infinite

suffering and experience of thousands of years." Also "Nationalism used for political purposes is an ideal turned into a conspiracy." It is for a moral and national reconstruction of her nation that she is striving, and it is to that end that she would like to shape all her educational and social reform activities. The school, in her opinion, must conform as much as possible to a home "Bed or good, humanity has not yet discovered a better place than a family room, or a better caretaker than a mother. No institution, however extensively run, can replace them." And only that society which is free from mechanisation and industrialisation can, in her view, be free from the anxiety of happenings and undeluded peace living under the blighting shadow of gorgeously dressed and starved rich, free from conditions where "the prosperity of the rich hurls one's eyes."

"How will you fight the curse of mechanisation, Gandhiji?" she asked with a painful tremor in her voice, in which the chords of her sensitive self seemed to tremble. "How will you keep human beings human under it?"

"It is all implied," said Gandhiji, "in my non-violence. Hindu-Muslim unity, the removal of untouchability and going back to the villages what belongs to them—the Harijan activity and the movement for the revival of village industries—come naturally to me because of non-violence. It is cruel, it is sinful, to think of mechanisation in a country of 300 million human beings. Every human being is a machine, only it should be kept oiled and in proper trim. That is what I am trying to do."

"Political freedom, I am sure, you are going to win," she said, "but mechanisation, I am afraid, might get hold of India."

"Then, there is no escape from violence," said Gandhiji. "I saw it as long ago as 1908 and ever since I have shaped all my activities in terms of non-violence. Complete mechanisation is impossible in India without its resulting in violence in some shape or other."

"I know, I know. But it's so difficult. The soul has to be preserved. I have written a play called 'Marquis and Soul'. There are more marquis than souls, but if you will prosper a minority of souls, it would be all to the good."

"Oh yes, if we can find even one true witness to the Truth," said Gandhiji.

"I am not very optimistic, for the opposite side is very strong," said Madame Blaise.

"I have never lost my optimism," said Gandhiji, answering her. "In seemingly darkest hours, hope has burnt bright within me."

"You cannot put your own hope, I know," she said in words of exaltation.

"You are absolutely right. I cannot kill the hope myself. I must say I cannot give an order demanding to justify the hope. But there is no defect in me."

"There will never be, I am sure, there will never be."

HARIJAN

FRIDAY, JANUARY 25, 1935

HOW TO BEGIN?

Correspondents have been writing, and friends have been urging me, to ask me how to begin the village reformer work and what to do first.

The obvious answer is, "Begin with yourself and do first that which is easiest for you to do."

This answer, however, does not satisfy the enquirer. Let me, therefore, be more explicit.

Each person can examine all the articles of food, clothing and other things that he uses from day to day and replace foreign makes or city makes by those produced by the villagers in their homes or fields with the simple inexpensive tools they can easily handle and mend. This replacement will be itself an education of great value and a solid beginning. The next step will be opened out in bits of truth. For instance, say, the housewife has been habitually using a tooth brush made in a Bombay factory. He wants to replace it with a village brush. He is advised to use a babul twig. If he has weak teeth or is toothless, he has to scrub one end of it with a rounded stone or a bamboo, as a hard surface. The other end he shaves with a knife and uses the halves as tongue-scraper. He will find these brushes to be cheaper and much cleaner than the very expensive factory-made tooth-brush. The city-made tooth-powder he naturally replaces with equal parts of clean, finely-ground wood-charcoal and clean salt. He will replace mill-cloth with village spun black, and mill-baked rice with hand-baked, unpolished rice, and white sugar with village-made gur. Thus I have taken merely an example already mentioned in these columns. I have mentioned them upon to deal with the difficulties that have been mentioned by those who have been discussing the question with me. Some say with reference to rice, for instance, "Hand-baked rice is much dearer than mill-baked rice." Others say, "The art of hand-baking is forgotten, and there are no teachers to be found." Yet others say, "We never get mill-baked rice in our parts. We can supply hand-baked rice in 10 years in the future." All these are right and all are wrong. They are right in far as their own experience in their own district is concerned. All are wrong because the real truth is unknown to them. I am daily gathering startling experiences. All this comes from beginning with oneself. The following is the result of my observations to date.

Whole, unpolished rice is unobtainable in the houses. It is harmful to look at and rich and sweet to the taste. Mills can never compete with this unpolished rice. It is baked in a simple manner. Most of the paddy can be thrashed in a

light chaff without difficulty. There are some varieties the husk of which is not separated by grinding. The best way of treating such paddy is to boil it first and then separate the chaff from the grain. This rice, it is said, is most nutritious and, naturally, the cheapest. In the villages, if they break their own paddy, it must always be cheaper for the peasants than the corresponding mill-baked rice, whether polished or unpolished. The majority of rice found ordinarily in the houses is always more or less polished, whether hand-baked or mill-baked. Whole unpolished rice is always hand-baked and is every time cheaper than the mill-baked rice, the variety being the same.

Subject to further research, the observations so far show that it is because of our criminal negligence that two-crores millions eat deteriorated rice and pay a heavy price into the bargain. Let the village worker test the truth of these observations for himself. It won't be a bad beginning.

Next week I must take up sugar and other articles of diet and another part of village work.

M. K. GANDHI

HIS ECONOMIC FAITH

Professor Sam Harnadotian, Director of the Agricultural Institute, Allahabad, and a member of the Board of Advisors of the All-India Village Industries Association, writes in the course of a letter:—

"I summarize my economic faith which is at the base of all my economic and spiritual efforts for India.

The two primary factors of production are Land and Labour. These are sacred or moral, and the offspring of all material things created and desirable for man's physical well-being. We call it 'Capital'.

Capital in the offspring of the union of Land and Labour, India has land and labour in great abundance. Both need care and guidance to be best harnessed to India. They have lacked very largely up to the present. Hence I stress the training of village workers who will not waste all their time complaining of what they do not have, and, therefore, discouraged and listless at the start, but workers who will take the village as it is, with all its resources at back of them, and, by making better use of the existing resources and the potential resources that are within the present financial grasp of the villages, create, with the land and their labour, the wealth within the village needed in the village itself. This is a long, slow, unobtrusive process that means hard work, but certain success.

The villages of India are poor, not because they do not have enough land and labour, but because they do not have enough use of these primary resources. The crop-yields are very low, considering the natural fertility of the soil. The development of village industries to meet the village needs will reduce the pressure on the soil and thus give the

villagers most of the essentials of living. It is only by increasing what is produced that there will be more to divide among those who produced it. So we must strive for greater production.

Perhaps the greatest obstacle to be overcome today in village India is the fundamental obstacle that progress in this age is possible, in other words, the failure that "simple things, as they are and low on birth, to believe they can be helped." "Work without hope is dead" is the motto of all economic workers. In the trained village worker must not carry with him the atmosphere of leading a better hope, but the atmosphere of work and courage and hope that things can be bettered by our own efforts, and that there is a God who is most willing to give good gifts to the children then if they set to ask for them. They will be helped in no other way. It is not of India's and that for our own people with their own efforts can take enough to make them adequately fit for the tasks of the new day. But more decisive is necessary, not from above and outside but from those trained to see with the villagers' eyes to not waste the village's wit and to begin work here to claim as bringing about a better, richer life. There is the greater field of employment, for India's educated men and women.

The details of the programme will include proper use of all village workers for and maintenance; the provision of experts; the right system of rotation of crops; the utilization of better seed, methods, and implements; cattle improvement through selective breeding and proper feeding; comparison for purchasing and marketing of village products, for cost improvement; development of existing village industries that process village products and, wherever necessary, the introduction of new village industries to meet out the village life.

There is a great deal in this with which every lover of the movement for the restoration of village life to its proper status must heartily agree.

M. K. GANDHI.

THE IRREDUCIBLE MINIMUM

An ordinary family in India consists of 3 persons: two parents and 2 children. Let us consider their requirements on matters of housing, boarding, clothing, education, medical relief and miscellaneous others. For every prisoner in jail, 100 sq. feet of space is allowed, thus leaving the minimum to keep up health. 2 free persons require, therefore, 200 sq. feet, or a house, 4½ yds. in length, with a central hall 4 yds. wide and two rooms of 2 yds. on the whole, as needed. Such a house to be built with brick walls and tiled roof costs Rs. 100 at the lowest. Four families cannot afford such an investment, and if it is built by any building society and made redeemable in 25 or 30 years, the annual instalment payable will be Rs. 30 at least, provided the interest charged does not exceed 2½ per annum.

As for boarding and lighting, the family

requires at an average Rs. 18 per month. Our experience on the Vidyashram, extending over a year, has shown us that an ordinary dressed meal may be provided on these days of low prices for Rs. 4 per head per month. For the whole year the family needs Rs. 240 under this item.

As for clothing, the family requires 144 yds of Khadi 4½ wide. The male parent will thus have 4 dhoties of 3½ yds. each, 4 upper cloths of 3½ yds. each, 4 jackets out of 8 yds., two bed-shirts and two shawls of 18 yds. in all. The other parent will get 4 saris of 7 yds. each, 8 petty saris out of 4 yds., and bed-shirts and shawls similar to those supplied to the male parent. The children will each have 2 trousers, 4 pajamas and 4 caps, requiring 12 yds. on an average. There may be slight modifications here and there, but as the total package is sure to be 144 and at 6-3-0 a yard, the bill will come up to Rs. 45.

For the elementary education of 2 children for their clothes, pencils, books and papers, etc., Rs. 15 may be allowed, and a similar sum may be set apart for medical relief for the whole family for the year round. For any religious ceremonies, fairs and festivals and for such occurrences as religious or friends' houses, a small sum of Rs. 15 may be allowed.

The total expenditure comes to Rs. 360 per one family of 3 persons for one year. The family requires one cupa per day to Rs. 20 per annum.

Such a family needing is a village does not earn more than 2 annas per day, even if one of the children is put to work. It ordinarily earns only 2 annas. Whether it is 6 or 8 annas, it is not a constant quantity. There is no work throughout the year. The case of the bread-winner is not much better.

The average income of an Indian is estimated to be Rs. 20 per year per head, and Rs. 100 according to official estimates. If the former scale is taken, the 3 persons in the above family earn only Rs. 180, if the latter scale be adopted, they earn Rs. 360. Thus being the average, there must be several families whose income must necessarily be far below Rs. 360. If an income of Rs. 360 is assigned to every family, it will meet all the requirements noted above and will leave a decent margin. But that such is not the case at present is amply proved by the every day experience of every one who pays a visit to any village in the country.

Conclude, for a moment, that the family in question earns Rs. 180 per year, whatever the balance of Rs. 180? That is the problem which faces every citizen and demands an immediate solution. Any wage below 1 rupee per day for such a family will lead them to poverty and distress and deprive them of a fair opportunity to lead a healthy and honourable life.

G. SETHURAM SASTRI.

Notes

Another Harijan-wash Gown

Acharya Chhivra was a staunch Harijan-wash. He was deeply interested in Harijan work. He was bringing up a Harijan girl as a member of his own family. With him there was none low, none high. Love of Harijan service was an integral part of his nature. I had known him right for Harijan when he first came to me. He never hesitated whenever the call to service came. Such servants of Humanity never die. They live through their service. The deceased leaves a house widow and a large family. I tender them my respectful sympathy.

M. E. G.

Credit on Cash

The question repeatedly arises in the management of the numerous Khadi Shoppers of the All India Spinners' Association whether Khadi should be sold on credit. For years past I have held the opinion that it is a wrong principle to have credit sales in handicrafts conducted on purely philanthropic lines. Such philanthropic management should be able to teach the public that credit sales mean an advance upon the price that would be asked for cash sales. Only such sales can become an index of public preference of a handicraft run on philanthropic lines. I have tried in the end that, whilst there may be some benefit-bearing in the beginning, there is a decided advantage. Philanthropy has to be detached from immediate results. It has got to work on simple, intelligible faith. I would, therefore, strongly advise all managers of stalls under the All-India Spinners' Association and Khadi organisations, and the All-India Village Industries Association, which will be presently at work, to adhere to the principle of cash sales and abandonment of credit altogether.

M. E. G.

Reading Room in Harijan Localities

A reading room is being established in the town of Buxar, near Patna, in Banarasi territory, in the Harijan locality of the town. This is financed by a trust fund of Rs. 500, handed over by the late Shreebhai Vishakhad Patel for management to the Chaudhri Kishorendra Society of Amal. The interest from the fund is supplemented annually by equal amounts from the District Board and Banarasi State, to put the standing rules of the Library Department of that State. As the money required for permanently running the reading room may be said to be secured, as far as income brought in goes. One may question if such a separate reading room in the Harijan quarters of the town does not deepen uncharitableness, instead of removing it, inasmuch as the existence of this reading room probably prevents Harijans from using the town reading room and thus from mixing

with other Harijans freely. Not so; reading rooms can be and should be as numerous as men, women and children. All should have easy access to them without having to go a long way from their homes. Means of acquiring knowledge should be as open even to Harijans as air and water are. [But, is water so 'open' to the poor Harijans?—Ed.] Just as schools should not be situated further than a furlong or two from the home of any child, especially the more poor and the less favourably situated Harijan children, so there should be as many reading rooms for disseminating the news of the world as houses, provided we are able to do so. Therefore, nobody need be in doubt as to the utility of such institutions and small libraries, provided there are ignorant Harijans, or there are people who are willing to read books to Harijan people in groups. While recently touring in Kathiawar, I had great pleasure in presenting volumes, twenty-five out of two each, of the Ramayana in Harijan booksheds, wherever anybody duly qualified to read the holy book was to be found. These costly volumes were generously given from Swami Akhandanand of the Satya Chetna Office of Ahmedabad. Harijans, once awakened from their torpor by a deep draught of knowledge, are sure to shed their uncharitableness in no time, and other Hindus will then respect them and cease to object to their being treated on an equal footing.

A. V. T.

'Country Crafts in London'

The following note appearing in the 'Country Life' section of the weekly Spectator (London), dated 7th December, will be read with interest by those who are interested in the removal and encouragement of village industries:

"Rural handicrafts, which continue to flourish in many districts, begin to enjoy a vogue in the town. The Rural Industries Bureau, being a Governmental or semi-Governmental body, may not directly concern itself with sales, though its sympathy about the country at various shows, have proved a fruitful advertisement for most craftsmen in wood, iron and stuffs. Happily, this work of rural sales was taken up some years ago by a body known as Country Industries Limited, who give their wares, without taking profit, at their shops and display rooms at 24, Regent Street, S. W. There you may see examples of work from men given to unconsidered work, and the place is well worth a visit from all who prefer handwork before the factory product. The 'quack vivas' who derive their art directly from Tudor days, continue to add a spice to the livelihood of the unemployed among the western masses. The work is very strong in crafts, especially among the women. How good, the examples, are some of the stuffs made of the natural wool of various breeds of sheep, without the intervention of any dye! But crafts are of all sorts, often using local materials, a

Notes—(Contd.)

Kanishk, hand, Karna widows and Mahanadi spinners. The illustrated leaflets issued by Rural Industries (in form of the Gandhinagar Community Council) are particularly pertinent on the subject of the handicrafts' art. There are a few rural craftsmen—namely, Wadhwa weavers—who are well-placed in the heart of the London shops. One of the most extensive stocks I ever saw in Regent Street proved to have been made and designed in a small Wadhwa village, but M. Radhokan Nandi, to whom the country craftsmen chiefly make direct contact with the town."

C. B.

Rice-pounding

The following extract from a private letter from Mr. A. Vaidyanathan Iyer, Madras, will be read with interest.

"For the first time in the last 20 years, I got rice pounded at my house. A group of five women did all members of public. They worked from 6 a.m. till 1 p.m. Working in sun. It was not done very well, but it was good on the whole. Do you know what the women said? "Some good rice has given the work during this famine period." Surely a few more are trying to get rice hand-pounded."

C. B.

Steady Progress of the Hyderabad Municipal Sanitary Co-operative Bank

Readers will recall that the formation of a Sanitary Co-operative Bank at Hyderabad (Ind.) was reported in these columns. We have now received from the Secretary the following account of its progress, which, we are sure, will be found interesting.

"The Co-operative Credit Society for Municipal Sanitary was started at Hyderabad on 24 July 1936. During the last seven months, the Bank has made good and steady progress. The total number of members enrolled upto 30th November, 1936, was 146. The share capital of the Bank in the same date was Rs. 1,925, and the working capital Rs. 1,477. During the 13 months from its start, the Bank has advanced its members Rs. 4,375 in different small amounts which have almost wholly been used in paying off their old debts owing interest at 12%. The bank has been charging them only 10%. Out of the amount advanced Rs. 1,420 have been returned by 30th November, a monthly settlement of Rs. 100 for every hundred rupees lent out, the members have been able to save Rs. 543 per month by way of interest only. The total interest thus saved must, therefore, amount to Rs. 500 in addition to 500 more interest paid by the members in these money-lenders—Pahadia and Banias—they have generally to pay 12%, 15%, 18% and 20%, and, in some cases, 25% and 30% interest and money-lenders, and a preliminary rate of Rs. 12½ for every hundred rupees. If all these things be taken into account, the members have been able to save through the Bank a very big chunked five hundred rupees, over Rs. 100 and a half thousand rupees advanced to them.

The loans taken by the members are very small.

given to their hands. These members are generally not in the Bank's office, and the Secretary writes with their their interest in behalf of the members, by paying off the latter's debts directly to their creditors."

Harijan Tour on Foot

The following details about the programme of a 'walking tour' in Hindi (Kannad) will be of interest to readers.

"The Chauran District Harijan Sevak Sangh have organised a Harijan tour on foot from 1st to 10th Dec. in South Tehsil. The party consists of 10 Harijan workers and 20 people (20 girls and 20 boys) of the Kanastak Harijan Sahasrabandha, Bhoj. They are going to visit 10 villages and cover 75 miles in 20 days. The organisers hope that the tour will enable them to do useful propaganda."

While touring, they intend to collect all relevant information about the problems of the Harijans. Their programmes will be thoroughly concerted, and discussions will be held with leaders of the villages wherever opportunity is given. The organisers believe that this method of propaganda will go a long way in accelerating the end of untouchability. The Harijan Sahasrabandha on the occasion may be aware, was started about Mahatma's Harijan tour in Kanastak, and even in the short period of 6 months, the people have made very appreciable progress.

A special study will be made of the following points during the tour—

- (1) The economic condition of the Harijans in the respective villages.
- (2) Sanitation and water supply.
- (3) Government of the Harijans in respect of cultural, social,
- (4) Economy and economy of water.
- (5) The possibility of introducing any industry other than agriculture.
- (6) The marketing of produce and loans.

It is a matter of great joy to the party that Mr. V. V. Patel, the President of the Kanastak Harijan Board, is encouraging it.

The daily programmes of the party will be:

From 6 a.m. to 9 a.m.

1. Prayers, both morning and evening.
2. Visiting the Harijan quarters and cleaning them.
3. Collecting information both from Harijans and other villagers.
4. Discussion in the villages.
5. Public meeting.

As agreed by the President of the Kanastak M.H.S.B. has been made to all the villages to be visited by sending every help to the party. Great enthusiasm pervades among the workers and the small children of the Harijan Sahasrabandha."

Shankar has said that his walking tour in Orissa was the only part of his Harijan tour he liked, and there is no doubt that some of the descriptions will enable workers to establish personal contact with the Harijans and give the latter opportunities of studying the latter's difficulties and of finding real solutions for them.

HYDERABAD (HIND) ANNUAL REPORT 1st OCTOBER, 1933 TO 28th SEPTEMBER, 1934

Religious: Weekly Harijan Set songs were held in different parts. Four times totally, were opened to Harijans at Temple Mohamed Khan and Nader. On occasions like Jagannathashtami, Devaki Ekad, Sri Navrat and Chatur, special set songs were held, and programmes then like Natar Vratam, Saptak Loka Natar and others followed them.

Private appeals in support of Mr. Range Iyer's Temple Entry Bill, signed by Shri. Chakrabarti of the Hind Mazdoor Samaj, were sent to all members of Hind and to the trustees of temples, requesting them to support the Bill and to open their temples to Harijans.

Educational: Five new Harijan schools were opened—3 at Hyderabad, and two in the districts, at Tandak Mohamed Khan and Talhar. The total number of students in all the private schools run by the Mandal was about 140, including 10 girls. Five out of seven teachers were Harijans. At Talhar, a Harijan water was appointed as teacher. Books, shoes, clothes and soap, etc., were distributed free. Most of the boys were supplied with 'uniforms'. Five new school children were recruited from Nara Patilwada Dargah and others. To establish personal contact with Harijan students residing in Shamugul and other suburbs, a special Sunday class was held every week in the Gurnagani Park, where special teachers were given to these children.

Scholarships amounting to Rs. 125-12-0 were given during the period. Five Harijan students were awarded Government scholarships of Rs. 2,000 each, to private schools. 26 and 140 Harijan students were studying in Shamugul and District (Local) Board schools, respectively, during the year.

On occasions like Jagannathashtami and Ganesh Jayanti, the Harijan children (mostly orphans) were taken to Natar Vratam to give the children's heartiness of College days and were allowed to play with them on equal terms, and were given prizes.

A depot for school supplies has been built in Gandhi Harijan lane at a cost of about 25 lakhs, of which more than Rs. 10 lakhs were received towards for the purpose. The stores in school temple and dispensary.

Two reading rooms have been opened in two lanes.

Recreation: The details of progress of the Co-ops are being dealt with in another column of this issue.

Fixed deposits of Rs. 1,200 were received from co-members at a total of which Rs. 1,200 was repaid after the expiry of the term.

In addition to the Co-operative Bank, the Harijans are being encouraged to secure their children in Mahatma Provident Fund, which some of them have done.

Swasthya Yojna: The swasthya Yojna was re-organised during the period. The objective of the Yojna was drawn to the consciousness and discipline of members. Efforts are being made to secure for them a lot of the necessities of life cheap to the greatest extent of the scope, the resources were provided with special staff and Government of instruments, periods of work etc., are making arrangements.

Sanitation and Medical Aid. A sanitary survey of all the Harijan lanes was made, and the attention of the Municipal authorities drawn to the needs of the Harijans. Proper sanitary and health standards were given in Harijan lanes, and medical aid was rendered free. Dr. Chakrabarti has been visiting the Gandhi Harijan lane daily and treating the patients free. Through his efforts, a 'sanitary campaign' has been started and a programme of improving the sanitation of Harijan lanes by supplying them windows, latrines taken in hand. More than 500 windows have been supplied upto the end of the period under report. A bath room with a water tap, exclusively for the use of Harijan ladies, has been built by the Municipality through the efforts of the Mandal. Another washroom and bath room was

built in another Harijan lane, at a cost of more than Rs. 200, by our Vice-President, Mr. Talharan. Honours in memory of his father. Efforts are being made to get more of light, latrines and water arrangements for all the lanes. Rs. 50 lakhs received from two friends for sanitary improvements. Rs. 100 more has been promised.

Harvesting: The Municipality had sanctioned a plot of 100 lakhs in the Gandhi Nagar, for better housing of Harijans, but sanction was refused by the Commissioner on 28th.

General: During last year, six petitions were mostly related to Hyderabad town, such as temples, shops, etc. This year, we have submitted our replies to the Law Officers about the problem of responsibility in Greater than in other parts of Andhra Pradesh. Two and Payer during April last, a Harijan Conference was held at Talhar which was attended by about 100 representatives of Harijan and Hindu Harijans. Rs. 100-10-0 was spent out of Rs. 100 lakhs received for the purpose.

On two occasions, the nearest villages in Ley were visited by the workers, and Harijan propaganda was carried there. As a result, a closer contact has been established between Harijan areas, Harijans and other Hindus.

Many Harijans have given up cotton-weaving, through the influence of their Panchajanya.

Since 1st September last, a special provision, Mr. Banerjee, has been appointed by the Mandal, who has been travelling throughout the Law Commission, visiting the nearest villages on foot, on bicycles or by other means and studying the Harijan problems first-hand. Through his efforts, a well, as he goes to Khaspuri and others, has been sanctioned by the Hyderabad District (Local) Board. Many students have been admitted to L. B. schools, and many Harijans have given up selling dandies. A singing class for Harijans has been started by him at Talhar, independently of the Mandal, and with support by the Mandal.

On Ganesh and Jagannathashtami days, Harijans were given prizes for having their houses clean and well decorated. Two Baby Shows of Harijan children, accompanied by songs, dances, etc., were also held on these occasions, and prizes were given to the parents of the best children.

The Welfare expenses incurred during the period totalled Rs. 4,100-12-0.

MASANAL KARNAN, M.
Secretary.

(Signed) Masan K. Karnan, Secretary (Chief)

THE EPIC PART—BY PRABHU

An account of Gandhi's last day in September 1931 and the events leading up to the Tarapur Part, with all relevant documents. Price Rs. 1-4-0.

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HARIJAN



EDITOR: R. V. SANKHJI

Under the auspices of The Harijan Sevak Sangh.

VOL. III

MADRAS—FRIDAY, FEBRUARY 1, 1935

[No. 52]

Let Every Caste-Hindu Remember

That the following resolution was unanimously passed on his behalf by the meeting of his representatives held in Bombay on 25th September, 1932, Pandit Mahayajik being in the Chair

"This Conference resolves that henceforth, amongst Hindus, no one shall be regarded as an untouchable by reason of his birth and that those who have been so regarded hereafter will have the same rights as other Hindus in regard to the use of public wells, public schools, public roads and all other public institutions. This right shall

have statutory recognition at the first opportunity and shall be one of the earliest Acts of the Swamy Parliament, that shall not have received such recognition before that time"

"It is further agreed that it shall be the duty of all Hindu leaders to secure, by every legitimate and peaceful means, an early removal of all social disabilities now imposed by custom upon the so-called untouchable classes, including the bar in respect of admission to temples."

M. K. G.

A LESSON FROM JAPAN

I

Thanks to the kindness of my friend, Brahmarshi Ramachandra of Bangalore, I have before me a booklet* of 35 pages dealing with the life and labours of a Japanese co-worker of Karmes, which is so thrilling in every sentence and so full of instruction for all who would lead dedicated lives.

Sotokichi Masamichi, for that is the name of the unknown hero, was born in 1893 of a brave mother. When that noble woman was in child birth, her physician was confronted with the problem of choosing between the life of the mother and that of the unborn child. He decided that the only way to save the mother's life was to sacrifice the child, but the mother shook her head, and breathing with difficulty, said, "No, save the child, even if I must die, and if it is a boy, make him bear the temple." The mother passed away three days later.

As a young man Masamichi was assailed by the demons of doubt, and was on his way to the railway track to kill himself by being run over by a train, when the following words from a missionary sermon fell on his ears—

"Come unto me, all ye that labour and are heavy-laden, and I will give you rest."

He turned back, saw the missionary and eventually embraced Christianity. His father was angry with him, and when he went to see him, the father

seized him by the neck with his paper-trained grasp, and threw him out on a flower pond with such force that he lost consciousness. When he awoke, he saw the white snow all around him spotted with his blood, but his only thought of the person of Jaramochi prayed, "God, save my father."

This was only the beginning of Masamichi's course of suffering. The following winter to an unfortunate girl at the Salvation Army Headquarters at Sendai, our hero was attacked by robbers who wounded his head with clubs, so that consciousness of the brain resulted and he was unconscious for four days in the hospital. The physicians said he had but a short time to live, and if he lived longer, it would be as a feeble-minded idiot. But Masamichi recovered and remains so gifted a personality as ever.

Masamichi had long been fired with the ambition to work in rural Japan. He was in poor health in 1913, and being warned by the physicians that he had nothing to live, he wanted to make the most of his remaining days. He therefore went to a district called Hachikawa, 48 miles from the nearest railway, which was the most out of the way region he could find.

In June 1913, Masamichi was convinced that the way to serve was not to talk, noncommendingly from a high pedestal, but to come in contact with the people on a common level. He therefore discarded his polished shoes and the uniform of the Salvation Army, and began to delve and dig and work hard all day, every day, with his hoe. He became a

* *Telling the world, a story of rural evangelism*, by Helen and Henry Dwyer.

farmer's boy, giving special assistance to the poor farmers, who laughed as seeing him carry the ill-smelling man on their backs.

Maramba's unsoiled hands and feet blisters and broke open with bleeding cuts and lacerations, like rice paddy-planters. His clothes were riddled with the shrapnels, which he carried the heavy poison-bombs. But he did not care how he looked as long as he learned to work with the peasants and share their hardships.

If any one was ill, Maramba visited him and then went for medicines to the doctor 12 miles away. If there was a funeral, he was always ready to help by offering to do the work that no one else was prepared to do.

Out in the country, there is no crematorium, and the bodies of the dead are usually buried. But it is necessary to cremate those who have died of an infectious disease. The only way is to carry the body to a lonely hill, about a mile from the town, at the dead of night and then burn it. As none of the villagers would touch a body like this, they had formerly to send for an outcast from a long distance. But now Maramba did this dreaded work of cremation. He cremated six bodies in all, at different times. Each took about six hours.

When a bridge collapsed, Maramba helped in the repairing. When the roads needed weeding, a task which comes once a month and all the villagers are supposed to share, he took the part of the many who were absent. He thus did the things nobody else would do.

In everything Maramba became a village part like the other villagers. It was in the matter of food that he felt the greatest hardship. He had stopped eating three meals a day, while paying for his father's salvation, and had never resumed the third meal. But he did depend on his two good meals of rice every day. The peasants, however, could afford only turnips. Maramba therefore gave up his rice and ate their turnips. This abrupt change made him sick for a while, because of his poor digestion. But he had been ashamed of his luxurious habits, while the farmers could take only turnips.

All first children called him had names such as Gada (father), Dada (father) and Dada (father) for Christian priests. After three years they stopped showing him and called him "The Teacher from Tokyo." This was a term of respect, but somewhat distant. But when Maramba gave up rice and took to the village's two meals here, they began to call him "Our own teacher." This was after the fourth year. The villagers now began to bring Maramba gifts of vegetable or chestnuts, the sign of warm feeling.

Maramba's grim battle was then fought and won.

(To be continued)

ESCAPING THE OBVIOUS

When I was addressing a mixed Conference of Harijans and non-Harijans the other day, I happened to deplore the fact that at railway stations one heard the cry "Maramba milk, Maramba water, Binda's milk, Binda's water." "Binda's chocolate" and "Maramba's chocolate" I could hear, though I did not believe in anything like it, but Maramba and Binda's milk, with the making of which one had nothing to do, I could neither understand nor tolerate. I added that those who believed in the total removal of untouchability had to be free from superstitions like "Maramba and Binda's milk and water."

I have already remarked in these columns that those who refuse to take water and the like touched by Harijans may not claim that they are free from the taint of untouchability. It would be precarious to justify the practice of differentiating between Maramba and Binda's water and milk, when made away with the difference between Harijan water and milk and non-Harijan water and milk. The great movement for the removal of untouchability would lose all its charm, if it became a mere rule for convenience without truth behind it. The virus of untouchability is all-pervasive, and those who believe in it expect to end to be free till they have ceased to regard any single individual as untouchable or in any way inferior in status by reason of his birth, nationality or faith.

A letter has just come to emphasize the necessity of a proper understanding of the implications of the movement. It describes how there was a public dinner arranged for the celebration of the Silver Jubilee of a High School in Harer. Harijan students were invited to it. The letter informs us that the Harijan students were provided with separate seats, the guests drawn from all the other castes and communities sitting in one row. There was a waiter, incidentally offered to the colored Harijan students, who could not be recognized as such from their appearance. Such aspects of life time of the day at a High School function, shows that, though much headway has been made in the campaign against untouchability, the segregation persists even in less expected quarters and in the least expected manner. It should be borne in mind that here there was no question of inter-dining, there was no question of mixed cooking, it was a question merely of sitting in the same row. If sitting on the same bench in the same compartment on a railway train and eating one's food in that condition is not inter-dining, surely this was not. But in the dictionary of untouchability, inter-dining has a special meaning which excludes sitting at meal-time in the same row with people

Notes

Dee-Keeping

► In answer to an inquiry, Shri J. H. Jayacharan of Y. M. C. A. Rural Reconstruction Centre, Rameswaram, Colchesson, gives the following interesting information:

"Krishnaswami Nalla, a small holder, known, and discontented to his neighbours, that the total output from a cowshed may be represented not mainly by the usual quantity of manure which it can produce without the help of lime, but also by the manure in the quantity of production secured by better fertilization by these busy insects plus 40 pounds of A. I. guano honey, the latter alone bringing to her pocket a decent sum of Rs. 65.

He has built 15 boxes of bees, which he has caught from nature and bred in cheap dealwood boxes."

Dee-keeping seems to me to possess numerous possibilities. Apart from the village value, it may be cultivated as a hobby by married young men and women. They will add to the wealth of the country and produce the finest health-giving sugar for themselves. If they are photographically inclined, they can distribute it as health-giving food among sickly Harijan children. There is no reason why it should be a luxury of the rich or an expensive makeshift vehicle in the hands of the Hindus and Vaidyas. No doubt, my hope is based on inference drawn from meagre data. Experiments that may be made in villages and in cities by young men and women should show whether honey can become a common article of food or be made an economic article, which it is today. M. K. G.

What Harijan Friends do not Realise

Shri G. Ramasubramaniam, Provisional Secretary, Central Harijan Sevak Sangh, writes:

I recently spent one week in Kottayam district, South Travancore, visiting 4 centres of work of the Harijan Sevak Sangh. These centres are at Chokkoon, Puthiyathra, Kankulamam and Kanchikulang near Muzhappattur. Harijan work in the Kottayam district is entirely new work, and the 4 centres are in the midst of rural population, away from bus or motor paths. In fact, it almost failed at through Sh. Arayappan Marar, the District Secretary of the Harijan Sevak Sangh, has found out the most inaccessible places for establishing Harijan centres. The work in all the more difficult because it is being carried on in rural areas. Untouchability is rampant at all these centres. Only unapproachability (dharma) seems to be more or less absent. Even the nearest neighbours of these centres are generally not rich, and live education very much ahead among them. But the impact of the Harijan movement has reached even these places, and some Harijans are just waking up to realise that the Harijans can no longer be treated as dumb, driven cattle. At one place, an important Nair friend, who was otherwise very sympathetic,

would not allow either Sh. Arayappan Marar or my other Harijan friends to come into areas the owner remained at the house. I greatly enquired why he was so nervous about letting them in. He said his aged father was in the house and would be very much upset if Harijan stepped over on the veranda. Later in the night, he invited these Harijan friends outside the house and moved them with his own hands. It became clear to me that he was himself quite good at heart but was unable to go beyond because of the persistence of older people, who were conservative. But I wonder how long humanity and justice can wait the consent of the old? Another remarkable thing was the fact that, at a centre at least, Christian friends were leading a helping hand. At these centres, Harijan, women and Christian children mixed freely in the schools, though the teachers told me there was a little difficulty about it in the beginning. Our workers have convinced Christian friends that our object is not co-operation, but social uplift.

After the episode of the Nair friend named above, I made up my mind to live amongst the Harijans themselves during the rest of my tour. This was a very happy experience, and the friendly hospitality of the Harijan hosts was far sweeter than the usual hospitality of the average friends. Intimate contact with Harijan friends during the latter part of the tour brought home to me with overwhelming force the fact that the Harijans are a most lovable and loving people, responsive to the slightest bit of friendliness from anywhere, and that, if only the latter would realise the truth of this, they would immediately throw their hearts open to the Harijans and lead these poor and long-treated people to themselves with unperishable chains of love. At all our meetings, hundreds of Harijan men and women attended, and I found it was so difficult for these cruel Harijans to believe that at last justice and comradeship were dawning over to them."

Khadi work done in Guntur during 1934

The following details sent to us by the Guntur District Khaddar Association, Guntur, regarding Khadi work during 1934 will be found interesting:

"The value of Khadi produced amounts to

	Rs 11,546	0	0
" " purchased at Andhra	14,970	1	7
" " imported from other provinces	1,368	11	0
	<u>Total</u>	Rs 27,884	12 1

The value of Khadi sold through as

Rs	10,569	11	3
.. through hawking	16,687	9	3
.. in other trades, etc. in Andhra	10,543	14	0
Reported to other provinces	1,084	12	0
	<u>Rs 38,883</u>	<u>13</u>	<u>0</u>

There are three points which may be noted as interesting. The exports from GHK and the exports GH and the hawking sales total 260. The work of the Association is mainly confined to the Andhra Province and depends largely on the support from the villages.

The Andhra to the trade is compared with 5000 in cloth due to the continued economic depression."

TO SUBSCRIBERS

In future knowledge articles, subscribers are requested to mention their No. in all their communications to us.

Editor,

HARIJAN

FRIDAY, FEBRUARY 1, 1935.

HOW TO BEGIN

II

Last week I dealt with rice. Let us now take up wheat. It is the second most important article of diet, if not the first. From the nutritive standpoint, it is the king of cereals. By itself, it is more perfect than rice. Flour made of the valuable bran is like polished rice. That headless flour is as bad as polished rice is the universal testimony of medical men. Whole-wheat flour ground on one's own stone is every day superior to, and cheaper than, the fine flour to be had in the bazaar. This cheaper because the cost of grinding is saved. Again, in whole-wheat flour there is no loss of weight. In fine flour there is loss of weight. The richest part of wheat is contained in its bran. There is a terrible loss of nutrition when the bran of wheat is removed. The villagers and others who eat whole-wheat flour ground in their own chakkas save their money and, what is more important, their health. A large part of the millions that flour-mills make will remain in and circulate among the starving poor when village grinding is revived.

But the objection is taken that chakki grinding is a tedious process, that often wheat is indifferently ground and that it does not pay the villagers to grind wheat themselves. Not paid the villagers (generally to grind their own corn, surely the advent of flour-mills should make no difference. They may not plead want of mugs, and when intelligence is added to labour, there is every hope of improvement in the chakki. The argument of indifferent grinding can have no practical value. If the chakki was such an indifferent grinder, it would not have stood the test of time immemorial. But to obviate the risk of using indifferently ground whole-wheat flour, I suggest that, wherever there is suspicion, for fear of uneven grinding may be passed through a sieve and the contents may be turned into thick porridge and eaten with or after chapans. If this plan is followed, grinding becomes exceedingly simple, and much time and labour can be saved.

All this change can only be brought about by some previous preparation on the part of workers and instructors of villagers. This is a thankless task. But it is worth doing, if the villagers are to live in health and elementary comfort.

Our is the next article that demands attention. According to the medical testimony I have reproduced in these columns, ghee is any day superior to refined sugar in food value, and if the villagers cease to make ghee as they are already beginning to do, they will be deprived of an important food adjunct for their children. They may do without *ghee* themselves, but their children cannot without undermining their stamina. Ghee is superior to butter sweets and to refined sugar. Retention of ghee and its use by the people in general means several scores of rupees released by the villagers.

But some workers maintain that ghee does not pay the cost of production. The growers who need money against their crops cannot afford to wait till they have turned corn-cobs into ghee and disposed of it. Though I have testimony to the contrary, too, this argument is not without force. I have no ready-made answer for it. There must be something radically wrong when an article of use, made in the place where also its raw material is grown, does not pay the cost of labour. There is a subject that demands local investigation in each case. Workers must not take the custom of villagers and despair of a remedy. National growth, industrialisation of cities with villages, depend upon the solution of such knotty problems as are presented by ghee. We must make up our mind that ghee must not disappear from the villages, even if it means an additional pice to be paid for it by city people.

M. K. GANDHI.

WEEKLY NOTES

'TEACH ME THAT ART'

Among the numerous people who visit the 'Harijan Colony', no one place here is more called by the newspapers, but more extremely Harijan Khana, there are all kinds of people, besides those who must come on business, students and difficult customers, threatening to lay down their life by fasting, if demands were not given, or if some kind of red grievances were not redressed; Harijans and villages from distant villages asking for nothing but a glimpse and going away home delighted; people coming purely out of curiosity, the respectable American globe-trotters who must see Gandhi, if only to be able to tell their countrymen, when back home, that that they had seen 'Ghandy' and the Kuli Mowar, and some who, when they cannot satisfy their curiosity, send cart-loads of money for them, 'devilish-look-keepers'.

But sometimes, as though by way of compensation for the worry and the dispute that a few alien cases, some people whose very presence is an inspiration and whose example makes life worth living. There came during the week an old man, clad in clothes made of cotton-padded cloth, with a gift for Gandhi. He was a villager and not like

the rest, waiting for Gandhi's decision when he should come out. But when he had waited fairly long, he just came in for an assurance that he should get a minute or so, sometime during the day, for he had a thousand rupees to give away to Gandhi and he would beg his blessing. I could not believe my own ears. He was just a peasant.

"You have to end the speech, or you have got to go you?" I asked.

"Of course, it is on me."

He was taken upstairs as soon as Gandhi was free to see him. The newly dressed old man placed before Gandhi ten neatly arranged wads of currency notes and said, "This is for the poorest and the most deserving. You know them better than anyone else."

"That's very good", said Gandhi. "But how many years' savings does this mean?"

"Many years. But I sent a hundred for the Harijans and a hundred to Amam, and in Allahabad four years ago I gave Rs. 500 for the peasants."

"Oh", said Gandhi, agreeably surprised, "then tell me what was your salary and what is your pension? And what were you?"

"I was a school-master. When I retired after many years' service, my salary was Rs. 40 a month. I got no pension, but I was given a gratuity of Rs. 3700."

"And how long ago did you retire?"

"Five years ago."

"And how much do you spend on your own living?"

"Oh, my living! Hardly much."

"But still one has to live. Tell me how much you need."

"A little did not does not cost much. I even do with Rs. 10 a month. I have no one to take care of. I used to have nephews whom I supported and educated, but now I am free. I have also a Government school to which I devote most of my time now. It is a free school."

"So you saved a few thousands out of your small salary and have been devoting it to the service of the poor. A great thing. How I wish every one could learn the art from you."

"Yes, Mahatmaji, I have spent very little on myself and I have often been able to give away what I had to the poor."

"And where did you get this *khadi*?" asked Gandhi as he noticed his padded clothing, which did not need to be supplemented by shawl or blanket.

"It is home-made *khadi*."

"You make me envy you", said Gandhi, for he often wonders whether he ought to reap the

rich share that kind friends like Pandit Mahatma give him.

"I have still some savings left, Mahatmaji," said the old man, his face suffused with the joy of giving. "I shall bring all that, some other time. I do not know where to give the money. I know you, and you know the poorest who deserve help. I am deeply thankful."

As he left, he touched Gandhi's feet. He was gone, but he had left an abiding inspiration behind.

THE MEANING OF HISTORY

And I am not exaggerating when I say that unconsciously Gandhi carried this inspiration with him, when the same evening he was called to preside over the lecture of the Jinnah Memorial delivered by Begum Sahiba Habibullah Khan, whom, in his one-sentence opening remark, he described as the Pearl of Turkey. As he listened with rapt attention to the story of Turkey's glory and decline and the beginning of her re-awakening, he based on it the story of man grappling against Fate throughout the ages. Begum Sahiba had called him, in her profuse remarks, "the solitary guard of the Fortress of Truth in the Kingdom of Lies", and had referred to the small groups of these guards, who make the world rich and fruitful by asking their succeeding self-appointed guards to hold the Torch of Truth higher and higher. Perhaps Gandhi was thinking more of the whole little man, whom he had seen that afternoon, as a torch-bearer, than of himself when he thus summed up the lesson of history in his remarks concluding the illustrious speaker's address.

"I do not know whether, while you listened to the story unfolded by the Begum Sahiba, you were, like me, drawing a comparison between the history of Turkey and India. I could not fail to draw many a parallel between the two stories. Its both scenes without agency, and so I listened to the story, not yet finished by the speaker, and not yet touched on action, I found that all is in a melting pot, all is transitory in this transitory world. One could not say what would be the end of the world in which Turkey and India were but insignificant spots. But it is hard to know that what matters to India and to everybody is his or her own individual action. For we must know that our history is not the history of kings and dynasties, but of individuals, of men and women as persons. Some who died in other angles and manner were great heroes and heroines, not great kings, however big the empire they had founded and whatever the destruction they wrought on the face of the earth. The history of man and woman is still in the making. What are a thousand or even a million years in the lunatic cycle of time? They are but a speck, and so I listened to the story of Turkey, I derived hope that, if we modified our action according to the Right and seeking but

the Right, there would be nothing but a bright future for us all."

Byron Kishin's coming was to finish a message of hope. She had noticed in her survey landmarks of tolerance in the region of the Sultan, and she herself was Toleration and Love incarnate. "There is an intolerable lot that binds India with Turkey," said Gandhi, "not because we have different skin, but because Turkey has a Muslim population which has so much in common with India because of her millions of Muslims, who are dark of our flesh and blood of our blood and bone of our bone. May Byron Kishin's coming to our midst result in linking Hindus and Muslims in an indissoluble bond."

A BIRTH-CONTROL ENTHUSIAST

Quite a striking contrast to the old peasant who had brought her all in the name of the poor was Mrs. Row-Martyn, the birth control enthusiast from England, who had brought her gospel for the relief of the poor in India and who came to convert Gandhi or be converted. Of course, she has come to India for the first time and has hardly seen anything of the poor. So she talked of her experience of the British classes and put on a strong plea for the "poor woman" who had to submit to the strong man.

On her very first promise Gandhi joined her. "There is no poor woman. Poor woman is mightier than man, and I am quite prepared to demonstrate it to you if you call to the villages of India. Any woman there would tell you that, if she did not want it, there was no man here of woman who could compel her. I can say this from my own experience in relation to my wife, and mine is an ordinary instance. If she will to do right then to yield to them, no monster can make the woman yield. No, it is a matter of the man and woman both are a mixture of the brute and the divine, and if we can subdue the brute, it is well and good."

"But what is the woman to do, if the man for the sake of having yet more children goes to another woman?"

"So now you are shifting your own ground. If you compromise your promises, you are bound to come to wrong conclusions. Don't assume things and try to make men and women women. Let me understand the basis of your gospel. When I said your birth-control propaganda was calumnious introduction, there was some substance behind the pole, for I know that there are some men and women who think that in birth-control lies our salvation. Let me, therefore, understand the basis from you."

"I do not see it in the salvation of the world," said Mrs. Row-Martyn, "but what I say is that without some form of birth control there is no salvation. You would do it in one way, I would do

it in another. I advocate your method as well, but not in all cases. You seem to regard a beautiful woman as something objectionable. Two women are nearest to the divine when they are going to create new life. There is something very beautiful in the act."

"Have again you are labouring under a confusion," said Gandhi. "The creation of a new life is nearest the divine, I agree. All I want is that one should approach that act in a divine way. That is to say, man and woman must come together with no other desire than that of creating a new life. But if they come together merely to have a flesh embrace, they are nearest the devil. Man unfortunately forgets that he is nearest the divine, hears after the brute instinct in himself and becomes less than the brute."

"But why must you cast aspersions on the brute?"

"I do not. The brute defies the law of his own nature. The lion is his majesty in a noble creature and he has a perfect right to eat me up, but I have come to develop power and courage upon you. Then I lower myself and become worse than the brute."

"I am sorry", said Mrs. Row-Martyn, "I have expressed myself very badly. I confess that in a majority of cases it is not going to be their salvation, but a danger which will send us to higher life. You understand what I mean, though I am afraid I have not been able to make myself quite clear."

"Oh, no. I do not want to take any undue advantage of you. But I want you to understand my viewpoint. Do not run away with misapprehensions. Man must choose either of the two courses, the upward or the downward, but as he has the brute in him, he will more easily choose the downward course than the upward, especially when the downward course is presented to him in a beautiful garb. Man easily capitalises when sin is presented in the garb of virtue, and that is what Marx Staps and others are doing. If I were to personify the religion of intolerance, I know that men would simply clutch at it. I know that, if people like you in nations and civil themselves become upholding your doctrine, you might even risk to appear better, but I also know that you will risk to certain death, of course totally unconscious of the mischief you are doing. The downward method requires no advocacy, no argument. It is there embodied in them, and unless you regulate and control it, there is danger of disease and pestilence."

Mrs. Row-Martyn, who until now seemed to accept the distinction between the divine and the devilish, concluded that there was really none and that they were much more alike than people imagined. That really is the thing at the heart of

all mathematical philosophy, and the mathematicians forget that that is their Achilles' heel.

"Do you think the devil and the demons are the same? Do you believe in the sun? And if you do, don't you think you must believe in the shadow?" asked Gandhi.

"Why should you call 'shadow' devil?"

"You may call it 'no-God,' if you like."

"I do not think there is no God in the shadow. There is life everywhere."

"There is a thing like absence of life. Do you know that shadow will reduce the body of the dearest one to ashes as soon as life in it is extinct? There is an essential unity in all life, but there is diversity, too, and man has to penetrate and feel the unity behind—but not by intellect, as you are trying to do. Where there is truth, there must be untruth; where there is light, there must be shadow. You cannot realise the water consciousness, unless you understand its completely motion and intellect and the body, too."

Mrs. Harn-Morris looked puzzled, and then was fast running against her. But Gandhi said: "No, I am prepared to give you more time. But for that you must come to Wardha and stay with me. I am so glad an individual as you, and you must not leave India until you have converted me or converted yourself."

As I listened to the rapturous discourse, which other engagements had to bring to an end, I was reminded of the great words of St. Francis of Assisi: "Light looked down and beheld darkness, 'Darkness will I go', said light. Peace looked down and beheld War, 'War will I go', said Peace; Love looked down and beheld Hatred, 'Hatred will I go', said Love—and the Word was made Flesh and dwelt among us."

11-1-35.

M.D.

RAJPUTANA REPORT FOR OCTOBER, 1934.

Religion: 72000 Harijan karmas were held in Harijan mandals.

3 letters from religious scriptures were sent to Harijan gadhams in Harijan mandals.

Mahatma's Birthday celebrations were held at the Bager Harijan Ashram, Bagwan, (Dangpur), on 2nd October, when 600 Harijans joined in great numbers with Harijans. The Ashram workers observed the programme in great 'unanimity', and the Harijans to give up liquor as a mark of tribute.

Educational: 14 Harijan students were secured admissions into ordinary public schools.

General day school was opened at Khajji by the Bager Harijan Ashram, Bagwan, in the Dangs District.

Employment: 1 Harijan was secured employment.

100 Harijans were given work in the building construction works at Nandi Derasaram.

To 14 Harijan children, awards were distributed.

7 Harijan children were left at Nandi Derasaram on the occasion of the Dandya Festival.

10 Harijan students were supplied books, shoes, pencils, etc. free.

17 Harijan students were supplied first sets of clothes.

Recreation: 400 ordinary people were taken to Harijan mandals when the need for recreation was explained to the Harijans.

83 Harijan people were supplied washing-soup when lack of cost.

130 Harijan people were given letters by the teachers and workers of the Board.

1244 Harijan people were taught in our schools to clean their teeth properly.

600 Harijan people were taught to clean their hands, feet and face properly.

Amusement: 50 Harijan took some of children and from cinema taking.

98 Harijan gave up drink.

24 Harijan students attended by about 1200 Harijan were held at which awards were made to the Harijans to give up liquor and amusements, to observe their children had to have a better and cleaner life.

Propaganda: The Bager Committee prepared out an extensive propaganda for Harijan workers during the Dandya Week.

4 major leaders' speeches were given by the Agents Committee during the week of drink. The same committee presented 1000 Harijan in a great and serious manner. (Haris) against the habit of drinking, heavy expenses on marriage, death and in other ceremonies.

A meeting of the Chairman was held at the instance of the Harijans (Agent) Committee. It was attended by about 100 representatives from 14 villages of Bager, Mandar, Narvalga, Mahataga, Dandya and of Harijans. Public speeches and songs were delivered, and the Harijan Chairman took vows against drinking, giving up a lifetime of penalty of Rs. 10 for each drink.

Medical Aid: 774 along Harijan were given free medical aid.

14 free visits to Harijan patients by doctors and physicians were arranged, and almost all the patients recovered.

Ordnance Bureau: The social and economic conditions of Harijan families were surveyed.

3 caste Hindu took anti-caste-activities pledges.

7 mass public meetings, with 1000 Harijan, were held, at which Harijan and caste-Harijan joined on an equal footing, and the significance of the Harijan movement was explained, the anti-Hindu was explained to them unambiguously, and the Harijan ally and co-marching before.

Expenditure on Welfare Work: The Board and its branches spent during the month under review a sum of Rs. 1,500-7-6 on Harijan Welfare Work as follows:—

	Rs.	A.	P.
1. Expenditure on schools, colleges, and hospitals	—	141.	1 6
2. Books and station, etc. supplied free,	—	2	8 4
3. Scholarships	—	16	14 0
4. Suits & clothes distributed free	—	23	12 0
5. Water supply	—	44	0 0
6. Medical aid	—	19	10 0
7. Miscellaneous help	—	0	8 0
Total Rs.	1900	7	6

HAN KHANAYAT CHAIRMAN

Secretary,

Bagwan Harijan Social Centre, Dandya

HARIJAN

EDITOR - B. V. BHARTI

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Notes

Aliphand Ignorance

A Harijan-sevak writes:-

"On the occasion of the Jaipur Ragra Sammelan, which was held on 27-12-34, a Khask Rajasthani stall was set up in the first floor of a building overlooking the Church where the Sammelan was held. A Harijan boy was first in charge of the stall, and could be seen sitting in the gallery above by the various Hindus who were assembled in the Church. The fact that a Harijan boy was allowed to sit at a higher level than themselves was very much resented by the various Hindus, who evolved in a *Fourday* meeting that:-

- (1) No one from the village should attend the Khask exhibition on pain of excommunication.
- (2) No one should send his gifts to the head Raza Patakhala, as it was connected with the Raza Sammelan people.
- (3) No one should permit teachers of the Harijan Patakhala to enter his house.

In spite of this, a number of the *Fourday*, as many as 25 young men took part in the Sammelan. They were fined Rs. 1 each, which they refused to pay. From there to their hatched purpose went to their together in the Sammelan broken without any distraction of mind. This fact has been noted upon by the police, who have raised the usual cry of 'Rajagan in danger'."

The conduct of the orthodox section in this instance is only a proof of our aliphand ignorance. A religion that cannot get rid of such superstitions and unscientific delusions between man and man is doomed to perish. The fact that the various reformers have remained unharmed by the threat of the boycott must be regarded as a happy omen. Let not those who may be affected by the boycott therefore any ill-feeling towards the orthodox party. At the same time, let no one be turned away from his duty by the threat of coercion. The reformers must proceed with their work with patient, clear determination, unaffected by anger or fear.

M. K. G.

Welfare Work for Bhillas

Doogarh-Bara is a small State in the North West of Gujarat, 50 per cent of the population of which consists of Bhillas and Kols. These two tribes are aboriginal and are not clever agriculturists, but have taken to agriculture on hilly lands, as they have to make themselves on land in these comparatively arid lands. The Bhil Sava Mandal, an organisation of devoted workers, has been working for the last 12 years in an area close to this State, and the campaign of welfare work for Bhillas in British area has also spread to the neighbouring States. The State adminis-
tration has, during the last few years, done much to educate the Bhillas and Kols of its area.

A free Boarding House for Bhil and Kol boys is being run at present with 45 inmates, and provision has been made for the number being increased to 100. The boys are divided into groups of 5 each, who cook for themselves and do all other work in the Home. Their chief food is maize, which is a very cheap grain, and thus their food expenses do not go beyond Rs. 2.50 a month. The boys give their hand to the plough in fields attached to the Boarding House, and they attend ordinary vernacular or English school in the town. Girls of these two tribes, learning in girls schools, are being given scholarships as an encouragement. In the villages of the State, about 45 schools have been opened up to date, and 15 more are being annually added to the list of schools. These schools are meant for the children of the agriculturalists, who are, all almost exclusively, Bhils and Kols. A class for Keshav's course is also being conducted for school masters in villages.

Besides these educational facilities given for the children, a State Bank has been started, not for collecting money saved, but for collecting maize which the Bhillas are able to store. In this way, about 25,400 mounds (240 lbs each) of maize have been collected in State godowns for the purpose of giving it back to them in times of scarcity and famine. The State Bank also lends money to the tribal agriculturalists on the security of gold and silver ornaments, charging them only 6% interest.

A. V. T.

Harijan work in Ratlam:

Ratlam, one of the Malwa States, has got a band of Harijan workers who started for Sangh in the end of April last, with Mr. Mangay Singh, Railway Guard, as President and Mr. Mahon Singh as a whole-time Secretary. The President is liberally giving Rs. 20 per month for the educational and other work of the Sangh. The Sangh is running 5 day schools and one night school, with 180 students in all, of whom 74% are sweepers and the rest belong to Chamar, Bhillas, Telis and other Harijan castes. There of these schools are in the city of Ratlam, one at Nandi, 20 miles distant, and the fifth, the night school, at Sadein, the capital of another adjoining State. The total income of the Sangh from local donations during the seven months ending November last, was Rs. 211-4-0, and the expenditure Rs. 228-18-6. In a recent half hour's visit, I found that the delivery of sweepers residing near the Railway Station suffer from the absence of a well and light, and the Sangh is taking steps to supply these wants.

A. V. T.

Notes—(Contd.)

Work among the Aborigines of Santal Parganas and Hazaribagh Districts

Santal Parganas lies a district in the Chhotis Nagpur Plateau of Bihar province. The district is mostly populated by the Santals, an aboriginal caste, who number 17,12,133 in the whole province. They are easily the largest of the primitive tribes found in India. The Santals form 94.6 percent of the population of the Santal Parganas district, as they number 7,14,384. They are experts in archery and they excel in the art of clearing jungles and otherwise reclaiming land for cultivation. They lead a life of abject poverty and ignorance. The Christian missionaries have been working for long among them. The Marjari Singh has made a small beginning of educational and social work among them for the last fourteen months, and Rs. 45 p.m. is being spent through the Santal Parganas Branch.

One preacher, St. Augustine's Priday, devotes the major portion of his time to touring and doing propaganda and educational work among them. The Secretary of the Branch states that the Santals are very eager to educate their children, but sufficient facilities do not exist for them. At present, out of the small monthly grant of Rs. 45 p.m., five schools with six teachers are being run in the district.—

1. Santal Vidyalaya	Bachupur	Jamshed,
2. " "	Palashand	Gidda.
3. " "	Bryar	Rejwanth,
4. " "	Das-Pahar	
5. Pahari	Pargra	

If funds are available, the work can be extended in a wider area.

HARIBAGH

Hazaribagh is another district in the Chhotis Nagpur Plateau which is populated by the aboriginals to a very large extent. Though the percentage of these people does not go so high as 94, as in the case of Santal Parganas, yet it is more than 10. Here also the Singh and the All India Spinners Association are doing some slight work among them. The chief worker is St. Trishman Nath Sahay of Karamand, in Orissa Taluk, and works under the supervision of St. Krishna Ballish Sahas. St. Trishman Nath brought 3 workers under him, of whom two are aboriginals. They are mostly on tract, doing social work among their own race. In addition to this work, St. Hagan Maughi operates the 4 schools that are being run on behalf of the Singh. With the help of the Christian Singh, an experiment is being made for making them self-sufficient in cloth supply through spinning and weaving in villages.

Each school in this district costs about Rs. 4 p.m.

A. T. I.

Graphite crucibles

The goldsmiths and other artisans who have to melt valuable metals require these crucibles, and this country imports about 5 lakhs worth of them, every year, from Japan and England. Some crucibles are made here in the old fashion and are used by the artisans in the villages and smaller towns. These being in bigger towns and cities have recourse to foreign stuff.

Large quantities of graphite are available in the East Godavari district in the Andhra province, and at Rayachoti there is a big concern manufacturing these crucibles with the aid of machinery. In the same place, this industry is run on a cottage basis by a host of young men. I saw twelve. Two of them are graduates, one is an assistant of a national school, and the other two help in the business. Ten persons are employed in the business. The monthly establishment charges come to Rs. 115, and they can manufacture 1,000 sets every month.

These crucibles are 17 in diameter, according to dimensions and prices. The first 2 from one set. The English set costs a 1-15-4, the Japanese set Rs. 2-14-0, and the cottage set costs Rs. 6-8-0.

In the beginning of this month, I went to Rayachoti and visited the office and place of manufacture kept by these young people. I compared the Japanese crucible with the one made by them, and the latter is decidedly superior to the former. I had no occasion to compare it with the English article.

The raw material is locally available; the labour is local; no machinery is used; the output is limited and does not run at high dividends. The crucibles are at least equal in quality to the imported stuff and are the cheapest in the market. The Indian, the Japanese and the English prices are 200, 175, 345.

This cottage industry deserves encouragement, and these young men, led by their Managing Director, Mr. S. V. S. Subhasan, B.A., will, with sufficient tact, patience and perseverance, succeed in earning a place for themselves in the service of the country.

G. S.

A humble servant of Rayachoti

The Manager, Nava Ashram, Kanchi (Ajmer) writes:

"The death of St. Panchabhai Shid, after a short illness, will cause grief to the public, particularly among the village workers of Rayachoti. He was a humble, though old, worker of the poor and had been in business for the last fifteen years in the field of education and social reform in rural Bihar. He had learnt with a smidge of the provisions and the handicrafts to which a person, particularly one coming from the lowest classes, is heir. He knew music and carpentry and was very good at composing folk songs. He was a member of the Rayachoti Marjari Singh Sangha. He has written till a young widow had two sons."

A VILLAGE SWEEPERS' SOCIETY

The Co-operative Credit Society, working for the last three and a half years for the sweeper employees of the village Panchayat of Mahadla, Kaira Dist., supplies a very good instance of how heavily indebted sweepers can be completely got out of the maze of indebtedness by a little effort. Mahadla is a large village with a population of 7,142, having a village Panchayat to look after its sanitary needs under the Bombay Village Panchayat Act. It employs only 22 sweepers, the pay of each being only Rs. 8 p. m. They do not get this income by cleaning private houses in that village, but house holders, that work not having been taken up by the Panchayat.

Before this Society was organised, they had incurred debts from a hard-headed money-lender, who, besides charging them interest at one anna per rupee per month, or 12 percent per annum, exacted the same as a very expensive favour. Having found it against the tenets of his religion to charge any interest at interest, he used to take in mortgage sweepers' huts, by having the mortgages in possession, and then let it run to the mortgagee at a rate that would make up his one anna interest. Thus, if Rs. 25 was the loan given to any one sweeper, the lender would charge Rs. 4-11-0 at the rate of the hut, of which he was the master and the sweeper a mere tenant at-will. In case the monthly sum of Rs. 4-11-0 was not paid to the money-lender, he would at once go to the hut, with staff in hand and foul language on his tongue, to get the hut vacated and drive the delinquent out of his tenement. He had, of course, also the rent-notes signed on stamped paper by the poor sweeper. Thus he had a complete hold on all the poor sweepers of the village, who were trembling every month on pay day, when the money-lender was expected to make his appearance at the Municipal office for clearing them. He did not care to take back his loan, but was always impatient upon payment of the interest described as rent, and the poor sweeper had no chance to pay back the principal, even if they so wished. It was with great difficulty that they could scrape together the full interest, out of their monthly Rs. 5, less the deduction in the pay due to absence on sick leave or leave for private reasons. As is well-known, sweepers in this country never obtain a day's leave on full pay out of the 365 days. Leave to them always means leave without pay, or leave by supplying a substitute worker.

So a Co-operative Society was organised and got registered in June, 1931, by D. B. Ambekarbhai Malpe and myself, with the help and co-operation of the Chairman of the Village Panchayat. Before the organisation, the sweepers were 'poor wretches' as to the procedure of forming the Society, the method of their organisation and the need for their keeping loyalty to the Society by not borrowing from anyone outside their own Society. Handbills were distributed in that village and adjacent ones, saying that no money-

lenders should lend the sweepers of the Panchayat any longer and that, if they did, it was at their own risk. This had a very salutary effect in preventing the sweepers from taking any further loans outside.

On the first pay day after the organisation of the Society, came the test of the trembling sweepers, who were to challenge their money-lender, who was present, as usual, with his staff, bullock-whips and filthy language, to exact his interest, or his rent. The sweepers were instructed to suffer everything, but not to part with any money. In fact, their pay was, by mutual understanding, not given in their hands but they may yield to the threats of the creditor, but was credited in their names in the books of the society. The creditor threatened to go to the Court, but could not do so, because, though the rent-notes were on stamped paper, they were not registered and the *distress* could not be used on the strength of the rentbooks. Thus the creditor was forced to come to terms and to accept the principal plus a reasonable rate of interest, about 12 per cent, until the interest was paid in full.

But in order that the sweepers may not get into debt again, even surreptitiously, they were persuaded to take a vow not to incur large expenditure in giving feasts on the days of marriages, other death ceremonies and first pregnancies, for three years to come, i. e., until they were completely freed from their debt and ready to start with a clean slate. It may be said to their credit that, on the whole, they have stood true to their word in the observance of their vow.

Each member has to pay a monthly sum of 8 annas from his pay towards the share capital of the Society, and in this way a sum of Rs. 455-5-0 has been collected during the period of 1½ years. Besides this, a reserve fund of Rs. 222 has been collected. This is from the difference of the interest charged for the loans given to members (18½ %) and the interest paid to the depositors in the Society (2½ %). A sum of Rs. 1,566 was taken as outside deposits on 6½ % interest. Much of this has been returned, leaving only Rs. 140 to be returned yet. Out of the initial deposit taken from members, the total of the debts of 22 members, which amounted to Rs. 1,100, was compounded for Rs. 2,296. After 2½ years working, the Society's balance stands on its own legs. The loans of Rs. 150, now standing against the members, have been paid from the share capital of the members (Rs. 455-5-0), the reserve fund (Rs. 222) and the small outside deposit of Rs. 140. Thus by continued efficient management and self-restraint on the part of the members, they have been now completely freed from their debts, except to their own Society.

The moral of this is that, if a good worker interested in the welfare of the sweeper gives his attention to this debt redemption work, if he gets the full co-operation of the Municipal executive and if the sweeper members can impose self-restraint upon themselves, they will be enabled, in the course of two or three years, to become self-reliant and self-respecting men.

A. V. THAKUR

HARIJAN

FRIDAY, FEBRUARY 8, 1935

HOW TO BEGIN

III

I have dealt with some chief articles of food, and shown what they mean to the villagers in health and wealth. There is, however, the equally important subject of sanitation and hygiene. Proper attention to these means increase in health, energy and wealth, directly and indirectly.

Some foreign observers have noticed that, of all the customs of the earth, India comes, perhaps, to the top in the observance of personal cleanliness. But I fear that it is not possible to say the same of compounds, in other words, villages, cleanliness. In other words, we have not made much advance beyond the family interest. We would sacrifice everything for the family as distinguished from the village, i.e., in a sense, the nation.

Members of a family will keep their own home clean, but they will not be interested in the neighbour's. They will keep their courtyard clean of dirt, manure and reptiles, but will not hesitate to dump all into the neighbour's yard. As a result of this want of compounds responsibility, our villages are dirty heaps. Though we are an unclean nation, we consider our streets and roads that for a sensitive person it is painful to walk along them barefoot. It is difficult to get clean, drinkable water in village wells, tanks and streams. The approach to an ordinary village is crisscrossed with mud and rubbish.

Village sanitation is, perhaps, the most difficult task before the All India Village Industries Association. No Government can change the habits of a people without their hearty co-operation. And if the latter is forthcoming, a Government will have little to do in the matter.

The intelligentsia—medical men and students—can deal with the problem successfully, if they work conscientiously, intelligently, steadily and regularly on the work in the villages. Attention to personal and corporate hygiene is the beginning of all education.

The things to attend to in the villages are cleaning tanks and wells and keeping them clean, getting rid of dung heaps. If the workers will begin the work themselves, working like paid labourers from day to day and always letting the villagers know that they are expected to join them once liberally in doing the whole work themselves, they may be sure that they will find that the villagers will sooner or later co-operate. At least such is my experience of South Africa and China, and even during the quick walking tour in Greece last year.

Lanes and streets have to be cleaned of all the rubbish, which should be classified. There are portions which can be turned into manure, portions which have simply to be burned and portions which can be directly turned into wealth. Many towns pick up a valuable raw material from which useful articles can be made or which can be crushed into rich manure. Rags and waste-paper can be turned into paper, and scraps picked up are golden manure for the village fields. The way to treat the excreta is to mix them, burned as well as mixed, with unperforated earth in old dug so deeper than one foot at the most. In the book on Rural Hygiene, Dr. Power says that excreta should be buried in earth no deeper than nine to twelve inches (I am quoting from memory). The author contends that the excremental earth is charged with minute life, which, together with light and air which easily penetrate it, turn the excreta into good soft, sweet-smelling soil within a week. Any villager can test this for himself. The way to do it is either to have fixed latrines, with earthen or iron buckets, and empty the contents in properly prepared places from day to day, or to perform the functions directly on to the ground dug up to squares. The excreta can either be buried in a village common or in individual fields. This can only be done by the co-operation of the villagers. At the worst, an enterprising villager can collect the excreta and turn them into wealth for himself. At present, the rich manure, valued at half a rupee, runs to waste every day, feeds the air and brings disease into the houses.

Village tanks are promiscuously used for bathing, washing clothes and drinking and cooking purposes. Many village tanks are also used by cattle. Bacteria are often to be seen wallowing in them. The wonder is that, in spite of this awful source of village tanks, villages have not been destroyed by epidemics. How the universal medical evidence that the neglect to secure purity of the water supply of villages is responsible for many of the diseases suffered by the villagers.

This, it will be admitted, is a gloriously interesting and picturesque service, fraught with incalculable benefit to the suffering humanity of India. I hope it is clear from my description of the way in which the problem should be tackled, that, given willing workers who will wield the broom, and the shovel with the trowel and pickaxe, the problem is almost wholly eliminated. All the money that will be required is confined to a broom, a basket, a shovel and a pickaxe, and possibly some disinfectant. Dry cakes are, perhaps, an effective disinfectant in any such a chemical emergency. But here let philanthropic chemists tell us what is the most effective and cheap village disinfectant that villagers can improve on their village.

M. K. GANDHI.

WEEKLY NOTES

I

A PEEP INTO NEIGHBOURING VILLAGES

In spite of his crowded programme, Gandhiji decided to devote a few hours for three days, during the last week of our stay in Delhi, to villages in the neighbourhood. On the first day he drove to Narela, where Sri Krishna Rao and his friends have been running an Ashram, walked through the temporary streets of the village, peeped into people's houses, addressed a meeting, and thence walked to another village. Purna Behari Eshi Harnam also accompanied him in order to have an idea of Indian villages.

Three more villages were visited the next day, but the experiment of walking had to be abandoned. A crash under Gandhiji's too much of impossible. On the third day, too, the conditions being the same he had to content himself with not speaking anywhere, and could not get into such intimate touch with villagers as to talk and converse with peeped restaurants could have brought about.

But the gospel of self-help, sanitation and dependence on the produce of hand-labour was delivered, and the ground was prepared for the workers to go and see the village industrial programmes in action. There was a vast deal of ground to cover, as education in even the elementary principles of sanitation and hygiene is lacking. Thus for instance, in Ballabgarh, said to be a comparatively well-to-do village with some buildings, sugarcane-crushers and so on, and with a population of nearly a thousand, the man who had prepared the estimates for Gandhiji said that the annual income of the village was Rs. 12,000, expenditure Rs. 15,000, and that, therefore, the whole population lived on Rs. 3,000 a year! One wonder if these people could really take in the fact that the average per capita clothing need is 14 sq. yards and that, if the whole village produced its own cloth, they would save the value of 14,000 sq. yards of cloth.

And yet I must say that these villages are comparatively more prosperous than the villages in Gujarat or Maharashtra. Thus, in a small village within a stone's throw of our camp, that is, within very easy distance of Delhi, which for the village is a synonym for corrupting civilisation, we found that every house had its own hand-mill and that the rural oil for little earthen lamps was quite common. In Gurgaon, if I may not yet reveal a village, a crude kerosene lamp-pot, which is useless to sight, has supplanted the beautiful and smoking castor-oil earthen lamp. Not so in the village which is almost a suburb of Delhi. The peasants still make their own oil, and the rich man still prospers on his western village-made oilseeds. How much did this cost you and how did it fit? we asked him. It cost Rs. 40, he said. The said wooden block, at the centre of which the

seeds are pressed, is of the spiciest and toughest wood. The presser's hands are having been made about 35 years ago. It can easily last a lifetime and longer. There are still numerous small houses, each containing not more than a couple of hundred rupees, and in a prosperous house we saw a hand-made rice sack, serving the purpose of a granary. The master-work was made of one piece and contained over 100 pounds of wheat. Excepting the matter of sanitation and hygiene, I am afraid the village had little to learn from us, and a good deal to teach us. Whereas in the distant villages several people asked Gandhiji who the Mahatma was the headman in this village evidently knew much more. "Is this Myrchar?" he asked, and drove now, put his heavy hands on Mirchar's shoulders and strained his dim eyes to observe her face closely. "Is this Mirchar, daughter of an Ahirwal, who left her home and all to come and serve us? Her face does no longer look like an Englishwoman's. She is an Indian."

Another little glimpse and I have done. As we were once out on our morning walk, a village-dated bullock-cart passed us. There were three farmers sitting on its bare, loosely-constructed bamboo seat. One of them asked us if the tents were part of the Gandhi camp. On our replying in the affirmative, he jumped off the cart and began walking with us. "Is it a fact that you are having a tannery here and that high-class Hindus will get Rs. 20 a month?" he asked. "Who told you that?" I said. "There is, indeed, going to be a tannery, but there are going to be no high-class Hindus. There will be Harijan boys who will be taught tanning, shoe-making and other industries, and there will be just a few non-Harijan Hindus who will serve them."

"That is right, but we were told Brahmins would get a higher wage."

"Brahmins in a tannery?" I asked in surprise. Sugarcane has evidently been peeling poor lot.

"No. This is Mahatma's colony, and there will be no untouchability here."

"That is right," I said. "But let me know who you are."

"We are Brahmins."

"And you don't believe in untouchability, and you will do tanning?"

"Why not?"

"Is there no untouchability in your village? How far is it?"

"A few leagues. I can't say there is no untouchability. But three or four of us are ready to take up any job here."

"Does tanning?"

"Without a doubt. We have died untouchability. There is stark unemployment. What shall

we eat, if we do not work? And if Harpans can do farming, why not we?"

"Splendid," said I. "But no distinction between Harpans and Harpans. Those who are trained and practical as trained farmers will have the same opportunity. No No at the Harpans, and No No for Harpans, mind you."

"I quite see. How long will the journey take to be ready?"

"Six months at the outside."

"We shall apply."

THE STUDENTS' PART

Dr. Raghendra Prasad's stimulating speech before college students whetted the appetite of some of them for some kind of village work. Prof. Waman of the St. Stephen's College was evidently keen on his Social Service League students commencing their work in Wankeshwar which they had done after the floods last year. So he came too, arriving with a dozen students and not informing what their varied intentions...

"We propose doing medical work there. How shall we go about our business, Maharsay? Could you give us some hints?"

Gooding said, "I have experience of this work since my early days in South Africa. Let me then begin with a warning. By taking a little medical aid to them, you do not really help them. You must teach them sanitation and hygiene, which alone can prevent malaria. Quinine does seem to relieve malarial, but will not root it out. What is essential is the prevention of the disease and the efforts of patients. They do not know that quinine distasteful prevents the breeding ground for malarial germs. They eat anything and everything. But a malarial patient must eat clean, eat meat, protein, and live mostly on milk during convalescence. That is what you have to tell them. Teach them how to prevent disease. I will not underestimate you if you tell me that you have distributed a generous quantity of pills. Give them practical lessons in sanitation, if you can. Go there with spades and shovels, fill up stagnant pools, use the drainage, see that their wells are properly decontaminated and that their back is not contaminated. The late Principal Bodra, under whose hospitable roof I have had the privilege of living, used to tell me how Delhi had fought a successful battle against the swamps and mosquito breeding pools around Delhi. We have now to teach the people to do what the Municipality or the local boards may not do, for want of funds or any other reason.

Above all, teach them to rid their village of filth and dirt. It is the most difficult part of your work, unless you would be willing to stay there. For days you must sweep the streets and teach them to preserve health and conserve their wild resources at one and the same time. Poor's Fund Agency

used to be a prominent body back on this subject. You have to teach them to bury their night soil in star-shaped deep pits and cover it up with earth, the principle being that that earth will be full of life and that the sun's rays penetrate that depth. In a little while the whole will be converted into rich manure, and you can grow the finest vegetable on the ground.

I had better tell you about internal hygiene, too. You must study the problem of food from the point of view of health, know the foods changed with vitamins and persuade them to eat hand-broken capitalised ones, whole wheats, whole maize, green peas on their own pods of ground, and oil fresh-pressed in the village oil-press. Every doctor saw a deep infection pneumonia and a few green leaves to be eaten raw. Every peasant could grow all kinds of things for making and eat raw as part of his normal diet. It was discovered during the War that compressed and dried vegetables were harmful and that, not home-grown, but the juice pressed out of fresh leaves, was the prevention of cancer."

"We are very thankful. Could you tell us what we should teach in a little Harijan school we are running?"

"All that I have told you. Let me assure you that education in these things is as nothing compared to a word grounding in the elements of hygiene and sanitation. I happened to see a number of Harpans girls learning in a Durgam school. As soon as I saw them, my eyes caught sight of their dirty heads, dirty faces and dirt surrounding little tablets on their faces and their ears. They were not apparently very much struck by the good women who was in charge of them. Teach them first the basics of cleanliness. Literary training by itself is not of much account. Take care of the women folk I have told you. Remember that colonialist persons have found no difficulty in ruling over large states. President Kruger would hardly sign his own name. Teach them the three Rs by all means, but don't make a fetish of them."

"One more question," said the students, goodlier for having got more than they had bargained for. "We have a little Old Weather Fund. How are we to find the most deserving folk for this?"

"Well, hand down some or to the Harpans South Africa."

"No, we would administer it ourselves."

"Well, then, go to the stores of the city, seek out the poorest and give them."

"To the stores?"

"Certainly. Surely not to the Viceroy's quarters, for you will find the station there. Writing and cleaning and more comfortable than our hovels. No, you need not go very far. You will find people around you waiting for things which you can spare

and they most need. Miraben, for instance, noticed that the chowkidar here was shivering in the cold. She gave him her blanket, as Dr. Amrut had given her his shirt in England."

"But, no, sometimes these people prefer to be poor when they are not. How are we to find out the true *shikasta*?"

"Oh you must be fond! Pray don't think you have a monopoly of honesty."

"Concentrate on one village—Wanashet," said Gandhiji to them, as they were leaving. "make it a model village and then ask me to come and inspect your work. Take my blessings and come to me later on for my criticisms."

FOR MR. CHWID NADHAT

Quite uncomplaining was a worker who came to see Gandhiji the next morning and who might have given them sophisticated boys a valuable lesson. He had a little tin-bag, a small tin roll, and had nothing but a nervous kick upon his body and a black eye and that sort. He walked and clutched at Gandhiji's feet and would not move. With difficulty we tore him aside, and we saw that the tears were rolling down his cheeks—a picture of Kanyasulk's Christian. He had thrown off his load and seemed to be weeping for joy.

But he soon composed himself, opened the little tin-bag with a couple of keys, opened out his life and pulled a hundred-rupee currency note from a wad he had pressed between the leaves. The rest of the contents consisted of a regular life of Harjans Gopal Ghadi's vision of that world, a set of clothes and a book of hymns, and self-sown peas. "My heart's desire is fulfilled," he uttered in ecstasy and gave the hundred-rupee note and yarn to Gandhiji.

"What are you doing?" Gandhiji asked him. "I remember to have seen you before. Where have you come from?"

"I am coming from Madras. I am doing nothing. I am happy taking your name."

"But if you are doing nothing, where did you get the hundred-rupee from?"

"Oh, Mahatma, I have something more."

"Then, why not give that too?"

He pulled out another hundred-rupee note and handed it to me.

"But let me know what you are doing."

"I am a shroff. But I am one no longer. I divided the property between my three sons and am now free, free to do your work. Have me as your co-traveller, I want nothing else."

"So you divided all the property between your sons and left no share for me?" said Gandhiji laughing.

Oh, no. Everything to yours. I had thought

of bringing a thousand rupees for you. My son did give a thousand rupees, but he did so reluctantly. He had lost something this year and would not cheerfully part with a big amount. I said, 'Take back half of it, and send it to me when I ask for it.'"

And with that he took out all the rest of the notes and gave them to me.

"But how will you go back? Keep something for your fare," said Gandhiji, heavily laughing.

"No. I am used a telegram for money. I do not need anything. Take it all. Mahatma, it is all yours."

"What do you propose to do now?"

"Nothing. Have me as your humblest servant. If not, let me stay here a couple of days and then I will go to my home in Nagpur."

Gandhiji gave instructions for putting him up and gently said: "Mahadev, return to him all the notes. How can we take all that? Oh have one and return the rest."

"Namaste," said the proud donor. "I will not touch again what I have given. Mahatma, believe me, all in yours. I wanted to bring a thousand, but could not."

"If you will give me all I want, give me a note."

"I will, but I must send the *hundi* to God, and if I were saint Narayana Maharaj, God might catch it."

"Well, well, I wish all Marwadis were like you. You are giving up all you have, whereas *malikdars* give me a paltry hundred or a thousand."

"But, why not," said Gandhiji, in childlike mirth, which he rarely could not repress, "why not ask your sons also to give me something? Why must they enjoy their wealth?"

"They will give, you may be sure. I have with me some silver. It is yours. Naught is mine. All my desires have had their full fruition, today, now that I have seen you and touched your feet."

Fain would I have touched his feet, but I had not the heart to hurt his gently humility.

28.1.38

M. D.

II

RURAL-WIMBLEDONS

In a letter to Gandhiji, Miss Hart, who is working away in a remote village in C.P. in her own unobtrusive way and who was a member of our "family" during the Delhi stay, has used a phrase which deserves to pass into our idiom. "My rural-wimbledness increased" in the work and prayer with which she concludes her letter. For, that

really is needed, otherwise, the enthusiasm and energy that the present movement has evoked might dwindle away as the years of time. That attitude grows with a self-assured life. I quite remember Gandhiji telling me several years ago how he was appreciably surprised to find in a District Magistrate's office a number of ready-made *read-pens*. This English Magistrate had discovered the use of ink and fountain-pens, and Gandhiji immediately took a leaf out of his book. We began to use *read-pens*, and we used them exclusively until 1931. I also remember an occasion when Gandhiji fung out of the window of a railway compartment an ordinary officeholder that I gave him to put his signature on a letter he had dictated. "You think," he sternly asked me, "we can use the *read-pen* only in the office-room and not in a journey?" And yet, as I have said, in 1931 the fountain-pen made its official unattractive entry and has since remained as part of our writing habits. The reason is to be sought in the fact that it was just a sentiment then, even with Gandhiji, and rural-mindedness had not yet begun. I can quite imagine the joy with which the late Magistrate Gandhi would have hailed the advent of the present movement, if he had been alive today. For, he not only used a *read-pen*, but used *hated-shorns*, instead of gear and a motor-car lamp, instead of the Daimler limousine.

But now rural-mindedness has come, and Gandhiji was the first among us to discard the fountain-pen and substitute the *read-pen* in its stead. The other day as we travelled from Delhi to Wazirpur, he did all his writing in the railway train with the *read-pen*, and though the splashing ink did spoil his fingers and might have spoilt paper and clothes, the whole process seemed to him more pleasurable than otherwise, and only indicated more care in handling the rural instruments. Mishra, who with a little while ago could not do without a modern brush, discarded it without the slightest thought and is using the *hated-brush* heads. In Delhi, she went ahead of us all and would not eat bakery-bread. She is at it again here and her eagle eye is scrutinising everything in the Village Industries office house, where we are now living. "This stove ought to go," she said, "but we must have our *cupolas*, and these electric bulbs supply offend my eyes. We ought to get the *center-oil* or *street-lamp* type."

And yet I am writing this with my old fountain-pen on the cheapest scribbling paper manufactured by an Indian mill. There is no doubt that the fountain-pen, in spite of all its disadvantages, saves a lot of time. But is not that, after all, an excuse when one knows that one does not make the best of all his waking moments? And the moment one begins thinking in terms of rural-mindedness, she was taken up by having to dip the *read-pen* in the ink every now and then because an argument, not

against, but for the use of the *read-pen*. For, how will protest that they are so hasty with thought that they must find quick expression (assuming that they are capable of it), and does not the time taken up in dipping the pen in ink help in a way the process of thinking? Speediness is the disease of the present age, and the moment a so-called "reform" or "improvement" is introduced, we delude ourselves into the belief that it is necessary. We were sure the worse when we could send our letters to England only by the *steam-mail*, but we fondly believe that the two months a week that we will now have, will be a greatly-needed convenience, and forget that it will make us all the poorer and, very likely, more hasty and hysteric. So the success of the thing is a self-assured life and a determined effort to make necessary mental and physical self-adjustments. *Read-made-mindedness* has to increase.

A LESSON FROM CHINA

That certainly was the lesson that another friend also brought to us the week, with a flood of literature that he had with him about the rural re-construction work in China. "During the past few years, the country (China) has become 'rural-conscious,'" says a valuable booklet which Mr. Edward Carter, the Secretary-General of the Institute of Pacific Relations, who visited Gandhiji, gave him. "Social, educational and political leaders have begun to look upon the rural districts as a field for their activities. Even intellectuals have turned to the rural problem as a subject for their writings.—The enthusiasm and excitement for rural re-construction makes us hopeful, but at the same time apprehensive. Enthusiasm for rural re-construction is good and necessary, but with enthusiasm alone, it will become a mere bid, without real meaning. Creative genius is required at the source for the direction and development of the programme. Men who combine the highest possible technical qualifications for scientific research, with an intimate knowledge of the realities of the Chinese life, are also urgently fitted for training younger leadership for rural re-construction." Mr. Carter came really to compare notes with Gandhiji about the possibilities of making China benefit by India and vice versa. For, both countries are similar in two very important respects. The percentage of rural population to the total population in India is 85, and of agrarian population to the total population 72; and the only country that has come over here since China with 63 and 53 per cent, respectively. Thanks to careful research, it is calculated that, "for all the crops grown in the area devoted to our provinces (of China), more than four-fifths of the year's work, 53 per cent, is concentrated in the six months from May to October, the remaining 13 per cent of the year's work being laid to the other half of the year from

November to April." According to Prof. Hsueh's study of the farm economy in North and East Central China, 'man-work units vary from 114, on farms in the smallest size group, to 595, on farms in the largest-size group. The median shows an average per farm of 190 man-work units, and this is performed by an average of two men-equivalent per farm. When one considers that, out of the total number of days in the year, only this small amount of productive work is done, it becomes apparent that there are the equivalent of several idle months each year for each farm operator and each family farm-labourer. While there is some other work to be done, of course, and, again, of course, there are some rainy days and some holidays to be allowed for, it is nevertheless evident that there could scarcely account for only about one-fourth of the year being utilized directly upon productive purposes."*

The same author quotes the following from a recent Memorandum to the Rockefeller Foundation submitted by the North China Industrial Service Union: "In North China, the farming community, except where subsidiary industries exist, has five or six months of idle time. A conservative guess would put the under-employment of these members of the farming families of the nation between the ages of 15 and 34 at the equivalent of about 25,000,000. Moreover, the climate, with its uncertain and ill-distributed rainfall, renders agriculture an insecure livelihood." This reads very much like some report on conditions in a district in India, and the need for providing subsidiary employment for the part-time-employed farm-labourer and small holder, or for providing employment to the millions of unemployed, is as great in India as in China. In China, rural industries are declining, as elsewhere, but are not dead, as many of them in India. Besides silk-weaving and cotton-weaving, industries like those of glass-cloth weaving, rope and twine making, lacquer making, straw-planning, rush- or reed-mat weaving are still flourishing, paper-making and pottery manufacture are still there, and there are districts like Kaoping, in the province of Hopei, where the per capita value of these home industries is \$35 dollars. In the one district of Kaoping, with a population of 1,40,000, the total value of yarn (hand-spun and mill-spun) purchased for hand-weaving reached 1,80,000 taels in 1933. But within three years this dwindled down to 30,000 taels, due to the dumping of Japanese and Russian goods in the Chinese market. Thus, an industry, of which the output amounted to over 40 million dollars, is threatened with extinction. And the problem of unemployment stares these Chinese in the face.

But there is again a swing in the pendulum. In China, as here, there is an interesting movement for

rural re-education, a study of which, Mr. Carter said, was bound to benefit India, which is faced with the same problem. "They are now trying to protect themselves against the attacks of the cheap and filthy products from Japan, against Canadian and Australian wheat, and Warlike cotton, if you please, and it is a very good study how China is trying this experiment of recovery and revival", said Mr. Carter, and gave Guangdong a booklet, describing a re-education experiment in a district with a population of 1,30,000. This is an effort at creating a new mentality in the people and helping them to acquire new habits and new skills "through the inclusion of the Four-fold Program into their lives," the four-fold programme being a horizontal attack on ignorance, poverty, disease, and integration, by cultural, economic, health and political re-education. The last is possible in China, for, the Chinese farmer is "a free being", for, "the lack of a strong central government has fostered his self-reliance and independence. But the first three items of the programme may well be followed here. The most interesting part of the educational and the health re-education programmes is the education of children of the ages of 10 to 15 for the purpose of re-educating their parents, their uncles and their grand-parents. "The primary school is organized by "squads" in such a way that one teacher is able to handle some two hundred children, delegating a large measure of responsibility for teaching and discipline to the squad leaders —. —. In co-education with the Integral School, an experiment is being conducted, one of the objects of which is to discover means of carrying through to the home certain parts of the school curriculum, particularly those parts pertaining to health, habitual sanitation, and of inducing the homes to take community interests and assume equal responsibility." The other means is the introduction of simple "people's lanterns" and "people's dramas", in which farmers are encouraged to take active part and, through self-education, retain what is best in the soul of China and red themselves of superstitions, customs and develop a scientific attitude of mind. An education in economy and animal husbandry is next given, and there is an attempt at placing the home industries on a stable footing by introducing better methods of purchasing and marketing. "The chief industrial study of the Herveux committee, on the one hand, with the chief agricultural study and, on the other, with the chief industrial activity of Ting Hsien, which is the most important economically. In the 80,000 families of Ting Hsien, approximately 40,000 persons are engaged in cotton spinning and nearly 20,000 in cloth weaving."—a Boyl's Khadi centre on a very large scale! "An experimental workshop has been established, through which are being introduced techniques and equipment capable of lowering

* Rural Industries in China, by Dr. Fung.

the cost of production and increasing the output. The improved machines are run by hand-power, and locally produced cotton (and to a lesser extent wool) is used for manufacturing into yarn and cloth. Apprentices (selected from the village Akshams Associations) are trained in the Workshop, and return to their respective villages to establish workshops in connection with their local co-operative societies. There are, what are called "integrated" co-operative societies for co-operative purchase, production and marketing, and their membership is strictly limited to active producers. "real first farmers", and to literate people, i.e., people who have qualified under the four-month literacy test, and to those who have received a training in the meaning and principles of co-operation. The health division is run through a network of health centres conducted generally by village health workers, who must record births and deaths, who must vaccinate children, who must re-construct the village wall, give simple treatment according to the teachings of his "First Aid Box" and serve as "health extension agents." Steps are taken that the entire health system, with its hospitals and its doctors, its midwives and its village workers, "is well within the economic reach of the people."

But here I must close. Mr. Carter has promised to keep himself in constant touch with our activities, and Mr. Kumarpappa will also keep him acquainted with the progress of the movement here. This contact might well develop, as Mr. Carter hoped, "into a concerted effort on the part of China and India at a successful national and racial recovery."

4-1-38

M. D.

A. I. V. I. A.—WHAT IT IS

The following questions put by a U. P. interviewer and Ghandhi's answers to them are reproduced from the daily press. They were revised by Ghandhi before publication.

28-1-38

M. D.

Question: When do you think you will be able to give an actual start to the work of the village Industries Association?

A. Ghandhi: It is difficult to say what is meant by "start." But if by it is meant actual work through different agencies in villages, I am unable to fix the exact date, because we are moving very cautiously—cautiously in the sense that we do not want to make any mistakes so long as it is possible to avoid them—because of the varied nature of the work to be done. This work is like sailing on an uncharted sea.

The Central Board is meeting in Wardha on the last of the next month, when perhaps a definite step will be taken. Meanwhile, not a moment has

been lost. We have been collecting reliable information, and we are having processes of appeal from many quarters.

Q: Do you intend to start branches of the Association in all the provinces simultaneously, or do you intend to make a beginning in a few selected places? Which will be the headquarters of the Association? Will a branch be established here before you leave?

A: We are at having no branches, but agencies all over India, the ideal being to have as many agencies as there are villages, so as to ensure perfect distribution of work. The success or success of this effort lies in decentralisation. I do not know if an agency will be formally established in Delhi before I leave. But I am collecting all the information that is available. The final arrangement will be made by the Central Board. The headquarters are in Wardha, where Seth Jemshidji has given a valuable garden with a large bungalow in it, and he has promised more land, if it is required for subsequent arrangements.

Q: Is the Association likely to depend on its needed strength for all information, statistical or otherwise, in respect of the dead or dying industries you seek to revive, or will it invite the co-operation of all official and non-official agencies operating in India at present?

A:—The Association will do nothing unaided, so rest is the work to be done. Therefore it will invite and require co-operation of all agencies, not excluding the official agencies.

Q: Will the Association seek to revive only those industries whose revival is not financially calculated to come in conflict with the various world economic and commercial forces now acting and reacting in India, or will the Association try to revive the dead industries, irrespective of such considerations and merely because in their ancient flourishing condition they used to give food to millions of villages?

A:—The Association will certainly seek to revive and encourage as many industries as are necessary for the moral and material growth of village life. It will not be deterred by the recall of conflicting world forces.

Q: It is generally agreed that the cotton mills of India have not taken very kindly to the khadi industry. If the Association attempts to revive those dead, dying or unrevived industries which are likely to clash with the interests of more organised, indigenous industries, is it not your apprehension that the Association will meet with opposition?

A: It is likely that the Association will meet with opposition from mechanised industries, such as sugar mills, rice mills and flour mills. It is for us to find a way out of the difficulty. I have every

hope that we shall be able to overcome these difficulties.

Q: Take, for instance, the question of sugar mills. Sugar is a protected industry and is now fairly well organized. It was stated in the Press some time ago that the Association will try to increase the concentration of sugar. If it is less, do you not think that by doing so it will evoke the opposition of the sugar industry?

Q: That may be so. If the consumption of sugar increases and the concentration of sugar decreases, it would be a blessing for India, because increased industry goes to show that sugar is superior to sugar in industrial value; and it is the business of the Association, as also of the public, to see to it that no unskilled industry is allowed to interfere with the health of the people.

Q: May I have your view on whether or not the Association should supplement the existing large scale industries, without antagonizing them?

Q: The answer as it has already been given.

Q: Am I wrong in suggesting that, from the re-organization of small village industries, such as you contemplate, to the industrialisation of India as a nation, rational and intelligent here (as opposed to greedy capitalism), it is but a step?

Q: I do not know if a vast country like India, with her millions of people having four months of enforced idleness on their hand, can afford to have large scale industries and yet have a life of tolerable comfort. Large scale, centralized industries in India, except such industries as cannot be possibly carried on in villages, must mean starvation of millions, unless reasonable employment is found for the displaced millions.

Q: If what the Press says about the Government circular favouring the interests of the Village Industries Association is true, do you think there is any chance of the Association coming in conflict with the Government?

Q: There is no possibility of the Association coming in conflict with Government, because the ideal that the Association has set before it appears to me to be different from that of the Government effort, if I have understood it rightly, except, perhaps, in the matter of sanitation. We should certainly not take up the work of sanitation in villages where the Government agencies might be doing it.

There is no idea whatsoever to supplant the Government agency. It may be to supplement the work.

Q: You must have noticed that the Government expect that through the Association you will have greater opportunities of coming in closer contact with the villages, which you will utilize to prepare for organizing and finalising agencies in a far more efficient mode.

Q: It never crossed my mind, I have never worked it in that indirect fashion. It would defeat the very end that I have in view. I want the material and moral growth of the villages for itself, and if it is achieved, it would be a full satisfaction of my ambition.

Similarly, if ever I should have to organize civil disobedience, it would be organized independently of any other activity. If full effect is given to the word "civil", all such weapons should be dispensed. But I have patience enough, and I am convinced that, if what I have said is true, all the weapons will be dispensed without any further effort on my part.

Q: I would ask another question. You said that you would show a message, if Government understood the spirit of your village industries scheme and lent its help to you. What does your mean by help? Is it financial assistance?

Q: I simply say that, if Government understand the spirit of my methods and give me complete co-operation in the work I am doing, I undertake to show results. I do not want financial co-operation, I want moral, enthusiastic endorsement from Government.

MY TOUR DIARY—VII

KUNDLA

23rd November, 1934. The three settlements of Bhado and two of newspapers were visited and people talked to. The building for the State school for Harijans is finished, and the Harijan teacher a capable man.

But it was found that the State authorities do not hold public opinion on the matter of the removal of untouchability, but are merely led by it at some distance. Newspapers are here untouchable in Bhado or Vankar. Up to now, the State school was restricted for Harijan children only, and the school for sweeper children by Harijan workers separately. An effort was made to send sweeper children to the State school to save some money and also to make an attempt at removing untouchability within untouchability. But no, I argued in vain with an elderly group of Bhados, who will not tolerate such an innovation and would consider their children polluted by sitting with sweepers' children. They sent a letter. Their children left school as a body, and the education Department people surrounded after a few days and promised to revert to the old state of things. Thus, by the soft attitude of the State, a set-back has been given to the movement.

A similar incident in the English school in the same town was witnessed, when I was speaking by invitation to the boys of the school the same afternoon. Five Harijan boys were admitted into

this school some time ago. But in the morning hall, I saw them seated apart in a corner, in my honour and that of my colleagues. When Hindu boys are thus ill-treated and duly regarded as a school prejudiced against them, 'how can we, Hindu', the Hindu say justifiably argue, "tolerate sweeper boys sitting with and teaching our boys?" This is Kashiwaner, the orthodox a great believer in high and low, two hundred heaven-born rulers ruling over only 30 lakh of people.

RAGAGARE

20th November, 1914. This place is famous for its weaving and dyeing industries, both of which are on their last legs. Dyeing is the weaving, and Kashiwaner, a terrible crisis, the dyeing. We visited several quarters of Hindu and sweepers, and a large number of the latter took some not to be carried. Here we came across two excellent workers, Lalchand and Khatiwade, who are doing Harijan work in their own town, the latter doing the work of teaching Hindu and sweeper children and treating them like his own children. He addresses Hindu by the honourable name of swami (Vachan) and sweepers as Kashiwaner (descendants of Kashiwaner), the patron name of sweepers. A public meeting was addressed and the founding stone laid of a school, a Hindustani school, where children of all Hindus, including Harijans, and of Muslims would study.

AMRILI

20th & 21st November, 1914. This is an important town in the district, being the head-quarters of one of the four districts of Bhojpur State, of the same name, the other three being in Gopri proper. It was in this town and district that H. H. the Gopri Maharaja has first experiments in compulsory primary education as early as the year 1884, and it is from this town and district that Harijan Gopri teachers are being supplied in large numbers to Kashiwaner and Chitki, and even to distant Bombay. The Harijan headmaster school of the town, conducted by the State for the last 40 years, and a hospital for them, in existence for the last 25 years or more, are such as will do credit to any town in British India and to any Ruler or State administrator.

In addition, this is a town of great public activities. The variety of the activities were opportunities in any city. An agricultural primary school is being conducted here, with State help and co-operation, and it has got its own special reading books, with agricultural lessons and wall exhibits. It conducts an Ujagar-Mandir, an industrial home, where, besides spinning, carding, spinning, weaving and dyeing are taught village economies and statistics of village imports and exports. Village workers are also being trained in everything pertaining to a Kashiwaner village. This institution disseminates the schemes of making villages self-dependent, specially in the matter of supplying its needs for hand-woven clothing, food and other necessities of life. In three libraries are abundant all the three alphas, and forming one block of

buildings, for men, women and children, are supplied for work. It was a sight for me to see elderly girls and women reading newspapers and having their library rooms with books in hand for making at home. I had the good fortune to lay the foundation stone of a branch library in the Harijan quarters. The principal donor for the building fund of this new library was Harijan, who headed the list with Rs. 100/-.

The quarters of the weavers, Chitkars and Harijans were inspected. All of them were pretty clean and well laid out, but it was observed that about 15 families of Harijans were quartered in black tin sheds, here and there, and were in want of land to build their mud huts upon. They have been living in this temporary condition for years past, but on account of the indifference of the authorities concerned, they are not yet able to build and live in their own mud houses. Temporary houses of Harijans are situated at a large distance and were visited. But very little money was found to be there, owing to the lack of a well. We requested the local authorities to construct a well there.

A student Chitkar by name Nathu Ali, aged 211 years, was found to be living here, and it was said that he had never taken service in his whole life nor was addicted to any other vice till drinking.

At the meeting that was arranged for laying the foundation stone of the library in the Harijan quarters, Harijan of a number of villages were invited to attend the function. After it was over, representatives of two villages mentioned their grievances—about want of employment, absence of well, indifference, oppression for compulsory, unpaid labour exacted by their subordinate officials. These were noted down and brought to the notice of the authorities. Seven persons took views of obtaining from various villages.

The accounts of the Co-operative Society, working for the redemption of sweepers, and its method of working were examined, and some instructions given to the workers in connection therewith.

A. V. THAKKAR

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